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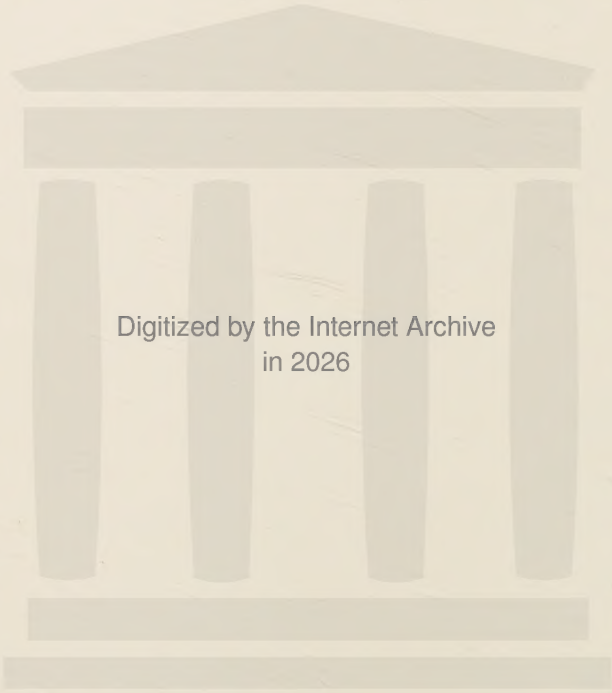
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ST PAUL'S FIRST EPISTLE

TO THE

CORINTHIANS.

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CORINTHIANS:

WITH A CRITICAL AND GRAMMATICAL COMMENTARY

BY

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PREFACE.

AFTER many years, numerous suspensions of the work, and countless interruptions while actually engaged on it, I have at length, by the mercy of God, completed the Commentary which I now bring before the Christian reader.

As it is in continuation of Commentaries that have now passed through several editions, it will not be necessary for me to detain the reader by many prefatory comments. Still as more than a generation has passed away since those Commentaries were published, the very lapse of time and the accumulation of fresh materials have imported certain changes into the present work on which it will be necessary for me briefly to speak.

The general plan remains precisely the same. The reader has before him an effort to ascertain, as far as possible, by means of a close and persistent consideration of the grammatical form and logical connexion of the language of the Original, what the inspired writer exactly desired to convey to the Church of Corinth, and to all readers of this profoundly interesting Epistle. Where grammatical and logical analysis might seem to prove insufficient, or leave open to us two or more possible interpretations, then, as in the earlier volumes of this series, careful use has been made of the best ancient Versions, and of the writings of the early expositors who used, and who wrote in, the language of the Original. Where further aid has still been required, then the judgment of the best interpreters, of all periods, and especially of later times,

has been systematically referred to, preference being given to those who, like Calvin, Beza, Estius, Grotius, Bengel, and others, whether of earlier or more recent times, had more particularly devoted themselves to the interpretation of God's Holy Word, and had acquired that true exegetical instinct which is more especially developed by practice and experience.

Such was the general plan of the earlier Commentaries of this series, and such it remains in the present case. It differs from them perhaps only in this respect, that long experience may have brought with it a better mastery over materials, and may have led the writer of this Commentary respectfully to criticise rather than simply to follow any one of the many eminent expositors who, as it will be seen on every page, have been persistently consulted in the construction of this work. Whatever else this Commentary may be, it certainly expresses a judgment, formed in every case independently on grammatical and contextual considerations, though constantly corrected, supplemented, and enhanced by the labours of eminent and helpful predecessors. Such is the general plan.

But it will now be necessary to speak a little in detail, and here, in the very first place, on the Text.

The Text has been formed after a wholly independent consideration of the critical material supplied by Tischendorf, and especially by Tregelles,—long experience having led me to fix attention more closely on the selected witnesses that appear in the pages of the latter critic than on the more collective testimonies that are found in the pages of the former. To Tischendorf every New Testament critic owes the deepest debt of gratitude. His last edition is a monument of faithful labour that will be honoured as long as critical studies remain, but it cannot be denied that some of the material, though of indisputable importance in elucidating the evolution of the text, does sometimes confuse the student when desiring to form a sound critical judgment on a debatable passage. Here, tested witnesses, and mostly early witnesses, are increasingly acknowledged by all unprejudiced minds to occupy and to hold a prerogative place. Such labours as those of my highly-esteemed friends, Professors

Westcott and Hort, whatever be the judgment we may here and there form on some of their decisions, must be admitted by every fair-judging scholar to have at length placed New Testament criticism on a rational basis, and to have demonstrated to us with singular force and cogency the true critical value of the numerous witnesses that appear before us in the pages of the editions to which I have referred.

On these tested witnesses, then, I have, nearly in every case, more especially relied. But I have only now and then enumerated them. It is really very undesirable to bewilder the inexperienced student by long lists of authorities, avowedly taken bodily from Tregelles or Tischendorf, when really all he wants is an intelligent and impartial judgment formed on them by the expositor whom he is consulting. He is also thankful to know what judgment has been arrived at by the few professed critics that have given us editions of the sacred text. These two most reasonable needs on the part of the student I have endeavoured to meet in the following way.

In the first place, I have expressed my judgment on each passage under consideration, using systematically certain forms of expression which appear correctly to represent the actual facts of the case,—and thus. The term 'preponderating authority' has been applied generally to all those cases in which external evidence (in some cases supported also by internal considerations) is in favour of any given reading. That general term which, when used alone, simply implies the dip of the critical balance, is qualified by the following adverbs—*apparently*, *slightly*, *clearly*, *very clearly*, *greatly*, *very greatly*, and in a very few instances, *vastly*,—according to the state of the evidence under consideration. Great care has been taken in each case to choose the adverb consistently, but, in a matter so delicate and difficult as textual criticism, it is excessively hard, even for the same mind, so to weigh external evidence, modified as that evidence often is by internal arguments, as to remain always true to itself. Still it is hoped that the cases of inconsistency will not be found to be more than, in an undertaking so very arduous as that of expressing critical judgments relatively to each other, may charitably be allowed for. The attempt, at any rate, has been

made for the assistance, as well as for the information, of the general student, and will perhaps not be found wholly useless or unprofitable.

In the second place, I have endeavoured to meet the natural desire to know what judgment has been arrived at by the professed critical editors of highest repute on each case under consideration. The decisions of Lachmann, Tischendorf, Tregelles, and of Westcott and Hort have consequently been specified in every case. In addition to these, the decision of the Revised Version has also always been specified. For though the Greek Text adopted by the Revisers does not claim, and has never claimed, to be, strictly speaking, a critically edited text, it still does represent the collective judgment of twenty or more competent scholars, among whom were critics of high eminence and experience, as well as of different schools of critical thought.[1]

What has thus been said will sufficiently explain the critical notes. It remains only to be said, that, for convenience, the third edition of Stephens, as still widely in use, and familiarly known (though not with technical accuracy) as the Received Text, has been regarded throughout as the text which has, so to say, been worked upon in the construction of the text which appears in the pages of this volume. The notes under the text thus indicate all departures from the text of Stephens, and the general grounds on which they have been made. But besides these critical notes, there will be found, interspersed throughout the Commentary, short notices of further departures from the Received Text which are found in the critical editions cited in these pages, but which do not find a place in the text adopted in this volume. The only further remark that may be necessary relates to the very debatable subject of orthography. Here I have not been careful to specify every minor

[1] It is right to say that the plan here adopted was commenced several years ago, and long prior to the appearance of the singularly useful, and carefully prepared, 'Resultant Greek Testament' of Dr R. F. Weymouth, which was published last year. So far as I have used it I have found it very accurate; but my notes were all constructed before, by the kindness of the compiler, this volume came into my hands.

difference of spelling between the text adopted and the Received Text. The text adopted presents, on the whole, those forms of spelling which will be not unfamiliar to the student, and for which there is sufficient external authority.

In regard of the Commentary only a few remarks seem necessary, as the particulars in which it differs from the former volumes of this series are really very few. In matters of grammatical detail, I may mention that reference is now made to Dr Moulton's excellent translation of Winer's *Grammar of the New Testament* rather than to editions in the original language, which were used in my former Commentaries. Continual reference is also made to the enlarged and now very complete general *Greek Grammar* of Dr Raphael Kühner, which had not appeared in its present form when my former Commentaries were written. Nearly all the other grammatical authorities have been long before the world, and will not be unfamiliar to the readers of my former volumes, almost the only new name being that of the small, carefully written, treatise on the principal Greek Particles by Bäumlein, a book which I am afraid it is now not very easy to procure. But I need not dwell longer on these particulars, as the pages that follow will speak for themselves. To many those pages may seem too full of technical matter, and too persistent in their grammatical references and details. I will ask, however, all who may take this view kindly to remember that this professes to be, and is, a grammatical commentary, and must be borne with as such. Next I will presume to say this, –that if the student will patiently wade through these details of grammar he will be rewarded by a real knowledge of the mind of the Original, which, so far as I know, cannot certainly be acquired any other way. I am well aware that this is a sentiment which may not be quite in harmony with the tone of the hurried days in which we are living, and with the obvious tendency to escape, as far as possible, the trammels of laborious scholarship. Still, I must be permitted to say, it is true.

In regard of the ancient Versions and the Greek expositors, it will be seen that the attention paid to them has been increasingly close and systematic. They really form

the backbone of this Commentary. To the Versions I have attended most carefully, and, it may be added, at a very great expenditure of time. Of some there are either no translations, or translations so very untrustworthy that anything like a proper knowledge of these early documents can only be acquired by hard personal work. This has been freely given, for in these Versions we have often the voice and traditional interpretations of ancient Churches, and are learning not merely the mind of the unknown early translator, but, to a large extent, of those among whom he was living, and by whose general persuasions, in regard of many a debatable passage, his own opinions were largely influenced. The only Version which I have comparatively neglected is the Æthiopic. It so often degenerates into loose, if not erroneous, paraphrase, that it has seemed excusable to save the time which old experience has taught me this not very inviting language does always most certainly absorb. It has not, however, by any means been left wholly unnoticed. In regard of the extracts made from these Versions, no good end would be obtained by printing the original, even in a transliterated form. Very few could profit by it. The citations have been given, then, nearly in all cases, in Latin,—that language admitting of more compression than our own, and being the language in which trustworthy translations of one or two of these Versions have already been made. The Gothic has commonly been printed in the original language, as, in many cases, being intelligible almost to the general reader.

The assistance derived from the patristic writers has been, in this Epistle, very great, and, as will be seen, has been very largely and thankfully made use of. Independently of the four regularly used expositors (Chrysostom, Theodoret, Theophylact, and Œcumenius), the citations from several other writers, as given in Cramer's *Catenæ*, have been found to be of great value. The only difficulty is in the ascription of authorship, comments bearing one name being, from time to time, found really to belong to another. For this, however, these *Catenæ* are held responsible, and, in most cases, a brief indication is given of the quotation having been made

from them. The Latin Fathers have been much more sparingly used, as their judgment in matters of linguistic detail could never be placed on a level with that of men who spoke the language which they were interpreting.

The more recent interpreters, as already has been indicated, are those whom previous experience, as well as the general consent of modern interpreters and divines, has proved to be the most trustworthy. Selection is here absolutely necessary, and it has been made in these pages on settled principles, and with due regard to the limitations of space. No commentary of any value has been overlooked, and where anything has been derived from it, reference and acknowledgment have been made. The absence of names must not, then, suggest that the labours of others have been in any degree overlooked. They have simply not been selected for that continuous reference which careful consideration has shown, in a work of this particular character, to be more profitably restricted to those that have been systematically referred to. To speak more in detail is unnecessary. The names of the expositors principally made use of are well known, and their merits and characteristics by no means unfamiliar, even to general readers. The only name that may not be quite so well known is that of Hofmann, to whose acute commentary I have never failed to give the attention it deserves. It has, however, two faults, which, in my judgment, greatly interfere with its usefulness. It is too fine drawn in many of its interpretations, and it is far too much given to ingenious dissent from distinguished contemporaries, where the amount of exegetical difference is to a plain mind provokingly slight. However, the careful reader who follows up my references will hardly ever regret the pains he may have to bestow on this singularly quick-sighted, but confessedly somewhat difficult, interpreter. The great use I have found in him is that of precluding over-hasty acceptance of current and plausible interpretations.

Of living commentators it is obviously not desirable for me to say more than to express my respectful recognition of labours that have been well bestowed, and work that has been well done. There are two English Commentaries, however,

to which I may be permitted very briefly to refer, as I have received from both much that has reassured me in my own judgment in difficult passages, and much that has led me to test my results when I have not found myself in agreement with them. The works to which I refer are the singularly attractive Commentary of Canon Evans, and the full, careful, and comprehensive Commentary of Principal Edwards. They have been used but little directly in the construction of this Commentary, as the *lex operis* is of a different nature and its general character settled long before I had the pleasure of seeing either of these agreeable volumes. Their influence, if any, has been indirect, but I desire not the less gratefully to mention it.

There is, I think, nothing further in this Commentary that requires to be alluded to. Systematic reference will be found, as before, to our best Anglican divines, and particularly to their sermons. For this feature of my Commentaries I have often received thanks and acknowledgments, and I have been very careful to maintain it in the present work. I have added largely references to distinguished German divines whose works were either not written when the former volumes of this series were published, or not accessible, as they now are, to the general reader through the media of the translations that have appeared in the 'Theological Library' of Messrs Clark of Edinburgh. To these, rather than to the volumes in the original German, I have, for the sake of the student, been careful, where possible, to refer. Attention has been especially directed to some of the best recent treatises on Christian Ethics; this First Epistle to the Corinthians being pre-eminently that portion of Holy Scripture in which such references will be most useful and seasonable. It is to be regretted that the study of Christian Ethics, especially at the present time, has received but little attention from writers of our own Church. Few of us could fail largely to profit by a careful perusal of the three volumes on Christian Ethics by that great and sober thinker, the late Bishop Martensen, to whom, in Christian Dogmatics, we have already owed so much.

In conclusion, it is my duty to account for the absence

in this volume of the translation that has been appended to the preceding volumes of this series. The reason why it has been omitted is the very simple one, that a far better translation than anyone that I could produce is now in the hands of the Christian reader. My former translations, and the notes that were appended to them, were designed to be humble contributions to that which has rendered their further continuance unnecessary,—the Revised Version of the New Testament. When that which is complete has appeared, that which is in part may disappear.

In taking this course, however, I have in no degree sought to spare myself either responsibility or labour. The reader has still from me, almost in a continuous form, a translation, framed on the principles of my former translations; but instead of being printed at the end of the volume it now will be found in the body of it, running on continuously with the notes. This arrangement, it is hoped, will be found not only more natural under the circumstances, but also really more convenient to the reader. Of the Version itself to which I thus gladly give place, I do not, from the nature of my connexion with it, feel it either necessary or desirable to say more than this,—First, that I have gone over it in this Epistle in the closest manner, as a fair and unbiassed critic, and as one who has allowed no predilections or reminiscences of the past in any degree to influence his present judgment. Secondly, that the sum and substance of this review of it has led me conscientiously to regard it as the most accurate version of this Epistle that has ever yet appeared in any language. That I have ventured to differ from it in a few passing details will be seen in the notes, but these differences are neither so many nor of such a character as to lead me to do other than I now do,—and that is to refer the student for a continuous translation of this Epistle, with all possible confidence, to the Revised Version.

I now close these labours with one heartfelt expression of thankfulness to Almighty God that I have been permitted to continue and complete them. They have at times, owing to the ceaseless interruptions that have broken their course, seemed more than I could ever hope to carry through. Often

has it been painfully brought home to me that work such as this, to be well done, requires serene spaces of time, and the continuity of persistent effort. Still I have done all that I could do, consistently with the great duties in which I have been, now for nearly a quarter of a century, engaged. For the health and power to do this, again, with all solemnity, I return my deepest and adoring thanks to Almighty God. May He vouchsafe to grant, for Jesus Christ's sake, that this humble effort of waning life to set forth more clearly to the student the meaning of one of the most varied and most profoundly interesting portions of the Book of Life, may receive some measure of the Divine blessing, and not only may help, but encourage, others to study more closely the light-giving and life-giving Word of God. I conclude with words that, from time to time, have been similarly used by me before, but never more deeply felt than now,—

ΤΡΙΑΣ, ΜΟΝΑΣ, ἘΛΕΗΣΟΝ.

INTRODUCTION.

THE ancient and famous city which bore the name, first of Ephyra, and then of Corinth, was not the Corinth, to the Christian inhabitants of which St Paul wrote this Epistle. The ancient city was taken, pillaged, and given to the flames by L. Mummius in the year B.C. 146. For 100 years it lay in utter ruins; all the works of art that could be moved, were carried away, and the greater part even of the temples overthrown and destroyed. Thus it remained till the year 46 B.C., when, for political reasons, Julius Cæsar determined to rebuild the ruined city. A large number of Roman colonists, principally veteran soldiers and freedmen, were sent there. Inhabitants from the neighbouring territories, heretofore forbidden to settle there, speedily flocked in; the relics of the ancient city were conserved; what remained of the public buildings were restored; and Roman Corinth, the Corinth of this Epistle, rapidly rose to eminence and prosperity, and by the time St Paul visited it was probably a busy city of 100,000 souls.[1] The institutions were Roman, and, according to some writers, the language also,[2] but, however this may have been in the courts or in public documents, it is not very easily conceivable that the current language of the city was other than that in which St Paul addressed his Christian converts. Indeed it may probably be correctly said that Greek art, Greek culture, and, alas, Greek licence and sensuality, were now predominant in the restored city; and that Roman Corinth had in many things reverted to the usages of the Corinth of the past. Though all

[1] The exaggerated estimates that have been formed of its population appear to rest upon a wholly incredible statement of Athenæus; see Smith, *Dict. of Greek and Roman Geography*, Vol. I. p. 679.

[2] See Finlay, *History of Greece*, Vol. I. p. 59.

the revolting immorality to which Strabo alludes[1] must have belonged to an earlier period, yet it is perfectly clear from this Epistle that much of it had revived, and that the worship of Aphrodite, to whom the whole mountain against which the city rested was dedicated,[2] was among the most baneful of the idolatries of the restored city.[3]

The study of philosophy had also obviously revived. It was in no way likely that the now prosperous Corinth would not, to some considerable extent, have sought to maintain that culture which still kept up the neighbouring city of Athens as the sort of University of the ancient world. The very position also of Corinth largely contributed to the intellectual development of its inhabitants, and made it the cosmopolitan city of which we find so many indirect traces in the Epistle, and so many passing notices elsewhere. That such a city should be selected by the Apostle as one of the most hopeful places for the foundation of a Christian Church, is only another proof of that direct guidance of the Holy Spirit of which we find such frequent mention in the Acts of the Apostles.

At this city, probably in the autumn of the year 52 or 53 A.D., some fifteen years after his conversion, the Apostle arrived from Athens, at the close of his second great missionary journey. He was alone, as he had been at Athens (1 Thess. iii. 1), Timothy and Silas having remained behind in Macedonia (Acts xvii. 14). He was alone, and, as he tells us in this Epistle (ch. ii. 3), not unnaturally in weakness and anxiety. He appears soon to have met with, and probably converted, Aquila and Priscilla, who with other Jews had been recently expelled from Rome; and with whom, as being of the same trade, he at first abode, preaching and reasoning sabbath after sabbath in the Jewish synagogue (as was his regular practice; see Acts xvii. 2), and not without some distinct measure of success. The success was probably much greater in the case of the devout heathen who, as proselytes of the gate, were now readily admitted into the synagogues.[4]

[1] Strabo, *Geogr.* VIII. 6. 20 (ed. Kramer).

[2] Pausanias, *Græc. Descr.* II. 4. 6, 7.

[3] Dio Chrysostom (*Orat.* XXXVII. p. 463; cited by Wetstein), writing probably about fifty years later, speaks of it as πόλις τῶν οὐσῶν τε καὶ γεγενημένων ἐπαφροδιτοτάτη. The new Corinth soon became as profligate as the Corinth of the past.

[4] See Ewald, *History of Israel*, Vol. VII. p. 310 (Transl.).

On the arrival of Silas and Timothy, a distinct change took place. The Apostle made still more energetic efforts, and especially endeavoured to bring home to his Jewish hearers that Jesus was the true Messiah (Acts xviii. 5). This called forth such strong and even violent opposition that the Apostle solemnly and deliberately left the synagogue, and henceforth made the house of a proselyte of the name of Titus Justus, which closely abutted on the synagogue, the place in which he taught and preached. Great success followed. Crispus the ruler of the synagogue became a believer, and was baptized by the Apostle (ch. i. 14), and with him Gaius, probably a wealthy Corinthian,[1] and many others. The Apostle received special divine encouragement (Acts xviii. 9), and great spiritual success was vouchsafed to him. At present, however, the converts mainly belonged to the less educated and humbler classes (ch. i. 26 sq.) and, even after the preaching of the eloquent Apollos, do not appear to have been joined by many from the higher class. The Lord, however, even in these early days 'had much people' in Corinth (Acts xviii. 10).

After a stay of eighteen months (ver. 12),[2] an organized attempt was made by the Jews; the Apostle was brought before the newly-come Proconsul, Gallio, and was charged with teaching the worship of God in a manner contrary to the law. The mild, and so far equitable, brother of Seneca at once dismissed the case, and the Apostle stayed some time longer (Acts xviii. 18) preaching and teaching, it would seem, without any further hindrance. After a time, we cannot say how long, the Apostle left Corinth for Ephesus, with Aquila and Priscilla, and, leaving them in that city, set sail for Cæsarea, and passed onward to Jerusalem, returning shortly afterwards to Antioch. After some stay at Antioch, he went through Galatia and Phrygia, and finally returned to Ephesus, where he remained three years, and from which city, towards the close of his stay there, probably in the spring of 57 or 58 A.D., he wrote this Epistle to the Corinthian Church.

[1] When St Paul visited Corinth five years afterwards he appears to have stayed in the house of this Gaius,—the house being one of the places where either a regular Christian assembly was held, or where Christians were freely entertained: see Rom. xvi. 23, and Meyer *in loc.*

[2] See Meyer *in loc.* as to the *terminus ad quem* of this period. Wieseler (*Chronol. Apost.* p. 45) makes the eighteen months extend to the time of the Apostle's departure.

We now have to notice an event which had a great influence on the development of Christianity in Corinth. Before St Paul had reached Ephesus, the eloquent Jew of Alexandria, Apollos, had been there, and had preached boldly in the synagogue. As yet he knew only the baptism of John, but after further teaching by Aquila and Priscilla, who were remaining at Ephesus, and probably gave encouragement to their earnest and eloquent pupil, he went to Corinth, and greatly aided the progress of Christianity. That which the Apostle had planted, he faithfully watered (ch. iii. 6), being especially successful, as it would seem, in some manner even more public than the synagogue, in convincing the Jews that Jesus was the Christ (Acts xviii. 28). Apollos returned to Ephesus probably after no long stay at Corinth, and was with the Apostle when he was writing this Epistle (ch. xvi. 12).

Serious consequences, however, followed this visit.

The substance of the preaching and teaching of Apollos, though beyond all doubt the same as that of St Paul, was, as certainly, different in form and manner. The speech and preaching of the Apostle were, as he himself tells us, studiedly simple and fundamental (ch. ii. 2), and, as befitted such teaching, were set forth neither with excellency of speech nor with persuasive words of merely human wisdom (ver. 4). The preaching of Apollos, on the other hand, was marked by eloquence and power, and, as we know, was especially helpful, not only in attracting new converts, but in confirming those that already believed (Acts xviii. 27), and in confuting Jewish opponents. The result might easily have been foreseen. Two parties began silently to show themselves in the Church, – those who adhered to the founder and his well-remembered plain, Spirit-moved form of teaching (ch. ii. 4), and those who were carried away by the energy and persuasiveness of the eloquent Alexandrian. The evil was greatly augmented by the arrival, most probably after the departure of Apollos, of teachers, perhaps from Jerusalem or perhaps from some of the Asiatic Churches, who claimed for their opinions the authority of St Peter, and gradually assumed in many particulars (questions connected with marriage, distinctions of meats, and other minor features of Judaistic Christianity) an attitude of opposition alike to the supporters of St Paul and of Apollos. It is not difficult to conceive that the growing troubles and inconveniences arising from the opposition, one to another, of these three parties, called out a fourth party,

which, in disavowing all party, and especially all human leaders, became, probably, in the sequel the most intolerant of all,—the sacred name of Christ being used as the designation of this fourth portion of the divided Church.

Such were the parties at Corinth, of comparatively sudden and not unnatural emergence, injurious to the peace and growth of the Church, but, as it would seem, not of any lasting influence. By the grace of God, and through the appeal of the Apostle, they appear to have so comparatively soon died out, that Clement of Rome, writing to the Corinthian Church only a generation afterwards, speaks of them as movements belonging wholly to the past, and much less injurious in their effects than the troubles and contentions of his own times.[1] We cannot, then, agree with those writers who represent these parties as actually defined factions, and who elaborately seek for traces of their respective opinions and influence in the various and broad questions that are treated of in this Epistle.

That they would, however, have greatly endangered the progress of Christianity in the early development of the Corinthian Church, may be confidently inferred from the firm manner in which they were dealt with by the Apostle.

He had now returned (54 or 55 A.D.) to Ephesus, and, as we know, remained there for three years (Acts xx. 30). In the early part of his stay, the parties at Corinth were only in the process of formation. His attention was then more particularly directed, by the tidings from time to time brought to him, to the traditional sin of Corinth, which was showing itself even within the Church (comp. 2 Cor. xii. 21). He appears to have written a letter (ch. v. 9), now lost, which probably was mainly on this subject, and on the associated evils of the temple-feasts. Somewhat later in the Apostle's stay, the circumstances of the now more fully developed parties among the Corinthian Christians were mentioned to him by members of the household of Chloe (ch. i. 11), and also the movements against his own Apostolic authority. Of these parties in the Church, and the disorders which they appear indirectly to have caused even in the public worship (consider ch. xi. 18 sqq.), the Apostle continued to hear (see notes on ch. xi. 18) till the very time of his writing this Epistle. The opening chapters show how seriously the Apostle dealt with the movement, and how his own son in the faith, Timothy, was

[1] See Clem.-Rom. *ad Cor.* 1. cap. 47.

despatched to follow up by his personal counsels the Epistle that we know preceded him (ch. iv. 17, xvi. 10).

The subject of the party-divisions thus called out the earlier chapters of the Epistle. There was, however, much beside that required to be noticed. It is not improbable that the Apostle was informed by the members of the household of Chloe of the grievous case of incest, and of the litigations before heathen courts, and perhaps also of the disorders that had shown themselves in the administration of the Lord's Supper. A letter also had come from the Church of Corinth, apparently brought by Stephanas and others (ch. xvi. 17), asking questions relative to marriage and virginity (ch. vii.), the eating of offerings made to idols (ch. viii.), and, as also seems probable, spiritual gifts (ch. xii.), and especially the speaking with tongues (ch. xiv.), which many members of the Church were disposed greatly to over-value. To this letter it was urgently necessary that an answer should be returned; and that, more especially, as the Apostle's words in his former letter had, at least in one case, been misunderstood (ch. v. 9, 10); and in some others (consider ch. vi. 12, x. 23), not improbably, misinterpreted. Beside these subjects of the letter, it does not seem improbable, from the position of the chapter, that the doubts that were entertained by some members of the Corinthian Church on the resurrection of the body were mentioned by Stephanas and his companions, and that thus additional reason of the gravest kind existed for the Apostle's writing to the Corinthian Church,—and at once.

The letter was probably written in the concluding period of the Apostle's stay at Ephesus, in the spring of the year 57 or 58 A.D., close about the time of the Passover, and was, most likely, entrusted to Stephanas and his companions to be delivered to the Corinthian Church.

We have now, lastly, to notice, a little more precisely, the structure and contents of the Epistle, to which allusion has already been made.

The Epistle consists of a short Introduction and seven well-defined sections, succeeding each other in the order which we have already sketched out, and closing with an additional section of final directions and communications. On each of these divisions it may be convenient to make a few introductory comments.

The Salutation and opening words only take up nine verses (ch. i. 1–9), but are of considerable importance as showing that

the Church of Corinth, though disturbed by party spirit and even stained by some grievous sins, was making great spiritual progress. The language of thanksgiving which the Apostle uses is strong and unqualified. Great spiritual gifts had been bestowed on the Church. The members of it were manifesting that clearest token of true life,—they were watching and waiting for the coming of the Lord; and they receive the solemn assurance that the Lord for whom they were waiting will strengthen and confirm them unto the end. Such words should be well borne in mind. They were not the words of mere conventional courtesy, but convey the truth which the reader should well bear in mind, that the Church of Corinth, in spite of its many shortcomings, was a true and living Church, and that the very strife that unhappily had shown itself was a token of earnestness and life. Corinth was no Laodicea.

The *first* portion of the Epistle (ch. i. 10—iv. 21) deals with that strife seriously and fully. It discloses, plainly enough, how much of the existing state of things was due to spiritual vanity, and to seeking after a pretentious wisdom of the world instead of humbly and thankfully accepting the simple and fundamental truths of the Gospel. This aspect of the subject naturally leads the Apostle to speak very fully of the nature of his own teaching and preaching among them, and enables us to realize how completely it was under the special guidance of the Holy Ghost (ch. ii. 4, 10, 13, al.) that he preached as he did preach in worldly-intellectual Corinth. That the Apostle should pass from his teaching to his close relations with them as their spiritual father and founder (ch. iv.), and even conclude with words of implied threatening (ch. iv. 21), as well as of censure and rebuke, is only consonant with the whole tenor of one of the most pathetically, as well as indignantly, earnest remonstrances ever addressed by a Christian teacher and preacher to a Christian Church.

The tone becomes even deeper and stronger in the portion of the Epistle which follows (ch. v. vi.), in which the Apostle deals with the revolting sin of the incestuous member of the Corinthian Church, and with the startling fact that the case was regarded by many with comparative indifference,—possibly as a phenomenon, more or less repulsive, with which they, the illuminated, had but little to do. This grievous sin, their appeal to heathen tribunals, and the excuses (involving even misuse of St Paul's own words) which they were actually finding for the prevalent fornication

which the Apostle had already rebuked in a former letter (ch. v. 9), form the substance of this *second* portion of the Epistle, and are dealt with in language of great power and persuasiveness.

What might be considered the first great division of the Epistle, here closes, as the Apostle, in the *third* portion (ch. vii.), and indeed in the fourth (ch. viii. 1, xi. 1) and sixth (ch. xii.–xiv.) portions, passes to the questions which had been put to him in the letter brought by Stephanas and his friends. In this third portion the Apostle answers the questions relative to marriage and virginity. Some reactionary feeling against the prevalent licentiousness in Corinth may have led many of the more earnest members of the Church to advocate an asceticism which required to be discussed with the utmost circumspection and prudence. The Apostle thus enters into many details, leaving apparently no single question unanswered that had been either raised or suggested in the Corinthian letter. In all these details he refers everything to the highest principles, and solves the varied moral problems which the chapter suggests in a manner that must have brought home the truth of the last words of this section to every thoughtful Christian in whose ears this marvellous chapter was read.

In the *fourth* portion (ch. viii. 1—xi. 1) the Apostle deals at considerable length, and in a very varied manner, with the subject of eating meats offered to idols, and taking part in feasts made in their honour. In dealing with the complicated questions connected with this subject, the same lofty tone that we have already observed will at once be recognized by every careful reader. Everything is referred at once to principles of the loftiest strain, and sometimes of the deepest suggestiveness. Digressive statements are made as to his own freedom, rights, and course of action (ch. ix. 1–23), all marked by the highest tone; the significance of ancient history is demonstrated (ch. x. 1–13); momentous truths are revealed (ch. x. 19 sq.), and the frightful perils that lurk, in what might at first sight seem merely debatable questions, disclosed with a startling force and cogency. This portion of the Epistle concludes with the same precept with which, practically, the first portion concludes: the Corinthian Christian was to imitate him who first brought Christianity to Corinth, and whose principle was,—consideration toward all, that, by so showing it, all might be saved (ch. x. 33).

In the *fifth* portion, the Apostle pauses in his answers to the questions of the Corinthian letter to notice two grave matters

which had been probably mentioned to him by his informants from Chloe's household,—the disorderly habit of women publicly praying with uncovered heads, and the serious irreverence that was shown in connexion with the Lord's Supper. These particulars, belonging more especially to Christian order and worship, he may have felt it desirable to dispose of before he entered into the larger and more complicated subject of the Spiritual Gifts, and the concluding doctrinal subject of the Resurrection of the body. In both the particulars noticed in this section the same mode of treatment may be observed which we have already referred to,—the appeal to first and highest principles in reference to practices that might have been thought simply to belong to general order and discipline. The woman's covered head is shown to depend, on the one hand, on principles connected with the very creation of man, and, on the other, upon the mysterious presence of unseen beings at prayers and prophesyings (ch. xi. 10), when none save mortal worshippers could have been deemed to be present. The irreverent participation in the Lord's Supper is shown to involve a sin so grave that in some cases death was its ordained chastisement (ch. xi. 30). Such revelations must have produced a profound effect, even on the self-satisfied Corinthian, and restored that 'sober and decorous piety' which Clement of Rome mentions as having been one of the earlier characteristics of the Corinthian Church.[1]

The *sixth* portion (ch. xii.–xiv.), from the form of words with which it opens, was probably in answer to questions relative to the special gifts which had been bestowed by the Spirit upon the Corinthians. The questions most probably turned mainly upon the mysterious gift of tongues, and the relation in which it stood to prophesyings and other supernatural gifts. The whole subject is discussed with great fulness. The obvious tendency to over-value speaking with tongues is corrected, and that principle on which every gift really and truly depends for its proper exercise,—the principle of Christian love, set forth and glorified in the sublime chapter (ch. xiii.) which speaks not only of Love's present characteristics, but of its enduring nature when all other gifts and graces will have either changed their nature, or passed finally away. The careful directions which follow in regard of speaking with tongues and prophesying (ch. xiv.) serve very suitably to remind us of the large outpouring of the Spirit that had plainly been bestowed on the Church of Corinth.

[1] See Clem.-Rom. *ad Cor.* cap. 1.

The *seventh* portion, on the Resurrection of the body, must therefore not be regarded as an indication that the Church of Corinth had, in any general manner, fallen away from the faith in regard of this vital doctrine. Even the 'some among them' (ch. xv. 12) that doubted or denied the resurrection of the dead, did not so much deny the fact of existence after death, as the possibility of a resurrection of that body which seemed, by its very constitution and dissolution, to belong to the heritage of corruption. It was the mystery of the future body, and the form and manner in which the dead were again to appear on, so to say, the theatre of being (ch. xv. 35), that constituted the real difficulty, and is, consequently, dwelt upon more especially in this great doctrinal chapter. The difficulties that were felt were exactly the difficulties that we might have expected would have been felt in a city like Corinth. And these difficulties to some extent lingered, as thirty years afterwards we find Clement of Rome still dwelling upon the subject, and seeking to rekindle a faith[1] which still seemed to be feeble and languishing.

The concluding portion of the Epistle contains instructions as to the collection for the poorer brethren in the Mother-Church of Jerusalem, and the many directions and words of encouragement which the circumstances of such a Church as that of Corinth would be sure to call forth. One flash of vivid warning (ch. xvi. 22) lights up even the closing salutation, but fades away again in the words of deepest affection,—ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ (ver. 24),—with which this varied and noble Epistle comes, appropriately, to its close.

On the genuineness and authenticity of the Epistle no reasonable doubt has ever been entertained. The earliest references to it are,—Clem.-Rom. *ad Cor.* capp. 47, 49; Polycarp, *ad Phil.* cap. 11; Ignatius, *ad Eph.* cap. 2; *Epist. ad Diogn.* (ap. Just. M. *Opp.*), p. 502 c (Colon. 1686); Irenæus, *Hær.* III. 11. 9, IV. 27. 3; Athenagoras, *de Resurr.* p. 61 c (Colon. 1686); Clem.-Alex. *Pædag.* I. 33; Tertull. *de Præscr.* cap 33, and the Muratorian Fragment, in which this Epistle holds the first place in the enumeration of the thirteen Epistles of St. Paul.

[1] See Clem.-Rom. *ad Cor.* cap. 27; comp. capp. 24 sqq.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ ΠΡΩΤΗ.

Grace and peace to the Church of God in Corinth.

ΠΑΥΛΟΣ κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος Θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ 2 I.

1. Χριστοῦ Ἰησοῦ] So *Lachm.*, *Tisch.*, *Treg.*, on appy. preponderating authority; *Rec.*, *Rev.*, *Westc.* and *Hort*, Ἰησοῦ Χριστοῦ.

INTRODUCTORY (ch. i. 1–9).

1–3. *Opening address.* 1. κλητὸς ἀπόστολος] '*called as an Apostle*,' *i.e.* an Apostle, not by the appointment of man, but by the special calling of God, 'vocatione Apostolus,' Beza: designation of himself in his most solemn official character, not without *some* oblique reference to those who were undervaluing his Apostolical authority; *χαμαὶ ἔῤῥιψε πᾶσαν αὐτῶν οἴησιν, κλητὸν ἑαυτὸν εἰπών*, Chrys. This peculiar designation only occurs here and in Rom. i. 1; and in both places seems designed by St Paul to enhance his authority and office; comp. Fritz. *Rom. l. c.* Vol. i. p. 4. Here he tacitly maintains his special apostolic calling against gainsayers and *ψευδαπόστολοι* (comp. 2 Cor. xi. 13); there he states his full credentials to a Church which he had not yet visited. The allusive reference in the present case is doubted by Meyer, as opposed to the general conciliatory tone of the address, but appy. without sufficient reason. On the Apostle's varied designations of himself in the commencement of his Epp., see Rückert *on Gal.* i. 1, and notes *on Col.* i. 1; and on the true meaning of verbal adjectives in *-τος* (capability, and the results of it; and so with no relation to time as in the case of passive participles), Donalds. *Gr.* § 302. h. Χριστοῦ Ἰησοῦ] '*of Christ Jesus;*' not dependent on *κλητός* (Cremer, *Bibl.-Theol. Wörterbuch*, s. v. p. 333, and appy. Copt.), but on *ἀπόστολος* (Syr.), or, rather, on the compound expression *κλητὸς ἀπόστολος*, the possessive genitive marking whose minister he was; see notes *on Eph.* i. 1. διὰ θελήματος Θεοῦ] '*by the will of God;*' modal clause, appended to the whole preceding member (comp. 2 Cor. i. 1, Eph. i. 1, Col. i. 1, 2 Tim. i. 1), and probably added by the Apostle not simply to enhance his authority, but also to give passing expression to that thankful remembrance of God's grace and mercy, which any allusion to his calling and Apostleship seems rarely to have failed to call forth; see notes *on Eph.* i. 1. The remark of Bengel *in loc.* thus seems substantially correct; 'mentione *Dei* excluditur auctoramentum humanum (Gal. i. 1); mentione *voluntatis Dei*, meritum Pauli; cap. xv. 8 ss.' Σωσθένης ὁ ἀδελφός] '*Sosthenes our brother;*' not the same as *ὁ ἀδελφός μου* (2 Cor. ii. 13), in which there is appy. a

οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλη-

more special reference to official brotherhood, but simply with general reference to a common brotherhood in Christ: 'Sosthenes, the Christian brother,' one of *οἱ ἀδελφοί*; comp. ch. xvi. 12, Rom. xvi. 23, 2 Cor. i. 1, Col. i. 1, and notes *in loc.* Of the Sosthenes here mentioned, nothing is known. The name was sufficiently common (see Michael. *Einleit.* Vol. II. p. 1214) to make it probable that he was *not* identical with the Sosthenes mentioned in Acts xviii. 17 (Theod.), especially as both the position and the implied conduct of the *ἀρχισυνάγωγος* (as a complainant with the rest, ver. 12) seem at variance with such a supposition (see Meyer *on Acts l. c.*), but was probably some Corinthian convert, at that time in the company of St Paul, who was sufficiently well known to the Church in Corinth to be a 'socius salutationis.' He is named by Eusebius (*Hist. Eccl.* I. 12) as one of the Seventy Disciples, and is said in later tradition to have been Bishop of Colophon; see *Menolog. Græc.* Part II. p. 17, and comp. *Acta Sanct.* for June, Vol. VII. p. 7c6, Giraud, *Bibl. Sacrée*, Vol. XXIV. p. 190. Had Timothy now been with the Apostle (but see ch. iv. 17), we may infer from 2 Cor. i. 1 that he would have been here associated with him in this salutation.

2. τῇ ἐκκλ. τοῦ Θεοῦ] '*to the Church of God*:' solemn and significant designation of the Christian Church (comp. ch. x. 32, xi. 16, 22, xv. 9, 2 Cor. i. 1, al.); the former substantive expressing the combined ideas of selection and yet of union (*οὐ χωρισμοῦ ἀλλὰ καὶ ἑνώσεως καὶ συμφωνίας ἐστὶν ὄνομα*, Chrys.; comp. Osiander *in loc.*), the latter (gen. of *possession*) specifying *Whose* the Church was, and so its holiness,—an idea subsequently emerging more distinctly in the clause *ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ*. Meyer and others properly compare the corresponding expression of the Old Testament קְהַל יְהוָה Numb. xvi. 3 (LXX, *συναγωγή*), Deut. xxiii. 2 (LXX, *ἐκκλησία*), of which this is the amplification and *πλήρωσις*: see Reuss, *Théol. Chrét.* v. 17, Vol. II. p. 186 sq. The question which this expression and the commendatory notices which follow might readily suggest,—How could St. Paul so characterize a Church in which there was so much of which he had to complain,—is well answered by Calvin *in loc.* 'nempe quia Evangelii doctrinam, baptismum, cœnam Domini, quibus symbolis censeri debet ecclesia, apud eos cernebat.' There is thus nothing in this and the succeeding comments either of mere prudential courtesy, or ideal presentation of a whole (Stanley on ver. 1–9), but simply a true and formal recognition of the real essence of a Christian Church; see Jackson, *Creed*, XII. 4. 4, Vol. XII. p. 26 (Oxf. 1844), Pearson, *Creed*, Vol. I. p. 404 (ed. Burton). On the definition of the Church, see Field, *Of the Church*, Book I. ch. 6, and for the various patristic definitions, Suicer, *Thesaur.* s. v. Vol. I. p. 1049 sq. τῇ οὔσῃ ἐν Κορίνθῳ] '*which is in Corinth*;' 'lætum et ingens paradoxon,' Beng.: local specification, following, with a studied fulness of language (*οὔσῃ* is not redundant; the Church was existing and flourishing), the general expression which has just preceded: so 2 Cor. i. 1; comp. Rom. i. 7, Eph. i. 1, Phil. i. 1, where the participle

τοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ

is similarly inserted. *Lachm.* and *Treg.* place this clause after ἡγιασμένοις κ.τ.λ., with good, but insufficiently supported, authorities.

ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ] '*men sanctified in Christ Jesus;*' appositional clause defining the ἐκκλ. τοῦ Θεοῦ in its spiritual relations and characteristics, and, by its transition into the plural, marking still more clearly the collective idea, involved in the term; comp. Winer, *Gr.* § 58. 4, Kühner, *Gr.* § 359, 2. The sanctification is studiedly specified as being ἐν Χριστῷ Ἰησοῦ; it was *in Him*, in the sphere of His holy influence, and of His redeeming love, that alone the ἁγιασμὸς could be realized. The Holy Spirit is the source (2 Thess. ii. 13), Christ Jesus the sphere (Eph. i. 4), and His propitiatory sacrifice the medium, of its existence and operation; comp. Heb. x. 10. κλητοῖς ἁγίοις] '*called as Saints;*' almost *saints by vocation*, 'per vocationem Sancti,' Beng. *on Rom.* i. 7; concluding clause, specifying, with some little emphasis, the fact of their κλῆσις (οὐ γὰρ προσήλθετε πρῶτοι, ἀλλ' ἐκλήθητε, Chrys.), and the results it involved and implied. The κλῆσις was from God the Father (comp. Usteri, *Lehrb.* II. 2. 2, p. 269, and see notes *on Gal.* i. 6), and what it involved was the holiness of those to whom it was vouchsafed; comp. 1 Pet. i. 15.

It is perhaps slightly doubtful (see Calvin *in loc.*) whether the words imply that the being ἅγιοι is involved in the calling ('causa sanctificationis vocatio') or is the object and design of it ('sanctitas vocationis scopus'). Practically, as Calvin has remarked, the two views become coincident; the former, however, seems most in accordance both with th context and with the preceding κλητὸς ἀπόστολος. They were 'holy because called' (August.). In both passages the μὴ αὐθαίρετος ἦκων (Suidas, *Lex.* s. v.) seems the idea which the verbal κλητὸς is mainly designed to convey. The observation of Usteri (*Lehrb.* p. 279) that St Paul makes no difference between κλητοὶ and ἐκλεκτοὶ is appy. not perfectly correct. Though there is not that sharp distinction which we recognize in Matth. xxii. 14, still the characteristic difference between the terms may usually be recognized, κλητὸς seeming to mark the more external and inclusive, ἐκλεκτὸς the more internal and privileged; consider Rom. viii. 33, Tit. i. 1. Both terms are united in Rev. xvii. 14, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. σὺν πᾶσιν κ.τ.λ.] '*together with all that are calling upon;*' further specification of those who are included by the Apostle in his opening words of address; viz. all that call upon the name of our Lord, wheresoever they may be; πάντων τῶν ἐν πάσῃ τῇ γῇ μέμνηται πιστῶν, Chrys. The connexion and reference of these words must fairly be pronounced very doubtful. We may (*a*) connect the clause closely with what precedes (so *Lachm.*, *Treg.*, De Wette, al.); or, retaining the punctuation of the text, we may (*b*) connect the clause with the leading words τῇ ἐκκλησίᾳ (Syr., Æth.), but *limit* the παντὶ τόπῳ to the regions with which the Church of Corinth was geographically connected, *i.e.* to ὅλῃ τῇ Ἀχαΐᾳ, as definitely specified in 2 Cor. i. 1 (Meyer, al.); or we may (*c*) adopt the wider reference as stated at the beginning of this note. The objections to (*a*)

Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν

2. αὐτῶν καὶ ἡμῶν] So *Lachm.*, *Tisch.*, *Treg.*, *Westc.* and *Hort*, on very learly preponderating authority; *Rec.*, αὐτῶν τε καὶ ἡμῶν.

seem to be well founded. The parallelism of clauses is lost; the sort of natural pause after the second specification, κλητοῖς ἁγίοις, disappears; the emphatic, and sufficiently independent, statement (comp Rom. i. 7) is clogged by an unlooked for addition, and the simple sequence of clauses (contrast Phil. i. 1) needlessly disturbed. To (*b*) the objections are less strong, as a species of justification for the limitation is certainly suggested by 2 Cor. i. 1. But the rejoinder seems clearly valid, viz. that if any such local limitation had been intended the Apostle could hardly have failed, with such inclusive words as ἐν παντὶ τόπῳ at the end of the clause, very clearly to have specified it. We therefore, with the Greek expositors (see Cramer, *Caten. in loc.*), adopt (*c*), and regard the clause as a kind of echo of the opening words τῇ ἐκκλησίᾳ τοῦ Θεοῦ, which, though limited in the words that follow, seem to have given a tone of catholicity to this impressive address. The use of σὺν rather than of the simple καὶ seems worthy of notice. It does not merely append the πάντας τοὺς ἐπικαλ. κ.τ.λ. to those already addressed, but implies also the closeness of their association; συνάπτει τοῖς κατὰ τὴν οἰκουμένην πεπιστευκόσι, Theodoret. τὸ ὄνομα κ.τ.λ.] '*the name of our Lord Jesus Christ:*' sc. as that of their Saviour and God; with a plain and direct reference to the Divinity of our Lord: 'nota etiam quod Christum dicit invocari a fidelibus, quo ejus divinitas comprobatur,' Calv.; compare Acts ii. 21, ix. 14, 21, xxii. 16, Rom. x. 12. The formula ἐπικαλεῖσθαι τὸ ὄνομα is derived from the LXX, where the verb is found similarly in connexion with ὄνομα Κυρίου as the translation of קָרָא בְּשֵׁם, and in three different constructions,—with simple acc. (Gen. xiii. 4), with ἐπὶ and dat. (Gen. xii. 8), and with ἐν (Psalm cxv. 8). That the phrase either here or elsewhere in the N. T. expresses the idea of 'calling to aid' (Stanl.) cannot be clearly substantiated. The verb not uncommonly involves this meaning when with a defining infin. (Herod. v. 80) or with an accus. of the person (Thucyd. i. 101), but, when in combinations like the present, is obviously restricted to the invocation of prayer and adoration. The real force of the ἐπὶ is in fact *directive* (Rost u. Palm., *Lex.* s. v. ἐπὶ, C. b.): the prep. marks the direction of the address, the appended words or immediate context the nature and character of it; comp. Fritz. *Rom.* vol. i. p. 31.

αὐτῶν καὶ ἡμῶν] '*their and ours*,' *i.e.* 'belonging to them and—to us,' 'ipsorum et nostro,' Vulg.; comp. Rom. xvi. 13, τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. It is somewhat doubtful whether these words are to be connected (*a*) with the more remote Κυρίου ἡμῶν Ἰησ. Χρ. (Chrys., Theod., al.), as slightly correcting and enhancing the preceding ἡμῶν (ἵνα δείξῃ κοινὸν δεσπότην ὄντα, Theoph. 1); or (*b*) with the immediately preceding παντὶ τόπῳ (Vulg., appy. Copt. and Arm., Cyril ap. Cram. *Cat.*, Theoph. 2, al.), as carrying on the idea of catholic unity which seems to pervade the whole address. Most of the Greek commentators

καὶ ἡμῶν· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς 3
ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

I thank God for your spiritual progress. Christ will strengthen you to the end.

Εὐχαριστῶ τῷ Θεῷ μου πάντοτε 4

are in favour of (*a*),—a consideration of some moment, as showing the impression produced by the words on readers who spoke the language: the exegetical considerations, however, founded on the obviously unemphatic character of the first ἡμῶν, and the great awkwardness of the resumed connexion after the intercalated words, are so strong that, with Cyril (see above), Estius, and most of the modern expositors, we adopt (*b*), and understand the words, not simply and frigidly as defining the locality, scil. 'where they may be, and we may be' (Theoph. 2), but as implying that every place that was locally theirs (comp. Zeph. ii. 11), was spiritually that of the Apostle and his helpers; 'quod omnium una sit ecclesia,' Estius. Any indirect reference of the words to the state of division in the Church of Corinth (Phot., Vitringa, al.) does not seem probable. Though the Apostle, not uncommonly, uses expressions at the commencement of his Epistles which seem designed to indicate the purport and substance of the whole (see Wilke, *Rhetorik*, § 146. d), he gives them in all cases a clear prominence (comp. Gal. i. 1), and not, as here, a subordinate and unemphatic position.

3. **χάρις ὑμῖν κ.τ.λ.**] '*Grace be to you and peace;*' ordinary form of salutation in St Paul's Epp., including both the χαίρειν of the Greek (Acts xv. 23, James i. 1), and the שָׁלוֹם (2 Sam. xviii. 28, 1 Chron. xii. 18) of Oriental greeting, but each of these in its deepest and most spiritual sense, χάρις being the divine grace vouchsafed to man (see notes *on Col.* i. 2), εἰρήνη the holy and blessed state that results from it. On this and other forms of salutation in the N. T., see notes *on Eph.* i. 2, Koch *on* 1 *Thessal.* p. 60, and especially the interesting treatise of Otto in *Jahrb. für Deutsche Theol.* (for 1867), Vol. xii. p. 678 sqq, where the formula is fully discussed, and referred for its origin to Numb. vi. 25, 26. **καὶ Κυρίου κ.τ.λ.**] scil. καὶ ἀπὸ Κυρίου κ.τ.λ. So expressly Syr., Arm., both of which repeat the preposition. The union of the two genitives under the vinculum of a common preposition is one of the numberless hints we find scattered throughout St Paul's Epistles of the consciously felt and recognized coordination (opp. to Reuss, *Théol. Chrét.* v. 8, Vol. ii. p. 77) of the First and Second Persons of the blessed Trinity; τοῦ Πατρὸς καὶ τοῦ Υἱοῦ δεικνὺς τὴν ἰσότητα, Theod. As here, a prep. usually associated with the *causa principalis*, so, in Gal. i. 1, a prep. usually associated with the *causa medians*, is used in common reference to both substantives; comp. notes *on Gal. l. c.*, and in regard of inferences, in this subject, from the use of prepositions, Waterland, *Works*, Vol. ii. p. 51 (ed. 2).

4–9. *Hopeful thanksgiving for the spiritual state of the Corinthian Church.* 4. **Εὐχαριστῶ τῷ Θεῷ μου**] '*I thank my God:*' so Rom. i. 8, Phil. i. 3; comp. Phil. iv. 19, Philem. 4, and, as a good commentary on the

περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν
5 ἐν Χριστῷ Ἰησοῦ, ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν

pronoun, Acts xxvii. 23, *οὗ εἰμι, ᾧ καὶ λατρεύω*. The expression *τῷ Θεῷ μου* probably marks that feeling of vivid love and devotion which, on every recital and remembrance of the blessings of the present, seems ever to have been freshly called up into the heart of the thankful Apostle; *ἀπὸ πολλῆς ἀγάπης τὸν κοινὸν πάντων Θεὸν ἰδιοποιεῖται*, Theoph. The *μου* is omitted by *Westc.* and *Hort* on important, but appy. insufficient, authority. On the present use of *εὐχαριστεῖν* ('quod pro *gratias agere* ante Polybium usurpavit nemo,' Lobeck, *Phryn.* p. 18), see notes *on Phil.* i. 3, and on its four meanings, see notes *on Col.* i. 12. **περὶ ὑμῶν**] '*concerning you*,' 'de vobis,' Beza. Though it may be admitted that the distinction between the use of *περὶ* and *ὑπὲρ* (ch. x. 30, Eph. i. 16, v. 20) in the present and similar expressions is scarcely appreciable (see notes *on Gal.* i. 4, and *on Thess.* i. 1), still there is a *shade* of distinction which it may be desirable to attempt to maintain in translation (as here: so Rev.), and which was probably *felt* by the writer. The distinction of Weber (cited in note *on Phil.* i. 7) viz.—'*περὶ* solam mentis circumspectionem, *ὑπὲρ* simul animi propensionem significat'—is sometimes clearly recognizable. On the primary meaning and etymological affinities of *περί*, see Donalds. *Crat.* § 177 sq. **ἐπὶ τῇ χάριτι**] '*for the grace*;' ground and basis of the thankfulness, the prep. with the dative marking as usual that on which the action rested as its foundation; see Winer, *Gr.* § 48. b., and notes *on Phil.* i. 13, iii. 9. This foundation was God's grace, *i.e.* His gifts of grace to the Corinthian converts (*αἱ δοθεῖσαι αὐτοῖς δωρεαί*, Theod.), more distinctly specified in ver. 5 sqq. **ἐν Χριστῷ Ἰησοῦ**] '*in Christ Jesus*,' *i.e.* in membership and vital union with Him: He and He alone was the blessed sphere *in* which the gift of grace was bestowed; see notes *on Gal.* v. 6, Hooker, *Serm.* III. Vol. III. p. 763 (ed. Keble), and the valuable comments of Plitt, *Glaubenslehre*, § 55, Vol. II. p. 76. The assumed equivalence, in the present case, of the expression to *διὰ Χρ. Ἰησ.*, though sustained by the high authority of Chrysostom (see his note *in loc.*) is clearly to be rejected. All that can properly be said is that the form of expression may perhaps be chosen to remind the reader that, outside that blessed sphere, and so apart from the 'meritum Jesu Christi' (Est.), the grace here spoken of could not have been imparted to the Church of Corinth.

5. **ὅτι ἐν παντὶ κ.τ.λ.**] '*that in everything ye were made rich in Him*;' explanation of the foregoing *ἐπὶ τῇ χάριτι*, and more detailed statement of the ground of the *εὐχαριστία*. The *πλοῦτος* was from God (Chrys.), without any limitation (2 Cor. ix. 11.; comp. 1 Tim. vi. 18), and in the same blessed sphere (*ἐν αὐτῷ*): 'ditamur *in* Christo eo quod simus Corporis ejus membra,' Calv. **ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει**] '*in every form of utterance and every form of knowledge*,' scil. 'in every power of outward expression and every form of inward knowledge; specific illustration of the preceding *ἐν παντί*; God's

αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει, καθὼς τὸ μαρ- 6
τύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν, ὥστε ὑμᾶς 7

gifts had been so richly bestowed that they had both knowledge (of divine truth; comp. Clem.-Rom. 1 Cor. i.) in the heart, and power to express it with the lips, *καὶ νοῆσαι καὶ εἰπεῖν ἱκανοί*, Chrys. The meaning of *λόγος* is somewhat doubtful, as it may mean, either (*a*) the word spoken to the Corinthins, and so 'preaching or teaching' (De Wette, Maier, al.), or (*b*) the word *they* spoke, scil. 'utterance,' Auth., Rev., 'verbo' Vulg., Clarom., Copt., Arm. The latter meaning seems substantiated by the closely parallel passage, 2 Cor. viii. 7, where the associated substantives *πίστις, γνῶσις, σπουδή*, being all subjective render it highly probable that the remaining *λόγος* is also to be taken in a similarly subjective sense; *ὁ λόγος καὶ τὸ ἐγγωσμένον ἑρμηνεύει*, Orig.; comp. 2 Cor. xi. 6. So Meyer, Neand., al., and appy. all the Greek expositors.

6. καθώς] '*according as*,' 'sicut' Vulg., Clarom.; reference of the *ἐπλουτ. κ.τ.λ.* mentioned in the preceding verse to the cause, owing to which, and in accordance with which, it took place; see Eph. i. 4, Phil. i. 7, al. In cases like the present the particle has somewhat of a causal reference (*τὸ καθώς, ἀντὶ τοῦ δι' ὧν*, Theoph.—but too strongly), the primary idea of accordance with ('even as') passing into that of cause or reason ('inasmuch as'), but yet not being wholly obliterated; see notes *on Eph.* i. 4, and on the particle generally, notes *on Gal.* iii. 6. τὸ μαρτύριον τοῦ Χριστοῦ] '*the testimony of Christ*;' gen. *objecti* (Winer, *Gr.* § 30. 1. *a*); the witness concerning the Lord delivered by St Paul and his fellow-teachers, the Gospel-message generally; *τὸ κήρυγμα τοῦ Χριστοῦ*, Theoph. 'testimonium Christi, vel de Christo, Evangelium vocat,' Calv.; see 2 Tim. i. 8, and notes *in loc.*, and comp. Acts i. 8. Origen appears mainly (see, however, the whole passage) to have regarded the gen. as a gen. *subjecti*, '*ὁ Χριστός, ἵν' οὕτως ὀνομάσω, ἀρχίμαρτυρ ἐστί*,' ap. Cramer, *Caten.* Vol. v. p. 12; so too Hofmann *in loc.*, comparing *τὸ μαρτύριον τοῦ Θεοῦ*, ch. ii. 1.; but, as Neander rightly observes, such an expression as 'the testimony given by Christ, or emanating from Christ' (gen. *originis*) is unusual, and indeed, in a general context like the present, unprecedented. ἐβεβαιώθη ἐν ὑμῖν] '*was confirmed among you*,' scil. by the gifts of the Holy Ghost vouchsafed to you (comp. *χαρίσματι*, ver. 7), whether in the form of inward graces and deepened faith, or of outwardly manifested powers, *διὰ σημείων καὶ χάριτος*, Chrys., 'per concomitantia charismata et miracula,' Beng. The bulk of the older commentators regard the *βεβαίωσις* as more exclusively rising from *miraculous* gifts (Theod., Theoph., al.); Meyer and most later expositors, following Calv. and Calov., urge the preceding *καθὼς* and the use of *βεβαιοῦν* in ver. 8 as limiting the reference to the deepened conviction arising from faith, and from the 'interna Spiritus virtus,' Calv. Neither restriction here seems desirable: the Apostle says that the spiritual enrichment of his converts is due to, and in accordance with, the confirmation of the Gospel by the Spirit; this may in some cases have been of an outward, and in others more of an inward nature; *πολλῶν θαυμάτων, ἀφάτου χάριτος*, Chrysostom.

μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομέ-

The ἐν ὑμῖν is thus more naturally 'among you' than 'in animis vestris;' it was the general state of the Corinthian Church (observe the ὑμᾶς in the words immediately following), the grace of God bestowed generally among them, that called forth the εὐχαριστία; comp. 2 Cor. xii. 13, and for a discussion on the whole subject, Vitringa ('de testimonio Christi in credentibus confirmato'), *Obs. Sacr.* III. 1. Some difficulty may be felt, and has been felt, in regard of the statements of this verse and of the paragraph generally, when contrasted with the general tenor of the Epistle. The natural solution appears to be this, that the Apostle is here speaking of the Church of Corinth as a whole, and *a potiori parte* (consider Acts xviii. 10), but that elsewhere, when compelled to reprove and to censure, he is dealing with sections and portions of the general whole that unhappily deserved the altered tone.

7. ὥστε ὑμᾶς κ.τ.λ.] '*so that ye do not fall short in any spiritual gift*,' 'are as richly endowed with all spiritual blessings as any other Christian community;' result of the βεβαίωσις, and so, statement on the negative side of what in ver. 5 was expressed on the positive side. Some expositors make the ὥστε dependent on ver. 5 (comp. Chrys., Beng.), but it seems much more in accordance with St Paul's closely linked style to adopt the more immediate connexion with what precedes: that the members of the Corinthian Church did not suffer want (ὑστερεῖσθαι is passive, not middle: comp. Phil. iv. 12, and ἐπλουτίσθητε, ver. 5) in any spiritual gift was a *consequence* (ὥστε) of the confirmation above specified. On the use of ὥστε ('consecutionem alicujus rei ex antecedentibus significat,' Klotz, *Devar.* Vol. II. p. 771) see notes *on Gal.* ii. 13.

χαρίσματι] '*gift of grace;*' in its widest sense, as including on the one hand, in accordance with ver. 5, inwardly working gifts of the Spirit, and on the other—in accordance with the use of the word in passages of appy. similar import (Rom. xii. 6, 1 Pet. iv. 10 sq., and, probably, 1 Tim. iv. 14; see notes) and its prevailing reference in this Epistle (cap. xii.–xiv.),—specially given powers (καὶ γὰρ προφητικῆς μετέλαχον χάριτος, καὶ γλώτταις διαφόροις ἐλάλουν, Theod.), and manifestations of them. Most of the older expositors limit the meaning to the latter sense; modern expositors mainly adopt the former. In a passage of this general nature it seems best to include both. Under any circumstances it is certainly not to be limited 'to gifts of insight into the unseen world' (Stanley),—an interpretation obviously narrow and insufficient. On the term χάρισμα (exc. 1 Pet. iv. 10, only used by St Paul), see Cremer, *Bibl.-Theol. Wörterb.* s. v. p. 581.

ἀπεκδεχομένους] '*patiently waiting for*,' while thus blessed and endowed; anarthrous participial clause, defining the present spiritual state, and, so to say, spiritual attitude of the Corinthian Church. While thus enjoying once promised and now present blessings they were patiently and earnestly waiting for the greater promise of the unfolding future; τούτων δὲ ἀπηλαύσατε ἵνα τὴν δευτέραν ἐπιφάνειαν τοῦ Σωτῆρος προσμείνητε, Theod. It is certainly

νους τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρισ-
8 τοῦ· ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους

worthy of notice how, even in that one community in which we might have expected to find it otherwise, the deep and universal feeling of the whole early Church (comp. Phil. iii. 20, 1 Thess. i. 10, 2 Tim. iv. 8, Tit. ii. 13, Heb. ix. 9) was in no sensible degree modified: though individuals might doubt (1 Cor. xv. 12), yet, in the Corinthian Church generally, the watchword, the 'tessera' of love and hope, was ever the same—*μαρὰν ἀθά*, 1 Cor. xvi. 22. On these words see an eloquent sermon by Archer Butler, *Sermons*, Series 1. 1. On the nature of the so called 'tertiary' predication involved in the participial clause ('awaiting as ye are'), see Donalds. *Gr.* § 489, and on the meaning ('studiose constanter expectare') of the significant double compound **ἀπεκδέχεσθαι**, Fritz. *Fritzsch. Opusc.* p. 150 seq., notes *on Gal.* v. 5, and *on Phil.* iii. 20. **τὴν ἀποκάλυψιν κ.τ.λ.**] '*the revelation of our Lord Jesus Christ;*' here not merely the 'manifestation' (1 Tim. vi. 14, 2 Tim. iv. 1, 8, al.), but, with more distinct reference to its supernatural character (Neander) and to the holy mystery that still surrounded it, the 'revelation,' 2 Thess. i. 7, 1 Pet. i. 7; *ἀποκάλυψιν λέγει, δεικνὺς ὅτι πᾶν μὴ ὁρᾶται*, Orig. (Cram. *Cat.*), and, in words nearly identical, Chrys., and Theoph. *in loc.*; compare Plitt, *Glaubenslehre*, § 79, Vol. II. p. 390.

8. **ὃς καὶ βεβαιώσει ὑμᾶς**] '*who shall also confirm you:*' consolatory mention of the blessing that would be vouchsafed to the patient waiting specified in ver. 7, the **ὃς** referring to the nearer and now more prominent subject **Ἰησοῦς Χριστός** (*τίς βεβαίοι; Ἰησ. Χρ., ὁ Λόγος, ἡ σοφία*, Orig.), and the **καὶ** pointing out the *correspondence* (see notes *on Phil.* iv. 12) of the *βεβαίωσις* with the *ἀπεκδοχή*. Bengel and many recent expositors (*e.g.* De Wette, Osiander, Hofm., al.) refer the **ὃς** to the preceding *Θεός*, ver. 4, but a reference so distant is here especially harsh and forced, and, it may also be added, not in harmony with the Apostle's usual mode of connexion; this use of the relative pronoun in linking verses together by a continuous reference to the leading word that has *immediately* preceded being a distinct characteristic of the Apostle's style; comp., for example, Eph. i. 6 sq., Col. i. 15, 18, 27 sq., and see the remarks on this passage in Winer, *Gr.* § 23, 1. It is the remark of Chrysostom *in loc.* that in no other Epistle do we find the name of our Lord so frequently reiterated as in the present group of verses. In accordance with this studied accumulation, the title rather than the pronoun (comp. Alf., Hofm.) recurs after the *ἐν τῇ ἡμέρᾳ* below, and gives to the whole clause a solemn and appropriate emphasis; comp. Eph. iv. 12, Col. ii. 11, and Winer, *Gr.* § 22. 2, p. 130. The *βεβαίωσις* here alluded to is the confirmation in hope, faith, love, and holiness which the Lord will vouchsafe to all that patiently wait for them; compare Rom. xvi. 25, 1 Thess. iii. 13. **ἕως τέλους**] '*unto the end;*' not merely of life, but, as the context obviously suggests, *τοῦ αἰῶνος τούτου*; compare 2 Cor. i. 13, and the use of the cognate term *συντέλεια* in Matth. xiii.

9 ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. πιστὸς

39, xxiv. 3, xxviii. 20. It is not justly to be inferred from expressions like the present that the Apostle was *deliberately* of opinion that the παρουσία was near at hand (Mey., Maier, al.; comp. Usteri, *Lehrb.* p. 342, Reuss, *Théol. Chrét.* v. 19, Vol. II. p. 211 sq.); the utmost that can be said is that such expressions are but reflections of that vivid hope and longing for the Lord's speedy return (Hebr. x. 37) which was the very life-current of the early Church. Love (2 Tim. iv. 8) may at times have made what it hoped for seem near, and, in passages of a purely practical nature, may have imparted a hue to words and thoughts; but, whensoever it was necessary to speak with precision, love merged into ἐπιγνῶσις, and revelation became distinct and explicit; consider 2 Thess. ii. 1 sq., see notes *on* 1 *Thess.* iv. 15, and compare (with some reservations) Messner, *Lehre der Apost.* p. 281 sq.

ἀνεγκλήτους] '*so as to be blameless, unaccused,*' [ut absque accusatione sitis] Syr.; proleptic use of the adjective, introducing a separate and further (tertiary) predication; comp. Matth. xii. 13, 1 Thess. iii. 13, and (according to the true reading) Phil. iii. 21. On this usage, in which the adjective expresses the effect of the main verb, and so approximates to the consecutive sentence, sc. ὥστε ἀνεγκλ. εἶναι, see Winer, *Gr.* § 66. 3, p. 550, notes *on* 1 *Thess. l. c.*, and Donalds. *Gr.* § 497 compared with § 442 *dd.* Meyer rightly observes that this blamelessness in the day of Christ is due to the power of faith and the consequent sanctification of the Spirit; the ἀνέγκλητος will not appear in the last day as an ἀναμάρτητος, but as a καινὴ κτίσις ἐν Χριστῷ (2 Cor. v. 17), preserved in that blest state to the end by the enduring efficacy of faith and the lastingly sanctifying power of God, comp. 1 Thess. v. 23. τῇ ἡμέρᾳ τοῦ Κυρ.] '*the day of the Lord,*' scil. of His παρουσία and subsequent judgment of the quick and the dead; time when the τὸ ἀνέγκλητον will be specially manifested; comp. Winer, *Gr.* § 50. 5. The expression ἡμέρα Κυρίου seems to be strictly parallel to the יוֹם יְהוָה of the O. T. (Joel i. 15, al.), but, in its exact reference and amplitude, varies according to the context; contrast 1 Thess. v. 2, 4, 2 Thess. i. 10, in which the reference is more immediately restricted to the simple παρουσία, and the present passage, ch. v. 5, 2 Cor. i. 14, al., where the reference seems more especially limited to the final judgment; comp. Reuss, *Théol. Chrét.* v. 19, Vol. II. p. 223, but, in reference to the somewhat precarious deduction that these different applications of the term imply a strict contemporaneity in the events specified, see the more sober comments of Messner, *Lehre der Apost.* p. 287, and the remarks of Plitt, *Glaubensl.* § 79, Vol. II. p. 390 sq.; see also Dorner, *Chr. Doctr.* Vol. IV. p. 387 sq. (Transl.).

9. πιστὸς ὁ Θεός] '*Faithful is God;*' ground of this hope and confidence,—the faithfulness of God, and His trueness to His nature and promises; ἐν τῷ ποιεῖν ἃ ἐπαγγέλλεται πιστός ἐστι λαλῶν, Athan. *contr. Arian.* II. 10, Vol. I. p. 478 (ed. Bened.); comp. ch. x. 13, 1 Thess. v. 24, 2 Thess. iii. 3, and, on the relation of this to the other attributes of God, Plitt, *Evang. Glaubensl.* § 24, Vol. I. p. 180 sq. On the true

ὁ Θεός, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

Be united. I am told there are divisions among you. To give no cause for this I rarely baptized.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ 10

objective significance of these attributes, see Martensen, *Chr. Dogm.* § 46, p. 91 sqq. (Transl.), Dorner, *Chr. Doctr.* § 15, Vol. I. p. 200 sqq. (Transl.). δι' οὗ ἐκλήθητε] '*by whom ye were called*;' specification of that which more particularly showed God's faithfulness—His having called them into communion with Him from whom was to come their βεβαίωσις (ver. 8): if Christ was not thus to confirm them, God, in calling them into communion with Christ, would have called them to no purpose, and would be πιστὸς no longer; comp. Meyer *in loc.* On the present use of διὰ in connexion with the *causa principalis*, —'usus ibi tantum admissus ubi nullam sententiæ ambiguitatem crearet,' Fritz. *Rom.* Vol. I. p. 15,—see the careful comments of Winer, *Gr.* § 47. i, and comp. Rom. xi. 36, Gal. i. 2, and notes *in loc.* In such cases the prep. is not simply equivalent to ὑπό [Phot.; D¹FG actually read ὑφ' οὗ], *i.e.* it does not definitely mark the act as proceeding directly from the subject (comp. Donalds. *Crat.* § 179) and the result of his immediate power, but rather as generally brought about by him,—the nature of the agency, whether mediate or immediate, being left out of consideration; comp. Plato, *Symp.* p. 186 E, ἥ τε ἰατρική, ὥσπερ λέγω, πᾶσα διὰ τοῦ θεοῦ τούτου κυβερνᾶται, and see Bernhardy, *Synt.* p. 235 sq. The parallelism of this use with the instrumental, or as it is sometimes called, the 'dynamic' dative, is noticed by Krüger, *Sprachl.* § 48. 15. 1. On the regular ascription of the κλῆσις of Christians to God the Father, see notes *on Gal.* i. 6. κοινωνίαν τοῦ υἱοῦ αὐτοῦ] '*fellowship of His Son*,' scil. 'in Him and with Him;' *gen. objecti*, the verbal gen. (comp. Krüger, *Sprachl.* § 47. 25. 2) marking with its fullest and most inclusive force both the object shared in and the object with whom there was the κοινωνία; see 2 Cor. xiii. 13, Phil. ii. 1, and notes *in loc.*, and, on the varied and inclusive uses of the so-called *gen. objecti*, the comments and illustrative list of examples in Rumpel, *Casuslehre*, p. 215 sq. This κοινωνία is not only the fellowship resulting from adoption (Gal. iii. 26; Theod.) and spiritual union with Christ (comp. Messner, *Lehre der Apost.* p. 264) in this life, but also and more especially, as the Greek commentators rightly observe, that fellowship with our Lord in His glory (comp. Rom. viii. 21) which will be vouchsafed to His faithful servants in the world to come; εἰ ὑπομένομεν καὶ συμβασιλεύσομεν, 2 Tim. ii. 12; see also 2 Thess. ii. 14. The υἱοθεσία ever involves the κληρονομία; when that inheritance is vouchsafed in its most full and blessed measures, the κοινωνία with our Lord is realized and complete; comp. Rom. viii. 17, and see especially Usteri, *Lehrb.* II. 1. 2, p. 186 sq.

I. THE PARTIES IN THE CHURCH AND THE TEACHING OF THE APOSTLE (ver. 10–ch. iv. 21).

10–16. *Exhortation to unity, and censure of party spirit.*

10. Παρακαλῶ δὲ κ.τ.λ.] '*But I exhort you, brethren*;' transition, by

ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ

means of the slightly oppositive and contrasting δέ ('novam rem cum aliquâ oppositione infert,' Klotz, *Devar.* Vol. II. p. 356), from the introductory εὐχαριστία and the accompanying assurance to the subsequent warning: 'it is true you have been thus called, *but*, that you may not fall short of that calling, I exhort and warn you;' 'severius eos tractare incipit,' Calv. The appended ἀδελφοί somewhat softens the address, but at the same time gives it an individualizing earnestness; comp. ch. vii. 29, x. 1, xiv. 20, Gal. iii. 15, iv. 12, al. The verb παρακαλεῖν is very frequently used in the N. T. (more than a hundred times), and with all gradations of meaning, from that of *entreaty* and *consolation* to that of *exhortation* and *admonition*; here the verb seems clearly used in its latter and more austere sense, not 'obsecro,' Vulg., Clarom., Æth., or 'rogo,' Syr., Copt. (comp. Chrys., Theoph., al.), but 'hortor,' Beng., Neand., Hofm.; see notes *on Eph.* iv. 1, and *on Thess.* v. 11. διὰ τοῦ ὀνόματος κ.τ.λ.] '*by the name of our Lord Jesus Christ;*' 'using His name as the *medium* of my exhortation;' see Rom. xii. 1, xv. 30, 2 Cor. x. 1. The name of the common Lord is in itself a call to unity (comp. Hofm.), and a protest against unchristian division; see Eph. iv. 5, and comp. Wilke, *Rhetorik*, § 146, p. 472. ἵνα τὸ αὐτὸ κ.τ.λ.] '*that ye all speak the same thing;*' purport of the exhortation blended with the purpose of making it: τί ἐστιν ὃ παρακαλῶ; ἵνα, φησί, συμφωνῆτε πάντες καὶ μὴ σχίζησθε, Theoph. On this use of ἵνα, which may be called its *subfinal* use, see notes *on Eph.* i. 17, *Phil.* i. 9, Winer, *Gr.* § 44. 8, and comp. Wilke, *Rhet.* § 79, p. 273. The exhortation of the Apostle is, first, that there should be a *consensus oris* in their outward profession of religious belief (contrast ver. 12), and secondly (ἦτε δὲ κ.τ.λ.), a *consensus animorum* in respect of their inward feelings and persuasions; comp. Polyb. *Hist.* v. 104. 1, λέγειν ἓν καὶ ταὐτό, Aristot. *Pol.* II. 3, πάντας τὸ αὐτὸ λέγειν ὡδὶ μὲν καλόν. There is not necessarily involved in the expression any assumption of inward community of sentiments (comp. Est.): this, as Chrys. and the Greek expositors rightly observe, appears afterwards. What the Apostle is now speaking of is the μέχρι ῥημάτων ὁμόνοια, Chrys. As it was, 'diversa dicebant,' Beng.; comp. ver. 12.

καὶ μὴ ᾖ κ.τ.λ.] '*and that there be not divisions among you;*' substantially the same thought expressed negatively (comp. Rom. xii. 14), but with a further and more inclusive reference to sentiments and feelings; '*schisma*, discidium animorum,' Beng.; see notes on ch. xi. 18. The antithesis in what follows thus becomes much clearer; 'tribus loquendi formulis eos ad concordiam hortatur. Primo talem consensum inter eos requirit, ut una sit vox omnium; deinde malum tollit quo unitas scinditur et dissipatur; tertio rationem exprimit veræ concordiæ, ut scilicet mentibus et voluntatibus inter se conveniant,' Calv. The term σχίσματα ('rents,' 'divisions') is here, by the ἐν ὑμῖν, clearly limited to divisions within the Church,—divisions arising from diversity of

κατηρτισμένοι ἐν τῷ αὐτῷ νοῒ καὶ ἐν τῇ αὐτῇ γνώμῃ.

sentiments and persuasions: comp. John xii. 40—43, which is a good commentary on this place.

ἤτε δὲ κατηρτισμένοι] '*but rather that ye be made perfect;*' statement *e contrario*,' and on the positive side, of the essential purport of the exhortation, and of that which ought to take the place of the state of things forbidden in the preceding negative clause. The exact distinction between this use of δὲ after a negative and the more usual οὐκ—ἀλλὰ has not always been stated with complete precision; comp. *e.g.* Wilke, *Rhet.* § 83, p. 271, Delitzsch *on Heb.* ii. 4. It may be observed then, that in οὐκ—ἀλλά, the ἀλλὰ calls attention to the preceding negative, and so sharpens the form of the antithesis; but that in οὐ followed by δέ, the δὲ does not point back to the negative, but, with somewhat of its primary force (see Donalds. *Crat.* § 155), simply places in juxtaposition to the negative clause an affirmative clause, which may limit conditions, or totally reverse the substance of what has preceded, according to the context; comp. Klotz, *Devar.* Vol. II. p. 360, Hartung, *Partik.* Vol. I. p. 171. In other words, οὐκ—ἀλλὰ marks simple and formal antithesis between contiguous words and clauses; οὐ—δέ, opposition arising from sentiments and contrasted context; compare ch. ii. 10: see also Heb. ii. 6, iv. 13, ix. 12, x. 27, xii. 13, —an Epistle in which this form of antithesis is appy. more common than elsewhere in the N.T. The fuller formula οὐ μόνον—δὲ is found in Plato; see the exx. in Stallbaum's note, *de Legg.* II. p. 666 E,— a treatise where it occurs several times. The exact meaning of κατηρτισμένοι is perhaps here slightly doubtful. The question is whether the predominant meaning is (*a*) *simply ethical*, scil. 'brought to completeness,' 'made perfect,' 'perfecti,' Vulg., Clarom., τέλειοι, Œcum. (Suid. καταρτίζω· τελειῶ), or (*b*) *metaphorical*, scil. 'coagmentati,' Beng., 'apte cohærentes,' Calv. —with reference to the quasi-physical meaning of the preceding σχίσματα; compare Matth. iv. 21, Mark i. 19. The prevailing use of the word in the N. T. (comp. 2 Cor. xiii. 11, Gal. vi. 1, 1 Thess. iii, 10, Heb. xiii. 11, 1 Pet. v. 10), and the fact that σχίσματα, in passages like the present (see John vii. 43, ix. 16, x. 19, 1 Cor. xi. 18, xii. 25), does not seem to present any conception based on the physical aspect of the word ('scissuræ,' Clarom.) seems to warrant our deciding in favour of (*a*): so Syr., Copt. (*sebtōt*, 'parati'), and appy. all the Greek commentators; comp. notes *on Gal.* vi. 1, and the good collection of exx. in Steph. *Thesaur.* (ed. Dindorf and Hase) s. v. The remark of Hofmann is just,—the Apostle does not exhort that the σχίσματα should be repaired, but that there should be none at all. ἐν τῷ αὐτῷ νοῒ κ.τ.λ.]

the same mind and in the same judgment;' sphere in which the κατάρτισις was to take place, and the completeness to be shown; comp. Heb. xiii. 21. The Corinthians were to be united and made perfect in the same *mind* and realm of thoughts (comp. Rom. viii. 23, Eph. iv. 17), scil. they were to think the same things,—and in the same *judgment* and application of those thoughts (comp. 1 Cor. vii. 40), scil. they were to arrive at the same mental

11 ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν
12 Χλόης ὅτι ἔριδες ἐν ὑμῖν εἰσιν. λέγω δὲ τοῦτο, ὅτι

decisions in ref. to the subjects to which thought was directed; see Hofmann *in loc.*, who has well unfolded the meaning of this clause. The reference of *νοῦς* more to the *theoretical* (*κατὰ τὴν πίστιν*, Theoph.), and of *γνώμη* more to the *practical* (*κατὰ τὴν ἀγάπην*, Theoph.), though derived from Chrysostom, is not in harmony with the prevailing meaning ('sententia,' 'judicium,' Meyer), of *γνώμη* in the N. T.; see Acts xx. 3, 1 Cor. vii. 25, 40, 2 Cor. viii. 10, Philem. 14, Rev. xvii. 13, 17, and notes *on Philem. l. c.* On the meaning of *νοῦς*, see Cremer, *Bibl.-Theol. Wörterb.* p. 439, Weiss, *Bibl. Theol.* § 86, b., and notes *on Phil.* iv. 7 and *on* 1 *Tim.* vi. 5. Some good comments also will be found in Delitzsch, *Bibl. Psychol.*, p. 212 (Transl.).

11. ἐδηλώθη γὰρ κ.τ.λ.] '*For it was declared*, or *made clear, to me*,—not simply 'significatum est,' Vulg., but 'made *δῆλον*,' ch. iii. 13, Col. i. 8,—explanatory confirmation of ver. 10, and grounds for the foregoing exhortation; *ἵνα μὴ ἀρνήσωνται μάρτυρας παράγει*, Theoph.; comp. Chrys. ἀδελφοί μου] Not without full pertinence. The soothing and kindly address shows the real spirit in which the charge (*ὅτι ἔριδες κ.τ.λ.*: 'rem suo nomine appellat,' Beng.) is preferred, which the Apostle now feels compelled to specify, and the true tenor of the implied rebukes that follow; *πάλιν ἀδελφοὺς αὐτοὺς ὀνομάζει· κἂν γὰρ ᾖ δῆλον τὸ ἁμάρτημα οὐδὲν κωλύει ἀδελφοὺς καλεῖν ἔτι*, Chrys.

ὑπὸ τῶν Χλόης] '*by those of Chloe's household*;' whether children (Grot., Beng.), members of the family (Theod., al.), or slaves (Stanl.), we cannot say; comp. Winer, *Gr.* § 30. 3. It is equally doubtful whether Chloe was a Corinthian (comp. Syr. 'miserunt'), or a member of the Church of Ephesus, known to the Corinthians, and specified as one who, it would be felt, could be thoroughly relied on. The former opinion is perhaps *slightly* more probable; the members of the household might have come over, not necessarily to give the information, but for purposes of trade, &c., and they might have used the opportunity to disclose (*δηλοῦν*; comp. Beng.) the state of things in Corinth. The name, as Meyer observes, was a surname of Demeter (*Δημήτηρ εὔχλοος*, Soph. *Œd. Col.* 1600); comp. Pausan. *Gr. Descr.* i. 22.

ὅτι ἔριδες ἐν ὑμῖν εἰσιν] '*that there are contentions among you*.' The use of the term *ἔριδες* (comp. Tit. iii. 9, where the plural appears under the later form *ἔρεις*) seems clearly to show that the divisions in the Church had not as yet gone beyond internal contention and dissension. As, however, the next verse shows, these contentions were displaying themselves in a practical way, and party divisions were now actually in existence (*ᾖ*, ver. 10; not *γένηται*): the *σχίσματα* were the manifestations of the *ἔριδες*, and are elucidated in the following verse.

12. λέγω δὲ τοῦτο] '*I mean this*;' *σαφηνείας ἕνεκεν*, Œcum.,—the δὲ introducing, with that *slight* form of antithesis (see Klotz, *Devar.* Vol. II. p. 361) which in English is often best preserved by the omission of all particles, a further specification of the *ἔριδες*, and the *τοῦτο*, as in uses of this formula similar to

ἕκαστος ὑμῶν λέγει Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ

the present (ch. vii. 35, Col. ii. 4, are obviously different), directing the attention to what is to follow; see Gal. iii. 17, Eph. iv. 17, and notes *in loc.*, and comp. τοῦτο δέ φημι, 1 Cor. vii. 29, xv. 50.

ἕκαστος ὑμῶν] '*each one of you*,' 'each one among you;' the evil was general and prevailing; οὐ γὰρ μέρος ἀλλὰ τὸ πᾶν ἐπενέμετο τῆς ἐκκλησίας ἡ φθορά, Chrys.

ἐγὼ μέν εἰμι Παύλου] '*I for my part am of Paul*,' sc. 'belong to the party that specially claims him as the exponent of their views, adopt the principles of his teaching;' the μὲν preparing the reader for further assertions of party differences which follow (each δὲ marking difference not only from the first member but from the rest; see Bäumlein, *Partik.* p. 164), and the idiomatic gen. after the auxiliary verb (see Winer, *Gr.* § 30. 5) purposely leaving the exact nature of the relation undefined. On the wide variety of meaning in the genitive when thus associated with the auxiliary verb, see esp. Rumpel, *Casuslehre*, p. 227 sq. A full description of the various opinions that have been entertained on the debated subject of the Parties at Corinth does not fall within the scope of this commentary. It may be observed however, by way of a general summary,—(*a*) that they seem to have been real parties, not yet necessarily very sharply defined, but still plainly distinguishable, and self-distinguishing; consider Clem.-Rom. *Cor.* i. 47, where the language seems to imply the former existence of defined party; προσεκλίθητε ἀποστόλοις μεμαρτυρημένοις· (*b*) that it seems probable that the Corinthian Church was broken up into *four* loosely defined parties, these four declarations including all such declarations as were then put forth among them (see Winer, *Gr.* § 66. 3, g, rem.), and that the names were not merely assumed names (Chrys. and the Greek expositors),—with this the Χριστοῦ would be inconsistent,—but really as here specified; (*c*) that the order is probably designed, not, however, as expressive of the Apostle's consciously-felt humility ('gradatio, quâ Paulus se infimo loco ponit,' Beng.), but as *roughly* marking the successive emergence of the parties which are specified. First, by the nature of the case, came the Paul-party; then the Apollos-party (comp. Acts xix. 27); then, probably by the evil working of emissaries from Jerusalem, the Cephas-party (see below); then a body of Christians, who, in disavowing and setting themselves against all other parties, themselves lapsed into a party, and became guilty of using the very name of the Lord as a party-name; (*d*) that this last-named was really a party, and, as such, merited the same censure as the rest. In claiming the Lord's name as belonging more especially to themselves (comp. 2 Cor. x. 7), and as marking their independence of human teachers, they became, in effect, as sectarian as those from whom they separated themselves: 'illi qui a Christo Christianos se dicebant, quatenus ab aliis sese per schisma separabant, illo nomine sibi solum appropriato, schismatis rei erant,' Calov.; comp. Hofm. *in loc.* The copious literature on this subject, and the many theories that have been advanced will be found very fully discussed in the last edition of Meyer's

13 Ἀπολλώ, Ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ. Μεμέρ-

Commentary on this verse, and summarized in his *Introduction* (§ 1). The difference of opinion is most marked in reference to the 'Christ-party' and its relation to the others. On this last-mentioned party the reader will find a careful, exhaustive, but not convincing, treatise, by Beyschlag, *Stud. u. Krit.* for 1865, Part II. p. 217 sqq. A few comments may now be made on the remaining details of the verse. Ἀπολλώ] '*of Apollos*;' gen. of Ἀπολλώς, Acts xviii. 24; comp. notes *on Tit.* iii. 13. Immediately after the name of the Apostle is that of one with whom his own name would naturally have come into immediate connexion and contrast. The eloquent Alexandrian arrived at Corinth a few months after the Apostle had left it, and was permitted to water what St Paul had planted (1 Cor. iii. 9). The teaching of the pupil of Aquila and Priscilla (Acts xviii. 26) was undoubtedly identical in substance with that of St Paul (consider 1 Cor. iii. 6, and comp. Acts xviii. 4 with xviii. 28), but it is scarcely doubtful that in manner it was different. The eloquence of the fervid Alexandrian was soon favourably contrasted with the studied plainness (1 Cor. ii. 1; comp. 2 Cor. x. 10) of the teaching of St Paul. What was felt to be so different in manner was soon assumed to be so in matter; preference readily passed into partisanship, and partisanship into the sectarian divisions which are here condemned. It does not seem unlikely that the distinct unwillingness of Apollos to return soon to Corinth (1 Cor. xvi. 12) was due to his knowledge of all this, and was a practical protest against it: βλέπων στάσιν καὶ ταραχὴν ἐν τῇ ὑπ' αὐτοῦ ἐκκλησίᾳ, οὐκ ἐπεδικάζετο τοῦ τόπου, ἀλλὰ παρεχώρησεν, Origen., ap. Cramer, *Cat.* Vol. v. p. 340. Κηφᾶ] '*of Cephas*;' Jewish designation of St Peter (Aram. כֵּיפָא) usually adopted in St Paul's Epp. (1 Cor. iii. 22, ix. 5, xv. 5, Gal. i. 18, ii. 9; the more familiar Πέτρος occurs only Gal. ii. 7, 8), and here repeated without any studied significance (opp. to Estius). Those who made use of this name were probably Judaizing teachers who, arriving at Corinth soon after the return of Apollos to Ephesus, might have readily availed themselves of the growing spirit of division to put forward the higher authority of the Apostle of the circumcision (Gal. ii. 7, 9), and to introduce with a factious nationality (comp. 2 Cor. xi. 22) observances in non-essentials (comp. ch. viii.) which were alien to the freedom of the Gospel. It would seem from the tenor of this Ep. and esp. of 2 Cor. (see ch. xi. 5, xii. 11, 12, al.) that their teaching involved more of personal opposition to St Paul than of that deliberate advocacy of Judaism (Gal. iv. 10, 21, vi. 12) which marks the false teachers of Galatia; comp. Meyer, *Einleit.* § 1, p. 3. ἐγὼ δὲ Χριστοῦ] '*and I of Christ*;' spiritually proud utterance of yet a fourth party (assuredly not of the Apostle, Est., al.), who in their recoil from what they might have justly deemed sectarian adherence to *human* leaders, evinced even a worse than sectarian spirit, by claiming to stand pre-eminently in the same relation to Christ, the common Lord, in which the others claimed to stand to Paul, Apollos, or Cephas: ἐν ἴσῃ τάξει καὶ τὸν Δεσπότην καὶ τοὺς δούλους ἐτί-

ισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ

θεσαν, Theod.; see Hofmann *in loc.*, p. 17 sq. The ultimate tendency of the first three parties was, by partisanship, to place each one of their human leaders on a level with the Lord their master; that of the fourth party, by their spiritually-proud claim of the common Lord as more especially their own leader, not only so to lower Him, but, by the very nature of their claim, to rend His unity. Each evil tendency is rebuked in the questions that follow; the second mainly in the first question; the first, in the questions that follow.

13. μεμέρισται ὁ Χριστός] '*Hath Christ been divided?*' Emphatic and even indignant question (Chrys.), immediately suggested by the ἐγὼ δὲ Χριστοῦ, but still, as its very form seems to hint (contrast the more answer-requiring μὴ κ.τ.λ. below), so far general, as in fact to amount to a statement of the only hypothesis on which the above-mentioned state of things could be supposed to exist: ἐρωτᾷ μόνον, ὡς ὡμολογημένου τοῦ ἀτόπου, Chrys. As the exact force of the words has been somewhat differently estimated, it may be well to narrow discussion by laying down the following preliminary positions: (1) the whole tenor of the verse seems to show that the present clause is not assertory (Meyer; *Lachm.*, *Westc.* and *Hort*), but interrogative; so appy. all the Vv. (Goth., ed. de Gabel., may seem doubtful), and all the Greek expositors (Theod. notices but does not adopt the former view), and the majority of the best modern commentators. The assertory form, as Hofm. well says, is a 'rhetorical impossibility.' (2) μεμέρισται cannot mean 'hath been apportioned,' scil to one party (see Wordsw. *in loc.*, who urges Rom. xii. 3, 1 Cor. vii. 17, 2 Cor. x. 13, but not conclusively; the idea of dispartition lies in all the passages), but, in accordance with its usual and lexical meaning (διανέμειν μερικῶς, Hesych.), 'hath been divided, portioned out,' 'divisus est,' Vulg., Clarom., Syr., Goth., Copt., Arm.; comp. Mark vi. 41, Luke xii. 13. (3) Χριστὸς must have the same meaning here as in ver. 12. In both it means, not the 'mystical body of Christ' (Est., al.), nor the 'Evangelium Christi' (Grot.), but simply the historical and persona Christ. Upon these premises the meaning of the clause would seem to be '*Hath Christ been divided?*' 'Hath He been so portioned up (κατετέμετε τὸν Χριστόν, Chrys.) that one party can claim Him more especially as their leader, and so put themselves in contrast with others that claim Him only mediately and indirectly?' The fourth party did not probably deny that the others had Christ κατὰ μέρος, and mediately; but for themselves they claimed to have Him directly and exclusively. See Hofmann *in loc.*, who has investigated this difficult clause with much care. The fault of Meyer's interpretation (independently of the maintenance of the assertory form), —'Christ is thus divided into sect-Redeemers,' would seem to be this, that the case would then be not a μερισμὸς of one Christ into parts, some claiming to have Him exclusively, and implying that others only had Him in part (consider 2 Cor. x. 7), but really a multiplication of independent Christs, to which neither the text nor the circum-

14 ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; εὐχαρ-
ιστῶ τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ
15 Κρίσπον καὶ Γάϊον, ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν

14. τῷ Θεῷ] These words are omitted by *Westcott* and *Hort*, with B ℵ¹, but retained in the oth. r edd. on what would here seem to be preponderating evidence.

stances of the case appear to point. The Corinthian dissensions, though grievous, did not involve such a disruption of Christian unity as must have followed a setting forth of 'sect-Redeemers;' contrast 1 Cor. xi. 18, xiv. 23. μὴ Παῦλος κ.τ.λ.] '*Was Paul crucified for you?*' rebuke, by means of a question very clearly involving a prompt negative, of the first three parties specified in ver. 12; εἰ ἕτερος τὸν ὑπὲρ ἡμῶν ἀνέτλη σταυρόν· αὐτοῦ καὶ λεγόμεθα, Cyril. ap. Cram. *Caten.* On the subjective question μὴ κ.τ.λ. (reference to the opinion or knowledge of the person interrogated), see Donalds. *Cratyl.* § 190, Kühner, *Gr.* § 512. 4, and, on the meaning of ὑπὲρ in passages of this nature (primarily 'in commodum,' and thence with the more special idea of *redemption*; see Tit. ii. 14), notes *on Gal.* iii. 13. *Lachm.* reads περί, but with insufficient evidence (B D¹; Goth., Syr. appy., Copt. appy.), and in opp. to the general usages of ὑπὲρ in ref. to Christ's death; consider, however, 1 Thess. v. 10, where the enhanced uncial evidence makes the decision more difficult. ἢ εἰς τὸ ὄνομα κ.τ.λ.] '*or were ye baptized into the name of Paul?*' scil. as that of him whom ye were to confess and believe in; comp. Matth. xxviii. 19: ἃ ἦν τῶν πιστῶν ἐξαίρετα μόνον καὶ πολλῆς κηδεμονίας, ταῦτα τίθησι τὸν σταυρὸν καὶ τὸ βάπτισμα, Chrys.; 'crux et baptismus nos Christo asserit,' Beng. On the meaning of βαπτίζειν εἰς, see notes *on Gal.* iii. 27, and Hofmann, *Schriftb.* Vol. II. 2, p. 163.

14. εὐχαριστῶ τῷ Θεῷ] '*I give thanks to God;*' 'Dei providentia factum esse agnoscit, ne inde arriperent occasionem in se gloriandi,' Calv. The Apostle recalls with thankfulness the fact that he had not personally baptized at Corinth; he does not specify this as the result of design on his own part (see below), but as providentially so ordered. We may appy. infer from the passage that there were some at Corinth who *did* lay a stress (comp. Theod.) on the person of the baptizer (some of the leaders of the Cephas-party *might* have boasted of such a relation to St Peter), and that their number would have been increased if St Paul had baptized many with his own hands; see Hofmann *in loc.* p. 22. Κρίσπον καὶ Γάϊον] '*Crispus and Gaius;*' the former the ruler of the synagogue contiguous to the house of Justus, Acts xviii. 7, 8; the latter, the hospitable man mentioned by the Apostle in Rom. xvi. 23 as ὁ ξένος μου, καὶ ὅλης τῆς ἐκκλησίας. The prominent position of the former, and the close connexion of the latter with the Apostle, may account for his having personally baptized them; 'viros amplissimos Paulus suâ manu baptizavit,' Bengel. Crispus is said (*Const. Apost.* vii. 46) to have been afterwards Bishop of Ægina.

15. ἵνα μή τις εἴπῃ] '*in order*

ὄνομα ἐβαπτίσθητε. ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ 16
οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.
I was sent to preach, and that not in the language of an earthly wisdom that comes to nought, but simply, Christ crucified.
Οὐ γὰρ ἀπέστειλέν με Χριστὸς βαπ- 17

15. ἐβαπτίσθητε] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderating authority: *Rec.* ἐβάπτισα.

that no one might say;' not exactly the definite purpose of the Apostle (λέγει δὲ καὶ τὴν αἰτίαν δι' ἣν πολλοὺς οὐκ ἐβάπτισεν, Theod.), but, as the context seems to suggest, that involved in his providentially directed course; comp. 2 Cor. i. 9. This is one of those numberless cases in the N. T. in which the *exact* shade of meaning of ἵνα must be fixed by the context; see notes *on Eph.* i. 17.

εἰς τὸ ἐμὸν ὄνομα] '*into my own name;*' scil. with any implied or included reference to my own name; not, however, as marking any antithesis to the use of the name of Christ (De Wette),—for Christian baptism could only have been in His name,—but as hinting at the personal relation which might have thereby been contracted with the baptizer; see Hofmann *in loc.*, and *Schriftb.* Vol. II. 2, p. 163.

16. ἐβάπτισα δέ] '*I baptized too;*' the δὲ here appending with a slightly corrective force (see Winer, *Gr.* § 53. 7, *b*) another exceptional case, which had just come into the Apostle's memory. The oppositive and copulative here approach very near to each other, the oppositive, however (almost 'yes, I baptized'), perceptibly predominating; see Kühner, *Gr.* § 526. 2.

καὶ τὸν Στεφανᾶ οἶκον] '*the household of Stephanas as well;*' a household afterwards mentioned in terms of so much respect (ch. xvi. 15, 17, ἀπαρχὴ τῆς Ἀχαΐας) that we may suppose it to have been from the very first of a tone and character that deserved the exceptional act on the part of the Apostle: 'Stephanas quis fuerit non constat,' Est.

λοιπόν] '*further*,' 'cæterum,' Vulg.; in ref. to what remained to be added to complete the foregoing statement. On the use of the word (Acts xxvii. 20, 2 Cor. xiii. 11, 2 Tim. iv. 8), and its distinction from the more definitive τὸ λοιπόν (Eph. vi. 10, Phil. iii. 1, iv. 8. 2, Thess. iii. 1), see note *on* 1 *Thess.* iv. 1, and *on* 2 *Tim.* iv. 8, and for similar instances of its use, esp. in later Greek, Schweigh. *Polyb. Lex.* s. v., and the exx. in Steph. *Thesaur.* s. v. (ed. Dindorf and Hase).

17–25. '*The nature of the Apostle's teaching and the justification of it.*' 17. Οὐ γὰρ κ.τ.λ.] '*For Christ sent me not to baptize;*' emphatic and partially abrupt confirmation of the principles on which he thus providentially acted (ὅτι . . μετὰ φειδοῦς καὶ σπανίως ἐβάπτισα, Phot.), and specification of the nature of his teaching (ver. 17–31); this paragraph, with the greater part of what follows (to ch. iv. 21), being directed against those who possibly injuriously contrasted the plainness of speech of the Apostle with the eloquence and rhetorical power of Apollos (Meyer, Hofmann, al.). The statement in the text is not to be explained away ('comparate dictum,'

τίζειν ἀλλὰ εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου,
18 *ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ. ὁ λόγος γὰρ*

ot.; comp. Severian *in loc.*). eaching and preaching were the duties primarily and even pre-eminently enjoined on the Apostles generally (Mark xvi. 15, Luke xxiv. 47; obs. the subordination of the participial clause in Matth. xxviii. 19), and most certainly so in the special case of St Paul; comp. Acts ix. 15, xxii. 15, 21, xxvi. 16 sq., and on the form οὐκ—ἀλλά, notes on ver. 10, and the good remarks of Winer, *Gr.* § 55. 8. **οὐκ ἐν σοφίᾳ λόγου**] '*not in wisdom of speech;*' clearly not 'wisdom which consists in mere words' (Stanl.), but as Orig., ἐν τρανώσει λέξεως: negative clause dependent on the preceding εὐαγγελ., and defining, distinctly and objectively (οὐκ), that element or *form* in which the preaching was *not* to be manifested. It may be doubted whether the σοφία refers principally to the *form* or to the *substance* of the teaching. The tenor of the immediate context (ver. 19, contrast μωρία, ver. 18) does not seem to warrant an exclusive reference to the former (comp. De Wette *in loc.*), but the mode of expression (ἐν σοφίᾳ λόγου) and general purport of this portion of the Epistle (see Calvin *in loc.*) seem certainly to justify our deeming this to be the primary and principal reference; so rightly Theodorus-Mops.(καλλιλεξία), Theodoret (εὐγλωττία,), and appy. the great majority of the Greek commentators. It need hardly be said that the expression σοφία λόγου is not to be confused with λόγος σοφίας (Grot., comparing 2 Pet. i. 16): the σοφία has the emphatic position, and is prominently specified as, so to speak, the element appertaining to the λόγος in which the preaching was not to exist. On such forms of expression, comp. Winer, *Gr.* § 34. 3. **ἵνα μὴ κ.τ.λ.**] '*in order that the cross of Christ might not be made void;*' scil. emptied and deprived (Rom. iv. 14) of its proper and inherent efficacy; purpose of the preceding negative limitation; εἰ γὰρ στωμυλίᾳ καὶ δεινότητι λόγων ἐχρώμην, οὐκ ἂν ἐδείχθη τοῦ σταυρωθέντος ἡ δύναμις, Theod. The cross of Christ was the substance and purport of all Apostolical teaching; if this were put forth ἐν σοφίᾳ λόγου its holy power would become weakened and its heart-reaching energy (comp. Orig. *in loc.*) perilously impaired. Origen gives a short but good hint to all preachers when he says,—χρεία οὐ τοσοῦτον λόγου ὅσον δυνάμεως (Cram. *Caten.* p. 19).

18. **ὁ λόγος γὰρ κ.τ.λ.**] '*For the word* (*preaching*) *of the cross*,'—not so much the 'narratio,' Grot., or the 'report concerning,' Barrow, (*Creed*, Serm. 25), as, more precisely (comp. εὐαγγελίζεσθαι, ver. 17), the 'preaching and teaching,' 'prædicatio de Christo crucifixo,' Beza; confirmation of the preceding definition of purpose ἵνα μὴ κ.τ.λ. if the cross of Christ, the substance of Apostolical preaching, had no vital power of which, under the above-named circumstances, it would run the risk of being emptied, the teaching of the cross would not be what experience shows it to be (comp. De W.) both to the ἀπολλύμενοι and σωζόμενοι. The genitival relation is slightly doubtful: τοῦ σταυροῦ may be regarded as implying the ethical *content*, 'the teaching of which the

ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν,
τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστίν. γέ- 19

substance and purport is, &c.' (see notes on ch. xii. 8, and *on* 1 *Thess.* ii. 5), or, more simply, as an ordinary *gen. objecti*, *τὸ περὶ τοῦ σταυροῦ κήρυγμα*, Theod., sim. Phot.; see Winer, *Gr.* § 30. 1, Krüger, *Sprachl.* § 47. 7. On the emphasizing article before *τοῦ σταυροῦ* (Tit. ii. 10, al.) see Winer, *Gr.* § 20. 1, and comp. Kühner, *Gr.* § 463. 3.

τοῖς ἀπολλυμένοις] '*to those that are perishing*,' to those that are on the broad way leading to eternal ἀπώλεια; see 2 Cor. ii. 15, iv. 3, 2 Thess. ii. 10, and notes *in loc.* The dative is not so much a dat. *iudicii* (De Wette; *νομίζοντες*, Chrys.), as of *interest* ('commodi' or 'incommodi' as the case may be); the teaching not only seemed but proved to be ('rem denotavit ex effectu,' Grot.), both to the one class and to the other, what the Apostle here specifies; see Winer, *Gr.* § 31. 4, Krüger, *Sprachl.* § 48. 5, compared with § 48. 3. 3. The two classes are roughly, but with substantial correctness, defined by Theodoret (*ἀπὸ τοῦ τέλους τὰς προσηγορίας τιθείς*), the former as *οἱ ἀπιστοῦντες*, the latter as *οἱ πιστεύοντες*. The one class is, by faith, on the way to eternal life; the other, owing to deepening unbelief, is on the way to eternal death; comp. John iii. 18. The tense has thus, not its ethical, but its simple temporal force: it does not here mark that which is sure to happen (Wilke, *Rhet.* 1. 10) but simply that which is taking place at the time specified; see the present writer's *Broad and Narrow Way*, p. 44, and comp. Weiss, *Bibl. Theol.* § 88, Vol. II. p. 8, § 96, p. 54 (Transl.). On the relation between divine and human activity in the work of salvation, see the lucid comments of Dorner, *Chr. Theol.* § 130. 2, 3, Vol. IV. p. 183 sq. (Transl.).

μωρία] '*folly*,' something that not only seems but proves to be to them,—to their inner life and conscience,—foolish, weak (comp. ver. 25), and unsatisfying; *μωρία τε καὶ ἀλογία*, Plato, *Epin.* p. 983 E (cited by Meyer): the gospel is hid from them in its real saving significance; see 2 Cor. iv. 3, and comp. Weiss, *Bibl. Theol.* § 88, Vol. II. p. 10 (Transl.). The reason why it proves so is specified ver. 22.

ἡμῖν] not placed after *τοῖς σωζομένοις* to modify the sharpness of the contrast that might otherwise have seemed to exist between the *ἡμεῖς* and the *ἀπολλυμένοις*, but to leave the emphasis resting where it is designed to rest, and to preserve the real antithesis between the participles in all its distinctness.

δύναμις Θεοῦ] '*the power of God*' (article elided by the predicative *ἐστιν*, comp. Green, *Gramm. of N.T.* p. 35; Middleton, *Gr. Art.* 3. 3. 2, and notes *on* 1 *Thess.* iv. 3); not merely 'illud *in quo* Deus vim declarat,' Beza (comp. Grot., Meyer) but, as in Rom. i. 16, the power directly and essentially. The *λόγος τοῦ σταυροῦ* is in itself the power of God; it not only includes the power, but itself is that power to every believing soul; comp. Severian *in loc.*

19. γέγραπται γάρ] confirmation from Scripture, not of the assertion *οὐκ ἐν σοφίᾳ λόγου* (Alf.), but of the truth of the preceding statement; *εἶτα δείκνυσι τὸ τῆς προῤῥήσεως ἀψευδές*, Theodoret. The declaration

γραπται γὰρ Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν
20 σύνεσιν τῶν συνετῶν ἀθετήσω. ποῦ σοφός; ποῦ
γραμματεύς; ποῦ συνζητητὴς τοῦ αἰῶνος τούτου;

that the preaching of the Cross is verily the δύναμις Θεοῦ is substantiated by God's own prophesied exemplification of that power. The passage is from Isaiah xxix. 14, mainly according to the LXX (ἀθετήσω substituted for κρύψω, as expressing more distinctly and immediately the divine agency). What is there said more especially of God's dealings with reference to Israel is universally true of all His dealings with men, and rightly so cited by the Apostle; see the good comments of Hofmann *in loc.* τὴν σοφίαν τῶν σοφῶν, καὶ τὴν κ.τ.λ.] '*the wisdom of the wise, and the understanding of the understanding ones.*' On the distinction between σοφία (κοινῶς ἁπάντων μάθησις, Suid.), and σύνεσις (περὶ ὧν ἀπορήσειεν ἄν τις, Aristotle), see notes *on Col.* i. 9; and on ἀθετεῖν ('ad nihilum redigere,' Vatabl.) notes *on Gal.* ii. 21.

20. ποῦ σοφός] '*where is the wise man?*' not necessarily, '*a* wise man' (Copt., Ewald, al.), the article being practically elided by the negative character of the sentence: abrupt question (καταφορικώτερον κέχρηται τοῖς λόγοις, Chrys.),—based on the foregoing quotation,—implying the complete exclusion from all connexion with the subject involved in what precedes (salvation by the preaching of the Cross; τίς . . . ἔσωσε καὶ τὴν ἀλήθειαν ἐγνώρισεν; οὐκ ἔστιν οὐδείς, Chrys.) of those here specified; comp. ch. xv. 55, Rom. iii. 27: Grotius is appy. right in deeming these clauses a reminiscence of Isaiah xxxiii. 18, ποῦ εἰσιν οἱ γραμματικοί; ποῦ εἰσιν οἱ συμβουλεύοντες; κ.τ.λ.; comp. ib. xix. 12. The assumption of Ewald (*Comm.* p. 136) that the words are a quotation from some lost work seems wholly uncalled for. Whether there is any national distinction hinted at in the substantives, or whether σοφὸς is general and γραμματεὺς and συνζητ. special, but not national, exemplifications (comp. Hofm.), is perhaps doubtful. The subsequent national references (ver. 22 sq.) seem rather in favour of the former, and also their order, the reference of γραμμ. being to the Jew, and of συνζητ. to the Greek (comp. Acts ix. 29),—not of σοφὸς to the Greek and γραμμ. to the Jew (Chrys., Theod.), while σοφὸς precedes as a general term: so De Wette, Meyer, and most modern commentators. συνζητητής] '*disputer;*' not simply 'conquisitor,' Vulg., Copt., Goth. (sôkareis), Arm., but, in accordance with the prevailing use both of the verb (Mark viii. 11, ix. 14, Luke xxiv. 15, Acts vi. 9, ix. 29), and the substantive (Acts xv. 7; xxviii. 29 is doubtful) in the N.T., 'disputator,' Syr., Erasm., al.,—the argumentative skill of the Gentile (Weiss, *Bibl. Theol.* § 102. *a*) being that to which the Apostle is particularly pointing. The substantive is only found here and in Ignat. *Eph.* cap. 18,—an adaptation of this passage. τοῦ αἰῶνος τούτου] '*of this world,*' 'of this present evil age' (comp. notes *on Eph.* ii. 2), to which all such worldly disputants belong, but from and out of which Christians have been taken by the redeeming power of Christ; see Gal. i. 4, and comp. Rom. xii. 2.

οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου; ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος 21

20. κόσμου] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very distinctly preponderating authority: *Rec.* adds τούτου.

The genitive is to be referred to all the preceding substantives, being that which specially qualifies and characterizes them. οὐχὶ ἐμώρανεν κ.τ.λ.] '*Did not God make foolish;*' not merely, show and prove it to be such (μωρὰν ἔδειξεν οὖσαν, Chrys.), but, with some reference to the judicial power of God, render it and make it such, 'stultificavit,' Erasm.; comp. Rom. i. 22. The suffix χι probably strengthens the form of the negative as in ναίχι, ἦχι; Kühner, *Gr.* § 512. 1. τοῦ κόσμου] '*of the world*,' *i. e.* of the profane non-Christian world; κόσμος, without any adjunct, having frequently in the N. T. (more esp. in St John) this or some similar shade of ethical meaning; see Cremer, *Wörterb.* s.v. p. 308, notes *on Gal.* iv. 3, and comp. Reuss, *Théol. Chrét.* v. 18, Vol. II. p. 208, note.

21. ἐπειδὴ γάρ] '*For since*' or 'seeing that;' confirmatory explanation of the foregoing ἐμώρανεν ὁ Θεὸς κ.τ.λ., the former clause specifying the reason, the latter the manner of the μωραίνειν. On the force of ἐπειδὴ ('that of ἐπεὶ qualified by δή,' Klotz) see notes *on Phil.* ii. 26, and comp. Hartung *Partik.* Vol. II. p. 259. The γὰρ is appy. here used more in its explanatory, than in its directly confirmatory force; the Apostle *explains* the foregoing words, but also slightly *proves* the wisdom of the act specified. On this mixed force of the particle, see Kühner, *Gr.* § 544, 1, notes *on Gal.* iv. 22, and *on* 1 *Thess.* ii. 1, and, generally, on the uses of the particle, the good dissertation of Klotz, *Devar.* Vol. II. p. 234 sq.

ἐν τῇ σοφίᾳ τοῦ Θεοῦ] '*in the wisdom of God;*' not that, owing to or by which (Rück.; comp. Alf.),—for ἐν when thus used in reference to agency or instrumentality necessarily marks the substantive with which it is associated as that which is employed by the agent (see notes *on* 1 *Thess.* iv. 18), but the sphere *in* which the οὐκ ἔγνω was manifested; see Hofm. *in loc.* Even in the clear light of that σοφία, as evinced and displayed by God's works (ἡ διὰ τῶν ἔργων φαινομένη, Chrys., Theod.; 'sapientiam relucentem in opificio mundi,' Est.) the world (Jew and Gentile alike, though in different degrees) failed to arrive at the knowledge of God; comp. Acts xiv. 17, Rom. i. 19. De Wette and others include in the σοφία the revelation of God as made to the Jews in the O. T., as well as the revelation in the natural world to the Gentiles, on the ground that κόσμος must include both. This, however, as Neander rightly observes, seems out of harmony with the context. The statement is broad and general; in the light that God vouchsafed ('in media luce,' Calv.), though sufficient for the purpose, man failed to come to the knowledge of his maker: comp. Weiss, *Bibl. Theol.* § 69. (*a*), (*b*), Vol. I. p. 354 sq. (Transl.), and on the general subject of heathenism and its consciousness of God, the admirable comments of Dorner, *Chr. Doctr.* §§ 65, 66, Vol.

διὰ τῆς σοφίας τὸν Θεὸν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πι-
22 στεύοντας. ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ

22. σημεῖα] so *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on vastly preponderating authority: *Rec.*, σημεῖον.

II. p. 235 sqq (Transl.). διὰ τῆς σοφίας] '*by means of its wisdom;*' means, which when used led only to the οὐκ ἔγνω. The means failed to secure the desired end; see Winer, *Gr.* § 47. i. The σοφία here, it need hardly be said, has a different meaning to that which it has just above, the subjects to which the σοφία appertains being so widely different. εὐδόκησεν ὁ Θεὸς] '*God was pleased,*' 'placuit Deo,' Vulg.; comp. Luke x. 41, and on the use and four constructions (with ἐν and dat.,—εἰς and accus.,—simple accus.,—and, as here, infin.) of the late, and probably Macedonian-Greek, verb εὐδοκεῖν, notes *on Col.* i. 19, and Fritz. *Rom.* x. 1. διὰ τῆς μωρίας τοῦ κηρύγματος] '*through the foolishness of preaching,*' the foolishness (οὐχὶ τῆς οὔσης ἀλλὰ τῆς εἶναι δοκούσης, Orig.) which was the substance and chief element of the preaching; κηρύγματος being, not a gen. of *apposition* (De Wette, Alf., comp. Hofm.), but a form of the possessive genitive (gen. *continentis*), as in the expression τῆς ἀληθείας τοῦ εὐαγγελίου, Col. i. 5; where see note. These genitives, of what perhaps may be inclusively termed genitives of *inner reference*, are found in the N. T. under various, but very commonly self-explanatory, forms: see exx. in Winer, *Gr.* § 30. 2. β. The κήρυγμα, as the termination plainly shows, 'is the matter preached' (Hooker),—the message, not the delivery of it: in 2 Tim. iv. 17, Tit. i. 3, sometimes cited as exceptions, the meaning seems to be substantially the same. τοὺς πιστεύοντας] '*them that believe;*' slightly emphatic, and explanatory of the seeming enigma: the objects of the saving εὐδοκία were not the collective members of a κόσμος which relied on its own fruitless wisdom, but those out of it who put their trust in the gospel, and simply believe that which God was pleased to reveal; see the good comments of Chrys. *in loc.* on reasoning and faith, and for a sermon on the whole verse, Sherlock, *Works*, Vol. I. p. 93 sqq. (ed. Hughes). The aorist σῶσαι is appy. due to the law of parity of tenses (Winer, *Gr.* § 44. 7); it makes an act immediately dependent on and due to the εὐδοκία ('quod statim et e vestigio fit, ideoque etiam certo futurum est,' Stallb. Plato, *Euthyd.* p. 140), but is silent as to the duration of the action; comp. Krüger, *Sprachl.* § 53. 6. 9.

22. ἐπειδή] '*Since,*' or '*Seeing that;*' explanatory elucidation of the first statement in the preceding verse ἐν τῇ σοφίᾳ—τὸν Θεόν, the following verse elucidating the second statement. Hofmann, who has very carefully considered the sequence of thought in the somewhat difficult connexion of this passage, appears to regard this clause as elucidating the second member of the foregoing verse εὐδ.—σῶσαι τοὺς πιστεύοντας, and especially the limitation involved in the slightly emphatic τοὺς πιστεύοντας. The drift of the verse would then be that Jews

Ἕλληνες σοφίαν ζητοῦσιν· ἡμεῖς δὲ κηρύσσομεν 23
Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον

and Greeks, the two component parts of the *κόσμος*, when invited to accept the *κήρυγμα* asked respectively for something that might convince them, whether miracles or rhetorical logic: see Chrys. *in loc.* This is plausible, but not in true harmony with the tenor of the passage: the Apostle does not here appear to be, as often, substantiating each clause as he passes on, but rather making broad and general statements which he elucidates by an appeal to actual facts and circumstances: 'non argumentatur Apostolus, sed jam dicta explicat,' Grot. καὶ Ἰουδαῖοι κ.τ.λ.] '*both Jews ask for signs and Greeks seek after wisdom;*' the one have such a practical ἀγνωσία of the God they worship, that even when His Son was appealing to them, they ask for *signs* and wonders attesting the truth of His person and mission (comp. Matth. xvi. 4, John iv. 48); the other, with a similar ἀγνωσία, refuse to accept what is not intellectually brought home to them. On the connexion καὶ—καί, here serving to place both parties practically on the same level, as both alike evincing their ἀγνωσία, though the manner in which they do it is different, see Winer, *Gr.* § 53. 4, Kühner, *Gr.* § 522. 1, Bäumlein, *Partik.* p. 148, and comp. notes *on* 1 *Tim.* iv. 10. De Wette compares Mark ix. 13, but, as the order of the words appears to indicate, not correctly: the first καὶ is there ascensive, the second copulative. Ἰουδαῖοι—Ἕλληνες] without the article; not, '*the* Jews, . . . *the* Greeks,' Copt., Auth., viewed as communities of which every member acted as specified (Middleton, *Art.* III. 2. 2), but, 'Jews,' . . . 'Greeks' as general classes without special reference to the individuals composing them; see Krüger, *Sprachl.* § 30. 3. 6 sq.

23. ἡμεῖς δέ] '*While we;*' appended clause (still partially under the vinculum of the ἐπειδή), contrasting the ἡμεῖς and their principles of feeling and action with the two classes and their characterizing principles just specified in the preceding verse; ἡμεῖς δὲ ἀντὶ τούτων τί λέγομεν; Chrys. Meyer makes this verse the distinct apodosis (ἐπειδὴ—δὲ) to ver. 22. This is grammatically admissible (see Klotz, *Devar.* Vol. II. p. 371, Hartung, *Partik.* Vol. I. p. 184), but exegetically unsatisfactory: Apostolic preaching of Christ crucified did not depend as a sort of logical consequence on what preceded, but is specified as forming a clear and instructive contrast to it; 'opponit Apostolus prædicationem Christi crucifixi sapientiæ sæculari,' Est., see Hofmann *in loc.* ἐσταυρωμένον] '*as crucified;*' so the very reverse of a displayer of signs, or founder of a system of philosophy. To the Jews a Χριστὸς ἐσταυρ. was a *σκάνδαλον*, 'quia crucis opprobrium eos turbavit et impedivit,' Est., comp. Gal. v. 11: to the Gentiles, 'mera stultitia erat hominem crucifixum aut prædicare aut credere mundi salvatorem,' Estius. On the *σκάνδαλον* of Christ crucified to the Jews, see the reff. and comments of Wordsw. *in loc.* The miracles of our Lord's ministry were to them negatived by his crucifixion: the crucified One could not be their Messiah; comp. Matth. xxvii. 42, 63 sqq. This verse forms the text

24 ἔθνεσιν δὲ μωρίαν, αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις
τε καὶ Ἕλλησιν, Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ
25 σοφίαν. ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν

23. ἔθνεσιν] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.* Ἕλλησι.

for the first discourse of Abp. Magee, *Works*, Vol. I. I.

24. αὐτοῖς δὲ τοῖς κλητοῖς] '*but to them the called*,' 'ipsis autem vocatis,' Vulg.; the αὐτοῖς marking off, as it were, those alluded to from the classes to which they nationally belonged, but with which they had no personal and spiritual affinities; 'es verstärkt den Begriff der Persönlichkeit,' Bernhardy, *Synt.* VI. 10. a. p. 287; see also Kühner, *Gr.* § 468. 2. It may be observed that the Apostle does not here use ἡμῖν (which perhaps, at first sight, might have seemed more natural), owing to the preceding κηρύσσομεν, which must obviously be supplied in the present verse.

Ἰουδ. τε καὶ Ἕλλ.] '*both Jews and Greeks*;' not only the former but the latter, the τε—καί marking the addition of the Ἕλλ. to the Ἰουδ. already specified, and the gracious extension of the divine κλῆσις to those afar off as well as to those nigh. On τε—καί (closest form of copulative connexion), see Winer, *Gr.* § 53. 4, Kühner, *Gr.* § 522. 2, and the brief but exact comments of Donaldson, *Gr.* § 549 sq. Χριστὸν κ.τ.λ.] '*Christ, God's power and God's wisdom*;' explanatory apposition to the preceding Χριστὸν ἐσταυρωμένον, the repetition of Χριστὸν not being so much by way either of solemn (Alf.), or of triumphant utterance (Mey.), as designed still more sharply and clearly to identify Him that was to the Jews a σκάνδαλον and to the Greeks a μωρία, with Him that was to the called God's power and God's wisdom. To the called Christ *crucified* was both all that the Jew asked for,—God's power in its truest conception (contrast ver. 22), and all that the Greek sought after,—God's wisdom in its purest manifestation: σοφίαν καὶ δύναμιν οὐ τὴν θεότητα τοῦ μονογενοῦς προσηγόρευσεν ὁ θεῖος ἀπόστολος, ἀλλὰ τὸ περὶ τοῦ σταυροῦ κήρυγμα. Theod.

25. ὅτι κ.τ.λ.] Reason for the foregoing appositional predication, Χριστὸν Θεοῦ κ.τ.λ., the Θεοῦ σοφίαν being substantiated by the first clause, the Θεοῦ δύναμιν by the second. Augustine has a few comments on this verse, *de Doctr. Chr.* II. 13. τὸ μωρὸν τοῦ Θεοῦ] '*the foolishness of God*,' or, a little more exactly, *the foolish dealing of God*, 'quod stultum est,' Vulg., the foolish thing (κατὰ τὴν τῶν ἀνοήτων δόξαν, Theod.), which comes from and is brought about by God,—the gen. being appy. a gen. of the 'originating cause' (see notes *on Col.* i. 23, and on 1 *Thess.* i. 6), and the reference being both here and in the following clause to Christ's atoning death on the cross; περὶ τοῦ σταυροῦ λέγων τὸ μωρὸν καὶ τὸ ἀσθενές, Chrys. Τὸ μωρὸν is here not simply equivalent to the abstract μωρία (Krüger, *Sprachl.* § 43. 27; Bernhardy, *Synt.* VI. 27. 2; comp. Rom. ii. 4), but seems chosen as more suggestively marking the specific and concrete fact (Χριστὸν ἐσταυρωμένον) which the Apostle has in his thoughts; see Meyer *in loc.*,

ἀνθρώπων ἐστίν, καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων.

Consider your calling; how God has chosen the foolish and weak things of the earth that all glorying should be in Him.

Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀ- 26

25. ἀνθρώπων 2nd] So *Tisch.*, *Treg.*, *Westc.* and *Hort*, on preponderating authority, enhanced by internal considerations arising from the differently assigned position of ἐστίν: *Rec.*, *Lachm.*, *Rev.*, add ἐστίν.

note. τῶν ἀνθρώπων] '*than men are*;' not here, by any 'comparatio compendiaria,' for τοῦ σοφοῦ τῶν ἀνθρώπων (Grot.; so De Wette, Maier, al.), but simply with inclusive reference to men viewed as a totality (πάντων τῶν ἀνθρώπων, Chrys.; comp. Syr. [2nd τῶν ἀνθρ.], 'filiis hominis'), and perhaps with some faintly implied depreciatory tinge; see Bernhardy, *Synt.* II. 5, p. 61. To avoid this seeming logical difficulty of a comparison between things and persons, Hofmann makes the preceding τὸ μωρὸν τοῦ Θεοῦ a kind of periphrasis for 'God in His (seeming) foolishness,' and compares Rom. i. 19, ii. 4, viii. 3, and 2 Cor. iv. 17. This, however, seems plainly inadmissible 1st, as not properly substantiated by the exx. cited, and 2dly, as not consistent with the subordinated relation in which (in such cases) the gen. appears commonly to stand to the governing noun; see esp. Rumpel, *Casuslehre*, p. 225, and comp. Winer, *Gr.* § 34. 3. The difficulty is more apparent than real, as the plural seems to carry with it so much of a collective, and thus partially abstract, reference, as to be very nearly equivalent to 'men and all their works;' comp. Neander *in loc.* τὸ ἀσθενὲς τοῦ Θεοῦ] '*the weakness of God*,' or, as above, *the weak dealing of God*, 'quod infirmum est,' Vulg. [Clarom. omits the 'quod' and 'est']; in reference to the seeming weakness (πρὸς τὴν ἐκείνην ὑπόληψιν, Orig.) of the agency by which God was pleased to save sinners and redeem the world; καὶ τοῦτο δὲ δύναμις τοῦ οἰκονομήσαντος καὶ κατορθώσαντος ἐν τῷ μηδενὶ σώσαντος τοὺς ἀνθρώπους, καὶ εἰς τὴν εἰς αὐτὸν πίστιν ἀγαγόντος, Severian *in loc.* (Cram. *Caten.*).

26–31. *Confirmation of the foregoing by a reference to the worldly position of the called.*

26. Βλέπετε γάρ] '*For consider*;' ἐπισκέψασθε, Chrys.; imperative, ch. x. 18, Phil. iii. 2: so rightly Vulg., Syr., Copt., Æth., the confirmatory appeal to experience obviously requiring the more emphatic imperative; καὶ τούτου μάρτυρας αὐτοὺς καλεῖ, Chrys. The objection of Erasm., repeated also by Beza, 'nec enim admonet ut videant quod sciebant, sed quod perspicuum erat trahit in argumentum,' is really of no force. The γὰρ (which Beza and Beng. somewhat singularly urge as in favour of the indic.) seems clearly to refer to the verse immediately, not to the preceding group of verses (De Wette): the general statement (ver. 27) is now confirmed by the special instance. τὴν κλῆσιν ὑμῶν] '*your calling*;' not 'your condition of life' ('vitæ genus'), Olsh., but, in accordance with the regular usage

δελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ
27 δυνατοί, οὐ πολλοὶ εὐγενεῖς· ἀλλὰ τὰ μωρὰ τοῦ κόσμου

of the word in the N. T. (ch. vii. 20 forms no exception; see notes *in loc.*), simply 'your calling,' scil. by God,—here with reference to the individuals who received it, *οὐ γὰρ μόνον διδασκάλους ἰδιώτας ἀλλὰ καὶ μαθητὰς ἐπελέξατο τοιούτους*, Chrys. The metonymy of Beza 2, 'vocatio' pro 'vocatis' is unnecessary, and indeed untenable; comp. Wilke, *Rhet.* p. 33. ὅτι] '*that*,' introducing the objective sentence dependent on the foregoing *βλέπετε*, and specifying appositionally what it was, in reference to this calling, that they were to consider and to observe; comp. Donalds. *Gr.* § 584, and Krüger, *Sprachlehre*, § 56. 7. 12. σοφοὶ κατὰ σάρκα] '*wise according to the flesh*;' scil. *κατὰ τὸν παρόντα βίον, κατὰ τὴν ἔξωθεν παίδευσιν*, Chrys.; or perhaps better and more inclusively, 'according to all that is *not* imparted by the Spirit;' *οἱ μέν εἰσι σοφοὶ κατὰ σάρκα, οἱ δὲ κατὰ Πνεῦμα*, Orig.; see Est. *in loc.*, and comp. *σοφία σαρκική*, 2 Cor. i. 12, on the true meaning of *σάρξ* ('the whole of man standing in opposition to the Spirit,' Dorner, *Chr. Doctr.* § 73, Vol. II. p. 319; 'that which is characteristic of the earthly man as such,' Weiss, *Bibl. Theol.* § 68. *b*, Vol. I. p. 343), and the latent antithesis (in passages like the present) which it commonly involves to *τὸ Πνεῦμα*, see notes and reff. *on Gal.* v. 16, and comp. Delitzsch, *Bibl. Psychol.* 5. 6, p. 439, (Transl.), Plitt, *Evang. Glaubensl.* § 33, Vol. I. p. 280 sq. It is doubtful whether (*α*) we are to regard *σοφοὶ κ.τ.λ.* as a predicate to the preceding *οὐ πολλοί*, 'not many are wise &c.,' Meyer, De Wette, al., or whether (*β*) we are to supply *ἐκλήθησαν*, suggested by the preceding *κλῆσιν*, and only not inserted because the change to the following *ἐξελέξατο* was already emerging from the inspired Apostle's thoughts. The extreme flatness of (*α*), and the absence of the almost necessary *ὑμῶν* (in such a case) after *πολλοί*, may perhaps rightly incline us to (*β*); so appy. Œcum. *ἐν τῇ κλήσει ταύτῃ καὶ τῇ πίστει οὐκ ἦλθον πολλοὶ σοφοί*. The Apostle passes almost instinctively from the passive into the active form of sentence, and from the idea of the more restricted *κλῆσις* to that of the wholly unconditioned *ἐκλογή* (1 Thess. i. 4), as thereby setting forth more fully and clearly (in harmony with the context) the wisdom and power of God. The *κλῆσις* was in a certain sense dependent on the agency of man, the *ἐκλογὴ* depended on God alone; comp. Hofmann *in loc.* δυνατοί] '*mighty*,' 'in dignitatibus positi,' Grot. It is not necessary to supply *κατὰ σάρκα* (Est.), *δυνατὸς* needing no qualifying term. εὐγενεῖς] '*noble*,' scil. 'genere nobiles, quales [olim] Corinthi Cypselidæ et Bacchiadæ,' Grot.; comp. Luke xix. 12. The Corinth of the Apostle's time had ceased to be the Corinth of the past; its old races had been destroyed (Pausanias, *Græc. Descr.* cap. 118, ed. Siebel.) and supplied in the time of Julius Cæsar by Romans, mainly of freedman-extraction (*τοῦ ἀπελευθερικοῦ γένους πλείστους*, Strabo, *Geogr.* VIII. 6. 63, ed. Kramer); see Finlay, *Hist. of Gr.* Vol. I. p. 66 sq.

27. ἀλλὰ τὰ μωρὰ τοῦ κόσμου] '*but the foolish things of the world*;

ἐξελέξατο ὁ Θεός, ἵνα καταισχύνῃ τοὺς σοφούς, καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ Θεός, ἵνα καταισχύνῃ τὰ ἰσχυρα, καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθε- 28
νημένα ἐξελέξατο ὁ Θεός, τὰ μὴ ὄντα, ἵνα τὰ ὄντα

27. καταισχύνῃ τοὺς σοφούς] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on vastly preponderating authority: *Rec.*, τοὺς σοφοὺς καταισχύνῃ, but only with cursive mss. AFG al. omit (accidentally?) ἵνα—ὁ Θεός (ver. 28).

28. τὰ μὴ ὄντα] So *Lachm.*, *Tisch.*, *Treg.*, on appy. preponderating authority: *Rec.*, *Rev.* [*Westc.* and *Hort*], prefix καί. Decision is here very difficult, as καὶ has critically important support.

regularly contrasted statement on the positive side, and in a more inclusive form, of what God *was* pleased to choose,—the neuter marking the general category (Winer, *Gr.* § 27. 5; comp. notes *on Gal.* iii. 22), and the genitive that to which the τὰ μωρὰ appertained and belonged ('quæ stulta sunt in mundo,' Beza), —and out of which they were chosen; comp. John xv. 19. To take τοῦ κόσμου as a gen. *judicii* (ὡς πρὸς τὸν κόσμον, Orig.; κατὰ τὴν τῶν ἀνθρώπων δόξαν, Theodoret, al.) weakens the whole force of the declaration: what God was pleased to choose was really μωρόν, ἀσθενές, and ἀγενές.

ἐξελέξατο] '*chosen out*,' made ἐκλεκτοί; comp. Eph. i. 4, 2; Thess. ii. 13. The studied repetition of the ἐξελέξατο ὁ Θεὸς with each of the three clauses marks the deliberate nature of the divine choice, and has, as Meyer observes, a kind of triumphant emphasis.

ἵνα καταισχύνῃ κ.τ.λ.] '*that He might put the wise to shame*;' purpose of the ἐκλογή. The choice of the foolish rather than the wise was a veritable putting to shame of the wise; μεγίστη τῶν σοφῶν αἰσχύνη παρὰ ἰδιωτῶν ἡττᾶσθαι, Œcumenius. The Apostle passes in this clause into the masc. (τοὺς σοφούς), as thus marking the practically masc. reference of the contrasted τὰ μωρὰ τοῦ κόσμου, but again reverts to the neuter as thus passing more easily into the climactic τὰ μὴ ὄντα of the last clause. On the general subject suggested by this verse (faith in relation to religion), see Newman, *Univ. Serm.* p. 194.

28. τὰ ἀγενῆ τοῦ κόσμου] '*the base things of the world*;' direct and more immediate antithesis to the foregoing εὐγενεῖς, but enhanced by the following, ἐξουθενημένα, and still more by the concluding and climactic τὰ μὴ ὄντα.

τὰ μὴ ὄντα] '(*yea*) *things that are not*,' counted and conceived of as not existing (διὰ τὴν πολλὴν οὐδένειαν, Chrys.), or perhaps better as Hofmann, 'not really but only conceivably existing,' the μὴ giving its usual subjective tinge; see Winer, *Gr.* § 55. 5, but remember that as μὴ with the participle is the more usual Hellenic usage, it cannot always safely be pressed; see notes *on* 1 *Thess.* ii. 15. Origen (Cramer, *Cat.*) refers the τὰ μὴ ὄντα to all the preceding neuters μωρά, ἀσθενῆ, ἀγενῆ, and ἐξουθενημένα, but, as the very structure of the clauses seems to show, not correctly: the studiously unconnected τὰ μὴ ὄντα obviously stands simply in apposition and climax to the two adjectives which precede.

τὰ ὄντα] '*which are*,' exist, and are really so to be recognized. Meyer very appo-

29 καταργήσῃ· ὅπως μὴ καυχήσηται πᾶσα σὰρξ ἐνώ-
30 πιον τοῦ Θεοῦ. ἐξ αὐτοῦ δὲ ὑμεῖς ἐστὲ ἐν Χριστῷ

29. ἐνώπιον τοῦ Θεοῦ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on greatly preponderating authority; *Rec.*, ἐνώπιον αὐτοῦ.

sitely quotes Pflugk on Eurip. *Hec.* 284,—'ipsum verbum εἶναι eam vim habet ut significet *in aliquo numero esse, rebus secundis florere.*'

καταργήσῃ] '*bring to nought;*' the stronger and more appropriate word καταργήσῃ (καταργ. ἀκυρῶσαι, Hesych.) naturally taking the place of καταισχύνῃ in the present climactic clause. Καταργεῖν (as remarked *on Gal.* v. 4) is a favourite word with the Apostle, by whom it is used 25 times, with several and varying shades of meaning. It occurs Luke xiii. 7, and Heb. ii. 14, but only 4 times in the LXX (Ezra iv. 21, 23, v. 5, vi. 8) and rarely in common Greek.

29. ὅπως κ.τ.λ.] '*in order that no flesh should glory;*' final clause, gathering up the three preceding and more limited ἵνα-clauses into one general enunciation of ultimate purpose. On the essential meaning of ὅπως (here clearly to be recognized), and its distinction from ἵνα, see notes *on* 2 *Thess.* i. 12.

μὴ καυχ. πᾶσα σάρξ] 'Hebraistic form of expression; the correct analysis of which seems to be ὅπως πᾶσα σὰρξ μὴ καυχ., the negation being closely united with the verb, and (so to speak) non-boasting being predicated of all flesh; see Winer, *Gr.* § 26. 1, and notes and reff. *on Gal.* ii. 16. Add also Fritz. *Dissert. in* 2 *Cor.* p. 24 sq.

ἐνώπιον τοῦ Θεοῦ] '*before God,*' 'in conspectu,' Vulg.,—standing, as it were, in His holy presence; comp. ἐνώπιον τῶν ἀνθρώπων, Luke xvi. 15, and, with very distinct local reference, Luke i. 17. The expression occurs very frequently in the N. T.; the nearly synonymous ἐναντίον τοῦ Θεοῦ only once, Luke xxiv. 19; comp. Luke i. 8.

30. ἐξ αὐτοῦ δὲ κ.τ.λ.] '*But* (to pass to what may indeed warrant Christian boasting) *it is of Him that ye are in* (in vital union with) *Christ Jesus;*' the verse not merely exhibiting on the positive side what had been previously exhibited on the negative (De Wette), but further, and by way of contrast, introducing the real ground and principles of the true καύχησις specified in ver. 31; see Hofmann *in loc.* The ἐξ αὐτοῦ, as its position clearly shows, is emphatic, and serves to mark, not their spiritual origin (τέκνα Θεοῦ ἐγένεσθε, Theoph.; so also Chrys., Theod., and several modern expositors: comp. Gal. iii. 7), but, as the general tenor of the context (God's sovereign power and wisdom) and the subsequent ἀπὸ Θεοῦ seem both to suggest,—the *causal source* (see Winer, *Gr.* § 47, b.), of their union in Christ. The ἐστὲ is thus not strongly predicative, and in effect isolated (παῖδες αὐτοῦ ἐστέ, διὰ τοῦ Χριστοῦ τοῦτο γενόμενοι, Chrys.), but as the familiar εἶναι ἐν Χρ. (Rom. xvi. 11, 2 Cor. v. 17, Gal. i. 22; comp. Rom. xvi. 7), and the insertion of ὑμεῖς (as drawing rather to itself the emphasis) both seem to suggest, in close union with ἐν Χριστῷ. On the formula εἶναι ἐν Χρ., see Plitt, *Evang. Glaubensl.* § 55, Vol. II. p. 77, and comp. Hooker, *Serm.* III. Vol. III. p. 763 (ed. Keble).

Ἰησοῦ, ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ Θεοῦ, δικαιοσύνη
τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις, ἵνα καθὼς γέ- 31

30. *σοφία ἡμῖν*] So *Lachm.*, *Tisch.*, *Treg.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, *ἡμῖν σοφία*.

ὃς ἐγενήθη κ.τ.λ.] '*who became wisdom to us from God*,' scil. displayed to us God's wisdom (*σοφία γέγονεν εἰς θεογνωσίαν*, Sever.; comp. Col. ii. 3) in His whole manifestation, His whole life and works; more exact specification of the mercy and grace involved in the preceding declaration (*τὸ δαψιλὲς ἐνδεικνύμενος τῆς δωρεᾶς*, Chrys.), the ὃς having a partially explanatory and slightly argumentative force (see notes *on Col.* i. 18, and comp. Col. i. 25, ii. 10, 1 Tim. ii. 4, al.), and the ἀπὸ Θεοῦ (dependent, as the order shows, on ἐγενήθη) echoing the preceding ἐξ αὐτοῦ, and pointing to God as the ultimate origin of the gracious working: see Kühner, *Gr.* § 430, where this distinction between ἀπὸ and ἐκ is briefly but accurately specified; comp., however, notes *on* 1 *Thess.* ii. 6. On the passive *form* ἐγενήθητε, see notes *on Eph.* iii. 7.

δικαιοσύνη τε καὶ ἁγιασμός] '*both righteousness and sanctification*,'—where righteousness, there sanctification,—the τε καὶ binding the two present substantives closely together (Hofmann very improbably connects δικαιοσ. with *σοφία*), and making them parts of a common predication; see esp. Donalds. *Cratyl.* § 189, 195, Wilke, *Rhet.* § 43, p. 160, and the copious list of exx. there collected, Winer *Gr.* § 53. 4, p. 389, and, for the distinction between this expression and καὶ—καί, notes on 1 *Tim.* iv. 10. The two substantives thus—by their theological affinity—closely associated, serve, with the ἀπολύτρωσις that follows, to illustrate and exemplify the foregoing *σοφία*. Our Lord, the Apostle says, became to us wisdom, yea verily, both righteousness and sanctification,—and redemption; *righteousness* (comp. Jer. xxxiii. 16), inasmuch as through faith in Him we were made righteous before God by His merits and death (see Rom. iii. 17, and comp. Usteri, *Lehrb.* II. 1. 1, p. 89); and not only righteousness, but, in close union therewith, *sanctification*, inasmuch as, by the indwelling of His holy Spirit (Rom. viii. 11), He leads us into abiding holiness and newness of life; comp. δικαιοσύνη εἰς ἁγιασμόν, Rom. vi. 19, and see Messner, *Lehre d. Apost.* p. 239. On this text, see Butler (W. A.) *Serm.* 1. Vol. II. p. 1 sq., and the brief but clear summary of Hooker, *Serm.* II. 2; and on the two united aspects of the work of Christ, see Messner, *Lehre d. Apost. l. c.*; compare also Reuss, *Théol. Chrét.* v. 14, Vol. II. p. 144, 174. καὶ ἀπολύτρωσις] '*and* (a third particular being added to the two closely associated foregoing particulars; comp. Hartung, *Partik.* Vol. I. p. 98 sq.) *redemption;*' not merely from past sins and present sufferings (comp. Heb. ii. 15, 1 Pet. i. 17), but also, with a more inclusive reference to the final and complete redemption (*τελείαν ἀπαλλαγήν*, Theoph.), from sin, Satan, and death eternal; comp. Rom. viii. 23, and notes *on Eph.* i. 14. The comment of Calvin is just and pertinent, 'redemptio primum Christi donum est quod inchoatur in nobis, et ultimum perficitur.' On this verse

γραπται Ὁ καυχώμενος ἐν Κυρίῳ καυχάσθω.

II. Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ

So I came to you proclaiming in my weakness Christ crucified, yet not with words of human wisdom but in the power of God.

as setting forth a summary of Christian privileges, see Leighton, *Works*, Vol. III. p. 347 sqq.

31. ἵνα καθὼς γέγραπται] '*in order that, as it is written;*' final purpose of God in thus graciously being the originating cause of the union with Christ, and of the blessings that flow from it: 'En finis, cur omnia nobis largiatur Deus in Christo, nempe ut ne quid arrogemus nobis, sed illi omnia deferamus,' Calv. The quotation that follows is a free and shortened citation of Jer. ix. 24. ὁ καυχώμενος κ.τ.λ.] '*He that glorieth let him glory in the Lord;*' not, in Christ (Κυρίῳ, Rück.), nor even with any latent reference to Him (Stanl.), but, as the whole context (consider ἐξ αὐτοῦ, ἀπὸ Θεοῦ) evidently requires, in *God*. The construction is unsyntactic, and probably studiously so; the imperatival form being that of the original passage, and also more telling and forcible; comp. ch. ii. 9, Rom. xv. 3, and see Winer, *Gr.* § 64. 7. b. Wordsw. notices that the same text is used by Clement (*Ep.* i. 13) as a 'brief sententious antidote' against the vainglory and worldly wisdom of this Corinthian Church. A short sermon on this text will be found in Augustine, *Serm.* CLX. Vol. VII. p. 70 (ed. Bened.).

II. 1—5. *The accordance of the Apostle's preaching with the nature of the Gospel as above specified.*

1. Κἀγώ] '*And I too,*' in accordance with the precept, and as a true preacher of Christ crucified (ch. i. 23); the introductory καὶ being not only connective but emphasizing, and appy. here requiring in English the fuller translation given above: comp. Copt., Æth., and see Bäumlein, *Partik.* καί, 2, p. 150 sq. His coming to Corinth (ver. 1–2), and his abode there (3–5), alike exemplified the accordance of his practice with the principles he had enunciated (ch. i. 17–31); comp. Hofm. *in loc.*

ἀδελφοί] not without force: πάλιν τὸ τῶν ἀδελφῶν τίθησιν ὄνομα καταλεαίνων τοῦ λόγου τὴν τραχύτητα, Chrys. οὐ καθ' ὑπεροχὴν κ.τ.λ.] '*not with excellency (pre-eminence) of speech or wisdom;*' modal portion of the clause qualifying, and, as the very position of the negative seems to imply, to be connected with, not the preceding ἦλθον (Rück., Hofm.), but the succeeding καταγγέλλων; so Syr., *perhaps* Chrys., and the majority of recent expositors. The Apostle did not seek to define the manner of his coming, but the manner of his teaching when he did come; λόγος pointing to the rhetorical, σοφία to the philosophical, element of the καταγγελία (Neand.). The objection of Hofm. that οὐ καθ' ὑπερ. κ.τ.λ. cannot logically qualify καταγγ. does not seem valid; the κατὰ here points to the *manner* (comp. Phil. ii. 3, iii. 6; Winer, *Gr.* § 49. d), just as, in ch. i. 17, ἐν pointed to the element of the preaching. The word ὑπεροχὴ (Hesych. ἐξοχή, ὑπερβολή) is a δὶς λεγόμ. in the N.T., here and (without a dependent gen.) 1 Tim. ii. 2; see also 2 Macc. xiii. 6, Polyb. *Hist.* I. 2. 7,

σοφίας καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ· οὐ 2
γὰρ ἔκρινά τι εἰδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστόν,

II. 1. *μαρτύριον*] It is hard to decide between this and the alternative reading *μυστήριον* (*Rev.*, *Westc.* and *Hort*). The diplomatic preponderance one way or other is scarcely appreciable. The scale seems turned by the less usual character of the expression *μαρτ. τοῦ Θεοῦ* (contrast ch. i. 6) and by the possibility of *μυστήριον* having been suggested by ch. ii. 7.

2. *ἔκρινά τι εἰδέναι*] So *Treg.*, *Rev.*, *Westc.* and *Hort*: *Rec.* adds *τοῦ* after *ἔκρινα* against very greatly preponderating authority (*Lachm.*, *Tisch.* also omit) and places *τι* after *εἰδέναι* (so *Lachm.*, *Tisch.*) with good, but still appy. not preponderating authority. The divided nature of the evidence makes decision very difficult, and the more so, as Versions are claimed in the matter of the order of the words, and perhaps doubtfully.

v. 45, 1, al. *καταγγέλλων*] *declaring,*' '*proclaiming;*' present part., marking thus not merely that the *καταγγέλλ.* was the purpose of the *ἦλθεν* (fut.), but that, in effect, it commenced with, and was contemporaneous with, the whole action of the verb: comp. Plato, *Phæd.* p. 116 c, *ἦλθεν ἀγγέλλων*, and see Winer, *Gr.* § 45. 1, Bernhardy, *Synt.* x. 1, p. 370. *τὸ μαρτ. τοῦ Θεοῦ*] '*the testimony of God,*' scil. as to what He had vouchsafed to do for man's salvation in Christ Jesus,' 1 John iv. 9, al.; not gen. *subjecti*, '*quod a Deo profectum est,*' Calv., comp. 1 John v. 9,—but, in accordance with ch. i. 6 (comp. 2 Tim. i. 8), gen. *objecti*, '*concerning God,*' *τὴν περὶ τῆς οἰκονομίας διδασκαλίαν*, Theod.; so Beza 1, De Wette, Meyer, al. The gloss of Theoph., al., *τὸ μαρτ· τούτεστι τὸν θάνατον τοῦ Χριστοῦ*, implies the same construction though somewhat too curtly expressed.

2. *οὐ γὰρ ἔκρινα*] '*For I did not determine,*' '*it was not my resolve;*' confirmation of what precedes by a reference to his foregoing state of mind and feeling. The negative, as the order clearly shows, belongs to the verb, not to the following *τί* (Rück., Osiand., al.). In each case the meaning is practically the same, but, in respect of mental habitus, the distinction between the more active state in which a resolution is formed to know no other subject save one, and the more passive and absorbed state in which no resolution is formed to know any other subject, seems fairly appreciable. The reasoning of Hofm. is artificial and unsatisfactory, as also his narrowing of the meaning of *ἔκρινα*: it certainly does not amount to '*eximium duxi,*' Calv., comp. Grot., but may still correctly be translated '*statui,*' Beza; comp. ch. vii. 37, 2 Cor. ii. 1, Tit. iii. 12, al. The Apostle might have decided otherwise, but did not; see Theod. *in loc.* *τι εἰδέναι*] '*to know anything;*' not merely to preach, but even to bear in conscious knowledge. The idea of implied duty ('that I ought to know'), though occasionally to be recognized in the use of the infin. after verbs of command. counselling, &c. (see Winer, *Gr.* § 44. 3, p. 288, Lobeck, *Phryn.* p. 753, Bernhardy, *Synt.* p. 371), would be here out of place: it was a [non-]determination pure and simple,—*τοῦτο βούλομαι ὅπερ καὶ ὁ*

3 καὶ τοῦτον ἐσταυρωμένον. κἀγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς,

Χριστός, Chrys. That τι is 'aliquid magni,' Bretschn. *Lex.* ('something,' Evans; comp. Gal. ii. 6), is very improbable; it involves a *hiatus* in the sequence εἰ μὴ κ.τ.λ., and mars the simplicity of the sentence; οὐδὲ ἄλλο τι λέγων ἐν ὑμῖν, ἢ ὅτι ὁ Χριστὸς ἐσταυρώθη, Chrys. καὶ τοῦτον ἐσταυρ.] '*and Him crucified*;' definite specification of the office (Casaub.), or, rather, of the aspects under which the Apostle preached his Master,—not as the glorified One, but as the suffering One, Ἰουδαίοις μὲν σκάνδαλον ἔθνεσιν δὲ μωρίαν, ch. i. 23. The inference that the Lord had not generally been so preached by the Apostle's opponents (De Wette) seems just,—but, that the Apostle had not as yet so preached elsewhere (Neander, al.), eminently the reverse; the Apostle preached Jesus at Athens, as well as at Corinth; see Acts xvii. 18. On the force of καί, here adding the special and the enhancing ('facit ad αὔξησιν,' Calvin; 'und zwar,' Meyer) to the more general and unqualified, see Winer, *Gr.* § 53. 3, and notes *on Col.* ii. 5, *Phil.* iv. 12.

3. κἀγώ] '*And I*,—I personally, apart from the consideration of my teaching' (ver. 4); continuation of ver. 1 after the intercalated confirmatory sentence forming ver. 2: 'describit rem (ver. 1, 2), præconem (ver. 3), orationem (ver. 4),' Bengel. ἐν ἀσθενείᾳ] '*in weakness*,' sc. 'in consciously-felt weakness suggested by the mightiness of the work;' 'perpensâ magnitudine negotii quod sustinebat,' Calv. 1; comp. Acts. xviii. 9 sq. It does not seem necessary to refer ἀσθ. to any definite want of resolution on the part of the Apostle (Hofm.; comp. Hows. *in loc.*), still less to physical weakness resulting from persecutions (τῇ ἀπὸ τῶν διωγμῶν, Severian; compare Chrys., Theod., al.): the word naturally receives its tinge of meaning from the terms which follow, and marks the spirit in which the Apostle preached among his converts; πάντα ἤμην ταπεινός, Sever.

καὶ ἐν φόβῳ κ.τ.λ.] '*and in fear and in much trembling*,' the πολλῷ structurally referring only to the preceding τρόμῳ, but *quoad sensum* to the two (hardly to the three [Hofm.]) substantives that stand before it. The expression φόβος καὶ τρόμος (2 Cor. vii. 15, Eph. vi. 5, Phil. ii. 12) seems always used by the Apostle to mark that anxious solicitude that feels it can never do enough; see notes *on Eph. l. c.* and *on Phil. l. c.*, and comp. Psalm. ii. 11, δουλεύσατε τῷ Κυρίῳ ἐν φόβῳ, καὶ ἀγαλλιᾶσθε αὐτῷ ἐν τρόμῳ.

ἐγενόμην πρὸς ὑμᾶς] '*was with you*,' 'fui apud vos,' Vulg., scil. in the state above mentioned,—not, 'came to you' (comp. 2 John 12), this having been already specified in ver. 1. On this use of πρὸς ('*apud*, i.q. παρὰ cum dativo,' Fritz.), see notes *on Gal.* i. 18, and for examples of γίγνεσθαι ἐν ('versari in') with abstract substantives (e.g. Plato, *Legg.* i. p. 635 c, γιγνόμενοι ἐν ταῖς ἡδοναῖς), denoting, as here, entrance into, and existence in, any given state, see note *on* 1 *Tim.* ii. 14, Steph. *Thesaur.* Vol. II. pp. 624, 625 (ed. Hase and Dind.), Ast, in Plat. *loc. cit.*, and the references of Stallb. *in loc.*, Vol. x p. 68.

καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς 4
σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει Πνεύματος καὶ δυν-

4. σοφίας] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very distinctly preponderating authority: *Rec.* prefixes ἀνθρωπίνης.

4. καὶ ὁ λόγος μου κ.τ.λ.] '*and* (as an illustration of this) *my speech and my preaching;*' the καὶ being *consecutive* (comp. notes *on Phil.* iv. 12), and, of the two substantives, the former (λόγος) referring not so much to 'course of argument' (Alf.) or '*form* as opposed to *substance* of preaching' (Stanl.), as simply to oral address generally (compare 2 Cor. x. 10),—the latter (κήρυγμα), to the same in its more special and studied form; comp. Hofm. *in loc.* πειθοῖς σοφίας λόγοις] '*persuasive words of wisdom;*' scil. words arranged with logical or rhetorical skill, and so designed to persuade; the σοφίας being the gen. of the principal constituent (Bernh. *Synt.* III. 44, p. 161), or perhaps, more probably, of the characterizing quality or attribute (Scheuerl. *Synt.* § 16. 3, p. 115, Krüger, *Sprachl.* § 47. 5. 13), and the epithet πειθοῖς marking that which the σοφία principally had in view. Hofm. seems to regard σοφίας as a gen. of the *originating cause* (see notes *on* 1 *Thess.* i. 6), and so more exactly parallel to the genitives in the following clause,—but, owing to the difference in the governing substantives, less simply and naturally than as above. The adjective πειθὸς (= πιθανὸς) is not found elsewhere. It is, however, not formed without analogy (e.g. φειδός); and may perhaps, as Meyer supposes, have been in common oral use at the time, though as yet no example has been adduced of its written use; see Reiche *in loc.*, and compare Steph. *Thesaur.* s. v., ed. Hase and Dindorf. ἀποδείξει Πνεύμ. καὶ δυνάμ.] '*demonstration of the Spirit and power;*' in direct antithesis to the preceding; not πειθοὶ λόγοι, but ἀπόδειξις. The genitive may be either (*a*) gen. *subjecti*,—'demonstration wrought by or emanating from the Spirit, &c.' Theod., Œcum., al., or (*b*) gen. *objecti*,—'showing forth of the Spirit and power within,' ἀπόδειξιν ἔχον αὐτὸ τὸ Πνεῦμα τὸ ἅγιον, Theoph., comp. Æth. ('in ostendendo spiritum'), al. In either case the Πνεῦμα is the Holy Spirit, the article being omitted, either by the law of correlation (Middleton, *Art.* 3. 3. 6), or by its having the character and linguistic latitude of a proper name (notes *on Gal.* v. 5). Of the two interpretations of the genitive, the former is distinctly to be preferred as most in harmony with the active ἀπόδειξις (a ἅπ. λεγόμ. in N. T.), with the general context, and especially with the last clause of ver. 5; comp. Acts vii. 10; so clearly Origen *in loc.* (Cramer, *Cat.*), and equally distinctly, Didymus, *de Sp. Sancto*, cap. 31, where this passage is briefly noticed. On these genitives, see Winer, *Gr.* § 30. 1, Schirlitz, *Neutest. Gräc.* § 43. 2, p. 246 sq., and the large collection of varied examples of this case in Wilke, *Rhet.* § 35, p. 137 sq.

The reference of δύναμις is thus not to miracles (ἡ θαυματουργία τοῦ Πνεύματος, Theod.; so also Origen, al.) but to the inward power vouchsafed by God (comp. ver. 5, 2 Cor. iv. 7) from which the ἀπόδειξις emanated

5 ἀμεως, ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων
ἀλλ᾽ ἐν δυνάμει Θεοῦ.

6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, What we preach is God's wisdom, inwardly revealed by the Spirit, and discerned only by the spiritual.

'Dei arte subnixus,' Didym. *loc. cit.*; see also Hofm. *in loc.*, who has very elaborately discussed the whole clause. On the preaching of St Paul, as illustrated by this verse, see Hooker, *Eccl. Pol.* III. 8. 9, 10.

5. ἵνα κ.τ.λ.] '*in order that your faith might not rest in the wisdom of men, but in the power of God;*' design and purpose, not of the Apostle (Hofm.), but, as the tenor of the whole passage seems to indicate, of God, who so conditioned and so foreordered the Apostle's preaching; comp. ch. i. 17; τούτου χάριν οὐκ εἴασεν ἡμᾶς εὐγλωττίᾳ χρήσασθαι ὁ Δεσπότης ἵνα ὑμῶν ἡ πίστις ἀνύποπτος φαινηται, οὐ δεινότητι λόγων ὑπαχθεῖσα, ἀλλὰ τῇ δυνάμει ποδηγηθεῖσα τοῦ Πνεύματος, Theodoret. For exx. of εἶναι ἔν τινι ('consistere, contineri in'), in which the prep. marks sometimes the 'sphere or domain of,' sometimes, but more rarely, the 'accompaniments' (see notes *on Col.* ii. 7), sometimes, as perhaps here (comp. ch. iv. 20), the 'causal foundation or substratum,'—the shade of meaning varying with the context, see Luke iv. 32, Eph. vi. 2, 2 Thess. ii. 9, 1 Tim. iv. 15, 1 Joh. iv. 10, al.: comp. Bernhardy, *Synt.* v. 7, p. 210, Harrison, *Gr. Prep.* p. 246 sq.

6—16. *The true wisdom, its nature how revealed, and for whom designed.* The Apostle having already indicated the simple and non-philosophical preaching of the Gospel (ch. i. 7-31), and having further illustrated the same by his own practice at Corinth (ch. ii. 1-5), now goes on to show that there is, nevertheless, a Christian wisdom, far beyond the wisdom of this world, revealed by the Spirit and designed for the perfect; ἀναπτύσσομεν οὖν τὴν σοφίαν τοῦ Θεοῦ, Origen. σοφίαν δὲ κ.τ.λ.] '*Yet we speak a wisdom among the perfect;*' the δὲ not being transitional ('now,' Stanl.) but contrasting and oppositive (ἵνα μὴ εἴποι τις . . . οὐκ εἶχεν σοφίαν οὐδεμίαν . . . ἐπιφέρει καὶ λέγει σοφίαν δὲ κ.τ.λ., Orig.), and the plural form including with the Apostle Christian teachers generally; contrast ch. iii. 1. There is some little doubt as to the exact meaning (α) of the preposition, and (β) of the term τελείοις. In regard of (α) it seems clear that ἐν can only mean 'among,' sc. 'in the presence and hearing of' ('inter' Vulg.); the use of ἐν as a mere 'nota dativi' being distinctly untenable (see Winer, *Gr.* § 31. 8), and the ethical ref. to judgment, opinion &c. ('quæ plena esse sapientiæ *judicabunt* veri et probi Christiani,' Grot.) being appy. confined to a few well-known *pronominal* forms, ἐν ἐμοί, ἐν σοί, κ.τ.λ.; comp. Bernhardy, *Synt.* p. 211, Krüger, *Sprachl.* § 68. 12. 6. In regard of (β) it seems equally clear that τελείοις is not neuter, and that it is in contrast with νηπίοις ἐν Χριστῷ, ch. iii. 1; comp. Eph. iv. 13 and notes *in loc.* It would seem to follow, then, that the Apostle is here referring, not to any special esoteric teaching (disciplina arcani), but simply, as the contrasts in ch. iii. 1 sq. distinctly suggest, to

σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων
τοῦ αἰῶνος τούτου τῶν καταργουμένων· ἀλλὰ λαλοῦ- 7

those higher subjects of Gospel-teaching (τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, Matth. xiii. 11) which might profitably be brought before the thoughts of the more advanced Christian, but were not fitted for the newly converted or imperfectly instructed; ἄλλο γάρ ἐστιν εἰσαγαγεῖν τινας εἰς τὴν πίστιν, ἄλλο τὴν σοφίαν τοῦ Θεοῦ ἀποκαλύπτειν, Orig.

What the exact *substance* and *content* of this teaching might have been cannot be safely defined. De Wette and others (see esp. Estius *in loc.*) appy. include *all* the Apostle's deeper teaching ('quæ continet secretiora et altiora nostræ religionis mysteria,' Estius): Meyer and others more naturally restrict it to the principal subject-matter of the context, viz. God's eternal counsels of redemption and love in Christ crucified (ch. i. 23), and in Christ glorified (ch. ii. 8, 9); comp. Eph. iii. 11, 1 Tim. iii. 15, 16, 1 Pet. i. 11, al. On this clause as suggesting the excellency of the Christian religion, see Barrow, *On the Creed*, Serm. xvi. Vol v. p. 60 sqq. σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου] '*a wisdom however not of this world*;' the δὲ repeating with a contrasting explanatory force (Klotz, *Devar.* Vol. II. p. 361, Hartung, *Partik.* Vol I. p. 168, Winer, *Gr.* § 53. 7. *b*) the previous substantive; comp. Rom. iii. 22, Phil. ii. 8, and notes *in loc.* The wisdom which the Apostle spoke did not belong to the passing age or fleeting course of things (comp. notes *on Eph.* ii. 2), but related to what was enduring and eternal; it was ἡ σοφία ἄνωθεν κατερχομένη, James iii. 15. τῶν ἀρχ. τοῦ αἰῶνος τούτου] '*of the (earthly) rulers of this world*;' 'principum hujus sæculi,' Vulg.: it was not the wisdom of the δυνατοὶ or the εὐγενεῖς (ch. I. 26), whether among the Greeks or the Jews. The expression has been referred by some of the early commentators (Origen, al.; comp. Estius, Aquinas) to spiritual powers (compare Eph. vi. 12), by others to the philosophers and leaders of thought (σοφιστὰς λέγει, Theod.), but in both cases clearly in opposition to the gloss afforded by ver. 8. τῶν καταργουμένων] '*who are being brought to nought*;' the present here having appy. its simple temporal force (opp. to Meyer who advocates the ethical use; comp. Schmalfeld, *Synt.* § 54. 2), and marking the process already referred to (ch. i. 28), which was persistently going on. The κατάργησις is very differently explained. The older commentators refer it to the simple temporal passing away (συμπαύονται τῷ παρόντι βίῳ, Œcum.) and ὀλιγοχρόνιος ἀρχὴ of the rulers; many of the later to definite epochs, such as the destruction of Jerusalem (Rosenm.), or the future coming of Christ (Mey.). The most natural reference seems that suggested by ch. i. 28, viz. to that gradual nullification of all real and enduring potency on their part which was brought about by the Gospel; see Hofm. and esp. Neander *in loc.*

7. ἀλλὰ λαλοῦμεν] '*but we speak*;' the ἀλλὰ having its full adversative force ('aliud jam hoc esse de quo dicturi sumus,' Klotz, *Devar.* Vol. II. p. 2), and the λαλοῦμεν by its very iteration adding weight and emphasis to the declaration; comp. Rom. viii. 15, Phil. iv. 17.

μεν Θεοῦ σοφίαν ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην,
ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν
8 ἡμῶν· ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου

7. Θεοῦ σοφίαν] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on vastly preponderating authority: *Rec.*, σοφίαν Θεοῦ.

Θεοῦ σοφίαν] '*God's wisdom*;' with full emphasis on the genitive, as the collocation indicates; see Winer, *Gr.* § 30. 3. 4. The gen. seems here simply possessive; the wisdom which God has and which He vouchsafes to reveal to His servants; comp. ver. 10.

ἐν μυστηρίῳ] '*in a mystery*,' sc. in the substance and under a form of teaching hidden to man but revealed to us His Apostles and preachers; the prep. here marking, not so much the means employed (comp. Mey., and notes *on* 1 *Thess.* iv. 18), as the ideal substance in which, as it were, the λαλεῖν was embodied, and so, indirectly, the form and manner in which it took place (comp. ch. xiii. 12, and see notes *on Philem.* 6),—and the subst. retaining its usual meaning in St Paul's Epp., of something 'not comprehensible by unassisted human reason;' see notes *on Eph.* v. 32. The connexion of ἐν μυστ. with τὴν ἀποκεκρ. (Theod.) is out of harmony with the order of the words and the position of the article; the connexion with σοφίαν (Mey., al.), though grammatically permissible (compare Winer, *Gr.* § 20. 2), is inconsistent with ordinary perspicuity; comp. Hofm. *in loc.*

τὴν ἀποκεκρυμμένην] '*the hidden (wisdom)*;' 'the wisdom that lies in concealment,' Martensen (*Chr. Ethics*, Part II. § 71); not simply in reference to the present (βλέπομεν γὰρ ἄρτι ἐν ἐσόπτρῳ, Theoph.; Œcum.), nor simply in ref. to the past (Grot.), but, as the tense, the defining relative clause, and general context (comp. ver. 9, 10), all clearly suggest, alike to the past (comp. Rom. xvi. 25, Eph. iii. 9) and to the present; 'est occulta antequam expromitur; et quum expromitur tamen occulta manet multis, imperfectis,' Beng. On the mysterious character of Christianity, see South, *Serm.* Vol. I. p. 489 sqq.

ἣν προώρισεν κ.τ.λ.] '*which (wisdom) God foreordained before the ages unto our glory*;' relative clause defining more fully the foregoing participle, and specifying the involved issues; the σοφία was to prove and issue forth in our δόξα. Hofmann seems right in saying that the εἰς δόξαν does not mark the definite purpose of the προορισμός (comp. Alf.), as in such a case we must have had some other object-accus. ('einen Willensbegriff wie βουλήν, Akt. ii. 23, nicht aber einen Wissenbegriff'), but rather that which the σοφία was to introduce and to result in. The doctrinal comment of Theodoret is very suggestive; οὐ μόνην σωτηρίαν ἀλλὰ καὶ δόξαν χορηγεῖ τοῖς πιστεύουσιν.

8. **ἣν οὐδεὶς κ.τ.λ.**] '*which (wisdom) no one of the rulers of this world knoweth*:' parallel to the preceding relative clause, and obviously referring to the same subject, σοφ΄αν. The reference to δόξαν (Tertull. *Marc.* v. 6), alluded to but not adopted by Est., is wholly out of

ἔγνωκεν, εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν· ἀλλὰ καθὼς γέγραπται Ἃ 9

harmony with the context; it was not an ignorance of the δόξα of the Christian but of the σοφία of God that led the ἄρχοντες to act as they did act; τούτους λέγει τὸ θεῖον ἠγνοηκέναι μυστήριον, Theod.

εἰ γὰρ κ.τ.λ.] '*for if they had known it;*' parenthetical confirmation by the appeal to common experience; 'non credibile est eos cruci addicturos fuisse (aut instigatione suâ ut Sacerdotes, aut decreto ut Pilatus, aut consensu ut Herodes) eum quem Deus esse vult omnium judicem,' Grot. The crucifiers of the Lord are here viewed under the corporate term ἄρχοντες τοῦ αἰῶνος τούτου: Jews condemned the Lord to death (Matth. xxvi. 66); Romans confirmed the condemnation, and drove in the nails; comp. Acts ii. 36, iv. 10.

τὸν Κύριον τῆς δόξης] '*the Lord of glory,*' scil. the Lord whose essential attribute is glory; the genitival relation not being that of *possession*, in the sense of Christ being 'princeps, auctor, et consummator glorificationis suorum,' Est.,—but simply that of the *characterizing quality;* see notes *on* 2 *Thess.* ii. 7, and compare, as to the expression, Acts vii. 2, Eph. i. 17, Heb. ix. 5, James ii. 1, and, as to the spiritual truth, Luke ix. 26, John i. 14, xvii. 5, Phil. iii. 21, al. In exx. of this form of gen. there may commonly be discerned some trace of a rhetorical or semi-poetical force. In earlier Greek this is more clearly marked (comp. Kühner, *Gr.* § 402. c, Scheuerl. *Synt.* § 16. 3); in the later writers, where there is an obvious tendency to rhetorical form without a specially intended increase of meaning (comp. notes *on Phil.* iii. 11), and in the N. T., where the parallel Hebrew usage had obviously much influence, the rhetorical emphasis is less distinctly to be traced; see the numerous exx. in Wilke, *Rhetorik*, § 35, p. 137. Here, however, the expression is designedly chosen, and in studied antithesis to the mention of the crucifixion; ἀδοξία ἐδόκει ὁ σταυρός, Theoph. Had the ἄρχοντες known the wisdom of God they would not have acted in ref. to our Lord κατ' ἄγνοιαν (Acts iii. 17) as they did act, but instead of crucifying would have acknowledged and honoured Him; see above.

9. ἀλλὰ καθὼς γέγραπται] '*But as it hath been written;*' adversative clause corresponding to the ἣν οὐδεὶς κ.τ.λ. the ἀλλά, with its normal usage (οὐκ—ἀλλά), introducing the antithesis to the involved οὐ. The quotation here introduced by the formal καθὼς γέγραπται cannot very readily be verified. Origen (*in Matth.* p. 916 B, ed. Delarue) and others deem the passage a citation from the 'Apocalypsis Eliæ' (comp. Coteler, *Const. Apost.* VI. 16); Theodoret, Chrys. 2, al., more plausibly, a citation from some lost prophetical writing. It seems, however, more natural and more consistent with the Apostle's established use of the formal καθὼς γέγρ., (thus far rightly, Theodoret, ἀρκεῖ ἡ μακαρία γλῶττα, φήσασα, καθὼς γέγρ.) to regard the words as a free citation of a passage in a *canonical book* (Isaiah lxiv. 4), with which it is quite possible memory might have combined other and similar passages (Isaiah lii. 15, lxv. 17); so Jerome,

ὀφθαλμὸς οὐκ εἶδεν καὶ οὖς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ὅσα ἡτοίμασεν ὁ Θεὸς
10 τοῖς ἀγαπῶσιν αὐτόν. ἡμῖν δὲ ἀπεκάλυψεν ὁ Θεὸς

9. ὅσα] So *Lachm.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on appy. preponderating authority: *Rec.*, *Tisch.*, ἅ. The authorities are very evenly balanced, but the scale seems turned by the greater probability of the change of ὅσα into the relative than the reverse.

10. ἀπεκάλυψεν ὁ Θεός] So *Lachm.*, *Tisch.*, *Treg.*, *Rec.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, ὁ Θεὸς ἀπεκάλυψε. τοῦ Πνεύματος] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very clearly preponderating authority: *Rec.* adds αὐτοῦ. The same uncial authorities as in the last-mentioned case read the Alexandrian form ἐραυνᾷ in place of the more usual ἐρευνᾷ.

Epist.(*ad Pammach.*) 101, and following him the majority of recent expositors; comp. Surenhus. Καταλλ. p. 527, Riggenbach, *Stud. u. Krit.* 1855, p. 596. The way in which Clem. Rom. (*ad Cor.* i. 34) reproduces the passage (ὅσα ἑτοίμασεν τοῖς ὑπομένουσιν αὐτόν, as in Isai. lxiv. 4), seems fairly to disclose Clement's opinion of the source of the quotation. To regard the passage as really from an apocryphal book, but quoted by failure of memory *as* from a canonical book (Meyer, Weiss, *Bibl. Theol.* § 74. *b*, note, Vol. i. p. 383, Transl.), must be pronounced, on the evidence before us, as by no means demonstrable. ἃ ὀφθαλμὸς κ. τ. λ.] '*things which eye saw not, and ear heard not, and which entered not into the heart of man, (even) as many things as God hath prepared for them that love Him;*' loosely dependent on the preceding λαλοῦμεν, and added to define more fully the substance of the σοφίαν. So rightly, Meyer, in his last ed.; the connexion with the first clause of ver. 10 (revived by Hofmann), though grammatically defensible (on such use of δὲ in an apodosis, see Klotz, *Devar.* Vol ii. p. 374 sq.), being deficient in simplicity and perspicuity, and tending, as De Wette has rightly observed, to suggest a contrast (which could not have been in the Apostle's thoughts) between the ἡμῖν and the preceding τοῖς ἀγαπῶσιν αὐτόν.

On the meaning of καρδία, which is here used, with some latitude, to indicate the seat of *thinking* and understanding as well as of feeling, see the excellent article of Cremer, *Wörterb.* s. v. p. 347 sq., Delitzsch, *Bibl. Psych.* iv. 11, p. 203 sq., Weiss, *Bibl. Theol.* § 68. *d.* note, Vol. i. p. 349 (Transl.), and notes *on Phil.* iv. 8, and *on* 1 *Tim.* i. 5. The form ἀνέβη ἐπὶ καρδίαν is obviously only the grecized עָלָה עַל לֵב: comp. Jerem. iii. 16, Acts vii. 23.

τοῖς ἀγαπῶσιν αὐτόν] The τοῖς ὑπομένουσιν ἔλεον of the LXX and of the Old Test. here suitably and pertinently passes into the evangelical τοῖς ἀγαπῶσιν αὐτὸν of the N. T.: οἴδαμεν ὅτι τοῖς ἀγαπῶσιν τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, Rom. viii. 28. As Aquin. well observes, 'essentiale præmium æternæ gloriæ charitati debetur;' comp. John xiv. 21.

10. ἡμῖν δέ] '*But to us*,'—teachers and preachers of the Gospel; the δὲ putting the ἡμεῖς in general and recapitulatory contrast with those included in the first clause of ver. 8.

διὰ τοῦ Πνεύματος, τὸ γὰρ Πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. τίς γὰρ οἶδεν ἀνθρώπων τὰ 11

The negation in the first part of ver. 8 thus stands in antithesis to δὲ as well as to ἀλλά (ver. 9). The distinction, however, between the cases is clear. The ἀλλὰ introduces the special and immediate adversative relation; the δὲ places before the reader the more general contrast; see above, notes on ch. i. 10, where the distinction between the common οὐκ—ἀλλά, and the less usual οὐ (μὴ) followed by δέ, is briefly investigated. *Westc.* and *Hort.*, read γάρ; but on insufficient authority, and in the face of the appy. greater probability of the δὲ here being changed into γὰρ than the reverse.

τὸ γὰρ Πνεῦμα κ.τ.λ.] '*for the Spirit searches all things;*' scil. the personal Holy Spirit; comp. ver. 11, 12. The present clause confirms more immediately the latter part of the preceding verse; the ἀποκάλυψις verily so comes to us (διὰ τοῦ Πν.), for the Holy Spirit investigates, accurately searches into, *all* things. The verb ἐραυνᾷν (probably connected with ἐρῶ), though not necessarily and *per se* indicating more than 'tracking out' (ἴχνια, Homer, *Il.* xviii. 321, *Odyss.* xix. 436), 'search' (Hesych. ἐρευνᾷν· ζητεῖν; comp. Schleusn. *Lex.* s. v.), appears always used in the N. T. of active, accurate, and careful search; ἀκριβοῦς γνώσεως ἐνταῦθα τὸ ἐρευνᾷν ἐνδεικτικόν, Chrys., comp. Theod., Severian, al.; see John v. 39, vii. 52, Rom. viii. 27, 1 Pet. i. 11, Rev. ii. 23, and comp. Suicer, *Thesaur.* s. v. Vol. i. p. 1211 sq., and the examples in Steph. *Thesaur.* s. v. Vol. iii. p. 2005, esp. Antiphon, p. 133. 1. καὶ τὰ βάθη τοῦ Θεοῦ] '*even the deep things of God*,' 'profunda Dei,' Vulg.; not only the eternal counsels of God, but all the blessed mysteries of His essence and attributes,—'etiam naturæ divinæ, non modo regni ejus,' Beng.: comp. Rom. xi. 33, and contrast τὰ βαθέα τοῦ Σατανᾶ, Rev. ii. 24. This clause is one of cardinal importance in reference to the Scripture doctrine of the Holy Ghost. As Severian (Cram. *Cat.*) rightly says, δι' ὅλου τοῦ χωρίου [the passage before us] τὸ Πνεῦμα τὸ ἅγιον δείκνυται. To dilute this plain reference to the personal Holy Spirit into a mere reference to the self-consciousness of God (Weiss, *Bibl. Theol.* § 84. *b*, Vol. i. p. 456 note [Transl.]), is to traverse other and similar texts (Gal. iv. 6, Rom. viii. 9, 11, 26, 34), which cannot, with common fairness, be explained away, —to confuse in what follows the recognized principles of St Paul's psychology in regard of the human πνεῦμα (see notes *on* 1 *Thess.* v. 23), —and to mar the whole illustrative reasoning of the passage. The πνεῦμα in ver. 11 is not the human self-consciousness, but the third and highest part of our composite nature, and so a kind of feeble similitude of the Third Person of the blessed immanent Trinity. On this vital passage, see Dorner, *Chr. Doctr.* § 28, Vol. i. p. 359 sq. (Transl.), and on the profound question of the relation of the Third to the First and Second Persons, Dorner, *ib.* § 31 *b*, p. 425, and comp. Martensen, *Chr. Dogm.* §§ 56, 181.

11. τίς γὰρ κ.τ.λ.] '*For who of men knoweth the things of a man*,' or, more exactly, *the man*, scil. the man specified by the τίς: amplification, and confirmatory explanation, of the

τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν
αὐτῷ; οὕτως καὶ τὰ τοῦ Θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ
12 τὸ Πνεῦμα τοῦ Θεοῦ. ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ

11. ἔγνωκεν] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, οἶδεν.

latter part of the preceding verse; τῶν ἀνθρώπων being emphatic and in studied juxtaposition to τὰ τοῦ ἀνθρώπου: 'notat similitudinem naturæ,' Bengel. It is from the analogy of man's nature and man's self-knowledge that the Apostle illustrates, almost *a fortiori*, the truth in the conclusion of ver. 10. As the spirit of a man alone knows the things of the man in question (generaliter dictum,—not merely τὰ βάθη τοῦ ἀνθρώπου), even though man is the like of his fellow-men, so verily is it the Holy Spirit that searches the depths of God,—and He alone; comp. Hofm. *in loc.*, who, though here rather diffusely argumentative, appears to have caught rightly the general current of the passage.

τὸ ἐν αὐτῷ] '*which is in him*;' closer specification of the πνεῦμα, giving also indirectly a proof of the assertion; 'criterium veri, natura conscia,' Beng.: it is because it is in him that it knows as it does know. It is not the ψυχὴ of man, but the πνεῦμα that is in him, the third and highest part of his composite nature (τὸ συμπληρωματικὸν τοῦ ὅλου ἀνθρώπου, Sever.), that is the true self-knowing subject: see Delitzsch, *Bibl. Psychol.* p. 155, and on the general distinction, the comments in the present writer's *Destiny of Creature*, Serm. v., and notes *on Phil.* i. 27, and *on* 1 *Thess.* v. 23.

ἔγνωκεν] '*knoweth*,' 'cognovit,' Vulg., or, possibly here more exactly, *cometh to know*, 'cognita habet,' De Wette. It is not easy, either here or in other passages in the N.T. (comp. John xxi. 17), to draw the exact distinction between οἶδα and ἔγνωκα. Without over-pressing, or limiting the reference of the former to the senses, and the latter to the mind (comp. Stanl. *in loc.*), it seems correct to say that οἶδα is the more inclusive term, and points to knowledge generally, however arrived at, ἔγνωκα to knowledge as acquired and arrived at by the reference of the subject to some object which supplies it (ἐπιστήμην του λαβεῖν, Plato, *Theæt.* p. 209 E): see Cremer, *Bibl.-Theol. Wörterb.* s. v. οἶδα, p. 230.

οὕτως καὶ τὰ τοῦ Θεοῦ κ.τ.λ.] '*so also the things of God knoweth no one save the Spirit of God:*' completion of the profound statement, and application of the suggestive, but imperfect human analogue. This verse is used by Bp. Sanderson in his treatise *de Obligatione Conscientiæ*, as his text to Prælect. I.

12. ἡμεῖς δὲ κ.τ.λ.] Application of the general statement to the particular case, and further elucidation of the nature and the reality of the ἀποκάλυψις (ver. 10); the ἡμεῖς corresponding to the ἡμῖν above, and the two opposed members illustrating and expanding the διὰ τοῦ Πνεύματος: 'amplificat a comparatione contrariorum certitudinem illam cujus meminerat,' Calv.

τὸ πνεῦμα τοῦ κόσμου] '*the spirit of the world*,' scil. its present animating and directive principle. There is some little difficulty in settling the exact meaning of this

κόσμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ,
ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν· ἃ 13
καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας

expression. On the one hand, to make it simply equivalent (*a*) to 'sapientia mundana et sæcularis' (Estius; comp. Theoph., De W., al.) is to mar the balance of the antithesis, which certainly seems to imply something more substantive and objective. On the other hand, to make it equivalent (*b*) to the 'spirit of the Devil' (Meyer; comp. 2 Cor. iv. 4, Eph. vi. 11, 12, John xii. 31, al.) is to bring out more fully the moral element than the context seems to suggest; see Hofmann *in loc.* It seems best, then, to take the words in the more general sense above specified: comp. Eph. ii. 2; and, on the meaning of the word κόσμος, consider the thoughtful remarks of Martensen, *Chr. Dogm.* § 96, 97; comp. notes *on Gal.* iv. 3. τὸ ἐκ τοῦ Θεοῦ] '*which is from God;*' not merely 'Spiritum Dei,' Clarom., but 'qui ex Deo est,' Vulg.,—and is directly vouchsafed to us from Him ('antitheton ἐν, ver. 11,' Beng.): αὐτὸ τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον Πνεῦμα ἐδίδαξεν ἡμᾶς, Theod. Being so, our knowledge will indeed be sure and complete; 'Spiritus est a Deo, ac proinde supra omnem dubitationis aleam positus,' Calv.

ἵνα εἰδῶμεν κ.τ.λ.] '*that we might know the things which have been freely given to us by God;*' divine purpose in the vouchsafed reception of the Spirit, the ὑπὸ τοῦ Θεοῦ echoing, as it were, the ἐκ τοῦ Θεοῦ: God's Spirit has enabled us to know and realize God's gifts. These gifts are not merely 'beneficia quæ ex ejus [Christi] morte et resurrectione consequimur' (Calv.,—who seems to read Χριστοῦ, though without any grounds), but, generally and comprehensively, the blessings of the Gospel dispensation (τὰ κατὰ τὴν οἰκονομίαν γεγονότα τοῦ Χριστοῦ, Œcum.), whether present (comp. Eph. i. 14) or future. The τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα are in effect the same as ἃ ἡτοίμασεν ὁ Θεὸς (ver. 9), though perhaps including a little more of present reference; comp. Estius and Hofmann *in loc.* The polemical applications of the passage (de fidelium hæsitatione) will be found in Calvin and Estius. In reference to these, it is only necessary to remark that the meaning '*certo* scire' (Calv.), '*certo* noscere' (Grot.), is not necessarily or logically involved in the verb εἰδέναι. The degree of such knowledge will always be modified by the degree of faith.

13. ἃ καὶ λαλοῦμεν] '*which also we speak;*' the manner in which God made the revelation (ver. 10) being now set forth and elucidated, the Apostle passes to the manner in which the substance of the revelation was orally delivered; 'not only do we thus mercifully acquire the knowledge of τὰ ὑπὸ τοῦ Θεοῦ κ.τ.λ., but we *also* speak them, to you and to others;' the καὶ slightly accentuating the λαλοῦμεν, and implying the accordance of the act with the previously specified revelation, ver. 10 sq. On this common, but delicately expressive use of καί, see Klotz, *Devar.* Vol. II. p. 635. ἀνθρωπίνης σοφίας] '*human wisdom;*' gen. dependent on the verbal διδακτός (comp. John vi. 45, Isaiah liv. 13, 1 Macc. iv. 7, and see Winer, *Gr.*

λόγοις, ἀλλ' ἐν διδακτοῖς Πνεύματος, πνευματικοῖς

13. Πνεύματος] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.* adds ἁγίου.

§ 30. 4), and defining the agency by which the teaching was not, and was, imparted. To make the genitive dependent on λόγοις is obviously negatived by the second member of the sentence; and to give the verbal διδακτὸς its prevalent classical meaning 'qui doceri potest' (Plato, *Protag.* p. 328 c, Xenoph. *Œcon.* cap. 12. 10) is out of harmony with the general context. The Apostle is not speaking of what *could* be taught, but what *was* taught. On the nature of the genitival relation in cases such as the present, and its essentially synthetic character, see the excellent comments of Rumpel, *Casuslehre*, pp. 237, 242 sq. The reading διδαχῇ, preferred by Beng., rests on no critical authority worthy of consideration.

πνευματικοῖς πνευματικὰ συνκρίνοντες] '*combining spiritual things with spiritual*;' participial clause defining the associated acts and circumstances; comp. 1 Thess. iii. 10, and notes *in loc.* In cases like the present, which are by no means uncommon in the N. T., the use of the participle is not so much modal as *supplemental*; it serves to define the action more clearly by specifying in the form of a secondary predication (Donalds. *Gr.* § 442 sq.) the accompaniments or associated circumstances; comp. Winer, *Gr.* § 45. 2, Kühner, *Gr.* § 486. 6, Krüger, *Sprachl.* § 56. 9. 1 sq.; and for a list of the various uses of the participle, see Bernhardy, *Synt.* xiv. 13, p. 475, Schmalfeld, *Synt.* § 207, and esp. the elaborate synopsis of Kühner, *Gr.* § 480, prefixed to his full and thorough discussions of this most characteristic element of the Greek sentence. The exact meaning of the clause is somewhat doubtful, as (1) πνευματικοῖς may be masc. (Est., Beng., Rück., al.) or neuter, and (2) συγκρίνειν admits several varieties of interpretation. As regards (1) the decision is not difficult (notwithstanding the able comments of Hofmann *in loc.*), as not only the prominent position of πνευματικοῖς and its apparently studied juxtaposition to the preceding διδακτοῖς Πνεύματος, but also the clear reference of the context to the things taught (ἃ καὶ λαλοῦμεν) rather than to the persons taught (this idea comes in *afterwards*) seem very decidedly in favour of the neuter: so De Wette, Meyer, Ewald, and the majority of the best commentators ancient and modern. In regard, however, of (2) the difficulty of decision is very great, there being at least three meanings which may plausibly be assigned to συγκρίνειν, viz. (*a*) *to combine* (opp. to διακρ.; comp. Plato, *Tim. Locr.* p. 101 c, τὸ λευκὸν διακρίνει τὰν ὄψιν, τὸ δὲ μέλαν συγκρίνει; comp. Valck. *Schol.* Vol. II. 135), as Calv., Beza, De Wette, Meyer, al.,—(*b*) *to compare* ('comparare,' Vulg., Syr., Arm.), as in 2 Cor. x. 12, and very frequently later writers, *e.g.* Polyb. *Hist.* vi. 47. 9 (συνέκρινε καὶ διηρεύνα τὰ λεγόμενα), xii. 10. 1, al., Diod. Sic. *Bibl. Hist.* iv. 14, al.; comp. Lobeck., *Phryn.* p. 278,—and thence derivatively, (*c*) *to explain* or *interpret* (sc. 'comparando explicare,' Valck.), as appy. in the LXX, *e.g.* Gen. xl. 8 (Aq. ἐπιλύειν), 16, 22, Dan. v. 12, al.:

πνευματικὰ συνκρίνοντες. ψυχικὸς δὲ ἄνθρωπος οὐ 14
δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ, μωρία γὰρ

so Chrys. (ἀπὸ τῶν πνευματικῶν τὰς μαρτυρίας ἄγειν), Theod.-Mops. (ἀποδεικνύναι), and most of the ancient expositors. Of these (*c*) is lexically doubtful, as the idea of 'interpretation' rather comes from the context (ἐνύπνιον συγκρίνειν) than from the essential meaning of the word (opp. to Hofmann), which appy. does not go beyond the idea of 'judging of' or 'estimating;' see Palm u. Rost, *Lex.* s. v., and Meyer *in loc.* It is also contextually unsatisfactory, as the verse seems clearly to refer, not to any comparison or elucidation by comparison of spritual things with each other, but to the *form* (οὐκ ἐν διδακτοῖς κ.τ.λ.) in which they were conveyed. As the last objection applies with equal force to (*b*) we seem justified in deciding in favour of (*a*), which is not only lexically certain, but also fully in harmony with the context, —the meaning being, that the Apostle clothed his Spirit-revealed truths in Spirit-taught language, and thus *combined* what was spiritual in substance with what was spiritual in form: for further details see De Wette and Meyer *in loc.*, and Kling, *Stud. u. Krit.* for 1839, p. 437.

14. ψυχικὸς δὲ ἄνθρωπος] '*Now a natural man*,' or, in our idiom, '*the natural man*,' 'animalis homo,' Vulg., scil. one in whom the ψυχὴ is the predominating element, ὁ κατὰ σάρκα ζῶν καὶ μήπω τὸν νοῦν φωτισθεὶς διὰ τοῦ Πνεύματος, Cyril (Cram. *Caten.*): transition from the form and substance of the message to the hearers and receivers of it, the δὲ being here slightly μεταβατικόν (Hartung, *Partik.* Vol. I. p. 165), and serving to prepare the way for the contrast which immediately follows, and the Apostle's own difficulties in connexion with it, ch. iii. 1 sq. The ψυχικὸς (contrasted generally with the receivers of the Spirit, ver. 12, and directly with πνευματικός, ver. 15) here specified, is the man whose soul, with its merely human longings and affections ('vis inferior quæ agitur, movetur, in imperio tenetur,' Olsh. *Opusc.* p. 154), unhallowed and unillumined, and, so to speak, despiritualized (comp. Jude 19, ψυχικοί, πνεῦμα μὴ ἔχοντες), is to him the all in all,—'man devoted in his thoughts and strivings to the phenomenal world [in effect, σαρκικός, ch. iii. 1], and lost in it,' Müller, *Chr. Doctr. of Sin*, Vol. II. p. 298 (Transl.); see also Delitzsch, *Bibl. Psychol.* p. 398 sq. (Transl.), Beck, *Seelenl.* I. 8, p. 17 sq. The ψυχικὸς has practically no πνεῦμα; it indeed latently exists, and, it may be, after death will make itself fearfully recognized, but having lost all its blessed and quickening communication with τὸ Πνεῦμα τὸ ἅγιον, it is as though it were not; see Heard, *Tripartite Nature of Man*, p. 81 sq. On the whole subject see notes and reff. *on* 1 *Thess.* v. 23, and *Destiny of Creature*, Serm. v. p. 99 sq.

οὐ δέχεται] '*receiveth not*,' scil. 'non vult admittere,' Beng. The meaning 'non percipit' (Vulg., Clarom.; comp. Grot., Calv., al.) is lexically admissible, but not in accordance with the prevailing use of the word in the N. T. in ref. to teaching &c.; see Luke viii. 13, Acts viii. 14, xi. 1, al., 1 Thess. i. 6, ii. 13, James i. 21, where δέχεσθαι refers, not to the understanding, but to the reception in the heart; so rightly Syr., Copt.,

αὐτῷ ἐστιν, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς
15 ἀνακρίνεται. ὁ δὲ πνευματικὸς ἀνακρίνει πάντα,

15. ἀνακρίνει πάντα] The reading here presents some difficulties. After ἀνακρίνει, *Rec.*, [*Treg.*], *Rev.*, *Westc.* and *Hort.*, add μέν: *Lachm.*, *Tisch.*, omit on *apparently* preponderating authority. The insertion of τὰ before πάντα [*Lachm.*] is well supported (hence *Westc.* and *Hort.* place it as a bracketed alternative reading to μέν), but the omission (*Rec.*, *Tisch.*, *Treg. Rev.*, *Westc.* and *Hort.*) rests on preponderating authority.

Æth., Arm. (Theod. διδασκαλίαν μὴ προσιέμενον), and the majority of modern commentators. On the *appropriation* of Christianity, see Martensen, *Chr. Ethics*, Part I. § 92.

μωρία γὰρ κ.τ.λ.] '*for they are foolishness unto him*,' not merely 'seem to be' (De Wette), but, as in ch. i. 18, actually *are*, the negative clause that follows (comp. Luke i. 20) substantially repeating the same idea: the object is foolishness to the subject ('quasi stultorum voces nihil significantes,' Grot.), and (not 'neither can he,' Auth., which would imply οὐδέ, comp. Rom. viii. 7) the subject cannot understand the nature of the object; see Hofmann *in loc.*

ὅτι πνευματικῶς ἀνακρίνεται] '*because they are spiritually judged of*;' and only so,—'nonnisi spiritualiter,' Beng. The adverb, as Meyer rightly remarks, refers, not to the man's spirit, but to the Holy Spirit (comp. ver. 13), which enlightens the human spirit, and gives the needed power of discernment; ὁ τῆς τοῦ Πνεύματος χάριτος ἠξιωμένος, αὐτὸς μὲν ἱκανὸς ἑτέρους διδάξαι, τῆς δὲ ἑτέρων διδασκαλίας οὐκ ἐνδέης, Theod. The verb ἀνακρίνειν is only used by St Paul in this Epistle: it occurs in its forensic sense Luke xxiii. 18, Acts iv. 9, xii. 19, xxiv. 8, xxviii. 18, and once, Acts xvii. 11, as here, in the general sense of 'proving,' 'coming to a judgment on:' ἀνακρινόμενος· ἐξεταζόμενος, Hesychius; ἀνακρίνειν καὶ ἐλέγχειν ἐστιν, Chrys. *in loc.*

15. ὁ δὲ πνευματικός] '*But the spiritual man*,' whether hearer or otherwise: 'pulchre additur hic articulus; ψυχικὸς sine articulo,' Beng. The πνευματικὸς (opp. to the ψυχικός, comp. ver. 14) is the man whose human πνεῦμα is illuminated by the Holy Spirit, and in whom it is the predominant influence; see above on ver. 14. The existence of the πνεῦμα as distinct from the ψυχὴ is denied by Hofmann, *in loc.* and *Schriftbeweis*, Vol. I. 294, Rothe, *Dogmatik*, Part I. § 62, and by a few recent writers; but without sufficient grounds. It may be admitted that man's nature is often referred to in Scripture κατὰ διχοτομίαν, viz. as composed of a material and an immaterial part, but it is always equally true that this immaterial part is regarded, esp. in the N. T., as composed of two elements, soul and spirit, which are not merely nominally, but actually and essentially, distinct; see the short but careful treatise in Olshausen, *Opuscula*, pp. 143–163, Schubert, *Gesch. der Seele*, Vol. II. pp. 495–516, Plitt, *Evang. Glaubensl.*, Vol. II. pp. 212–219.

πάντα] *all things*, whether personal or impersonal, spiritual or natural: 'the divinely illuminated man has the appropriate standard for everything,'

αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. τίς γὰρ ἔγνω 16
νοῦν Κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν

Neand. Whatsoever things fall within the scope of the judgment are judged of by the πνευματικός, the illumination of the Holy Ghost supplying him with the necessary power. No better illustration of the truth of this can be supplied than that which is furnished by the Apostle himself (Mey.), and by the marvellous force and clearness of his own judgments on the various matters (as for example in this very Epistle) that came before him,—lawsuits of Christians, ch. vi. 1–4; marriage and its various aspects, ch. vii. 1 sq.; slavery, ch. vii. 20 sq.; woman's position, ch. xi. 3 sq., xiv. 34 sq.; speaking with tongues, ch. xiv. 6 sq. In all these things we see the wide scope of the ἀνάκρισις. According to Aristotle (*Ethic.* 3. 4) it is the σπουδαῖος who ἕκαστα κρίνει ὀρθῶς; but how is the σπουδαῖος to be defined? comp. Estius *in loc.*

αὐτὸς δὲ κ.τ.λ.] '*but he himself is judged of by no one*,' scil. who is not πνευματικός (comp. ch. xiv. 29), this limitation being really involved in the first and affirmative clause of the verse. The standpoint of the spiritual man is too high for anyone not similarly placed to pass a judgment upon him; comp. 1 Joh. iv. 1, where a power of testing and judging is assumed on the part of those addressed, and rules given for rightly exercising it.

16. τίς γὰρ κ.τ.λ] '*For who hath known*,' or,—to preserve the aoristic form,—'*who ever knew*;' confirmation (γὰρ) of the clause immediately preceding by a quotation from Isaiah, ch. xl. 13, comp. Rom. xi. 34: to be able to judge of the πνευματικός, a man must not only have, as we have, the mind of Christ, but must even be able to instruct Him. The complete syllogism would be as follows: 'no one (scil. 'qui merus homo sit,' Beng.) knows the mind of the Lord, and can thus be able to instruct Him; but we who are πνευματικοὶ have the mind of Christ; it follows then that we cannot be known, and so be judged of or instructed by anyone who is not a πνευματικὸς as we are.' In the quotation Κύριος obviously refers to God; here however, as used by St Paul, it refers as obviously to Christ, otherwise the minor of the syllogism would have no logical force. Such interchanges are evidences of no slight weight of St Paul's innermost conviction of the Godhead of Christ. νοῦν Κυρίου] '*the mind of the Lord*:' not, 'the spirit of the Lord' (Neander), and hardly so little as 'the intent and disposition of the Lord' (Alf.), but, generally, His *mind*,—alike the willing and the thinking faculty: see esp. the clear and thoughtful comments of Delitzsch, *Bibl. Psychol.* iv. 5. p. 212 sq. (Transl.). The omission of the article is probably due to the principle of correlation: the gen. Κυρίου is, as not unfrequently in that case (Winer, *Gr.* § 19.1, s.v.), used here without the article: being absent from the governed noun it is absent also from the governing noun; see notes *on Eph.* v. 8. The word νοῦς is etymologically connected with ΓΝΩ, Sanscr. *gna*, and primarily involves the ideas of perception and knowledge; see Curtius, *Griech. Etym.* p. 163 (ed. 2), Pott, *Etym. Forsch.* Vol. i. p. 182 sq. ed. 1), Benfey, *Wurzellex.* Vol. ii. p.

Χριστοῦ ἔχομεν.

III. *Κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆ-* I have been constrained, by the state of things among you, to treat you as men of carnal minds.

III. 1. Κἀγώ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, *καί ἐγώ.* σαρκίνοις] So the above critical editions, on very clearly preponderating authority: *Rec.*, *σαρκικοῖς.* The reading of *Rec.* is defended by Reiche, *Comment. Crit.* Part I. p. 138, with considerable plausibility: the critical evidence, however, seems conclusive for the less usual form.

143. On the distinction between *νοῦς* and *πνεῦμα*, see notes *on Phil.* iv. 7, and *on* 1 *Tim.* vi. 5.

ὃς συμβιβάσει] '*who shall instruct*,' *i.e.* '*so as to instruct*,' Syr., al.—the relative sentence here approximating to the final, and the ὅς having something of the force of ὥστε: see Krüger, *Sprachl.* § 51. 13. 10, Jelf, *Gr.* § 836. 4. The meaning of *συμβιβ.* is properly 'to put together' (comp. Eph. iv. 16, Col. ii. 2, 19, and notes *in locc.*), but, in later Greek, as here, has the naturally derived meaning '*instruere*,' scil. 'docere;' Hesych. *συμβιβῶ· διδάσκω*; Suid. *συμβιβάζων· διδάσκων*: see exx. in Wetst. *Test.* Vol. II. p. 109. It only occurs in two other passages, viz. Acts ix. 22, where the meaning is 'to prove or demonstrate' (comp. Syr. *in loc.*) and in Acts xvi. 10, where it implies to 'conclude' or 'draw a clear inference;' '*certi facti*,' Vulg., *στοιχαζόμενοι*, Chrys. ἡμεῖς δὲ κ.τ.λ.] '*but we have the mind of Christ*,' scil. we who are *πνευματικοί.* So close is the union of Christ with the true believer, so truly does Christ dwell in him (Rom. viii. 10, Gal. ii. 20, Eph. iii. 17), and he in Christ (John xv. 4 sq.), that not merely *θεῖός τις νοῦς* (Cyril, ap. Cram. *Cat.*) but the very mind of Christ is vouchsafed to him by the Holy Ghost. On this 'unio mystica,' and the sanctification which is its immediate consequence, see Rothe, *Dogmatik*, II. 2, § 71, p. 250, Philippi, *Glaubensl.* IV. 1. p. 133, Hutter Redivivus, § 116, p. 287, and comp. Bp. Hall, *Christ Mystical*, ch. 2. 3. The reading Κυρίου (for Χριστοῦ) is well supported (*Lachm.*, with BD¹FG; Aug., Boern., al.; Lat. Ff), but the probability of a conformation to the preceding Κυρίου is so great that we seem fully justified, with *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, in retaining the Received Text.

III. 1—4. *Exemplification of the foregoing principles in the labours of the Apostle at Corinth.*

1. Κἀγώ] '*And I too*,' acted on the principle above specified; the *καί* suggesting that the Apostle was constrained to regard the Corinthians as *ψυχικοί*, and to act as any other *πνευματικὸς* must have acted towards them. The *ἠδυνήθην* skilfully mitigates the feelings which might have been called out: *καλῶς δὲ εἶπε, τὸ, οὐκ ἠδυνήθην, ἵνα μὴ δόξῃ διὰ φθόνον αὐτοῖς τὸ τελειότερον μὴ εἰπεῖν*, Theoph.; see also Chrys. *in loc.* ἀλλ' ὡς σαρκίνοις] '*but (was compelled to speak to you) as unto fleshly men*;' the affirmative sentence naturally emerging out of the preceding negative one; see Jelf, *Gr.* § 896. 9. The exact meaning of the term *σαρκίνοις* is slightly

σαι ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ. γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, 2
οὔπω γὰρ ἐδύνασθε· ἀλλ' οὐδὲ ἔτι νῦν δύνασθε· ἔτι 3

2. The Received Text must be changed in this verse in three particulars, with *Lachm.*, *Tisch.*, *Treg.*, *Rev.* [in 1st and 3rd], *Westc.* and *Hort.* (1) The καὶ must be omitted before οὐ, on very clearly preponderating authority. (2) ἐδύνασθε must be read instead of ἠδύνασθε, on greatly preponderating authority; and (3) οὐδὲ instead of οὔτε, on very greatly preponderating authority. *Lachm.*, and *Westc.* and *Hort* place ἔτι in brackets, but on the sole uncial authority of B.

doubtful. Besides this passage it is found (without any variation of reading) in 2 Cor. iii. 3, and (according to the best text) in Rom. vii. 14 and Heb. vii. 16. In these two latter passages and in the present verse it is deemed by Fritz. (*Rom. l. c.*) and others as only a transcriber's mistake for σαρκικός. Others, admitting the reading, deny any real distinction between the adjectives. This, however, does not seem lexically correct. Here, as usually, the termination in -ινος marks the fuller presence of the element or quality of the substantive (see Krüger, *Sprachl.* § 41. 11. 19, and comp. Lobeck, *Pathol.* p. 200), and is apparently deliberately chosen. The Corinthians were regarded by the Apostle ὡς σάρκινοι, —as, and as in the light of (on this use of ὡς, see note *on Eph.* v. 22), men of flesh; not merely men ethically influenced by it (carnales) but wholly composed of it (carnei): see Trench, *Synon.* § 72, p. 257, sq. (ed. 7), and also Hofmann *in loc.* (who regards σαρκικὸς as equiv. to εἶναι κατὰ σάρκα, and σάρκινος to εἶναι ἐν σαρκί), and Delitzsch, *on Heb.* vii. 16. On the distinction between σαρκικὸς and ψυχικός, see notes on ver. 3. ὡς νηπίοις ἐν Χριστῷ] '*as unto babes in Christ*,' opp. to τελείοις ἐν Χρ. (Col. i. 28): further specification of the spiritual state of the Corinthians; they were, in relation to Christ, at the very commencement of spiritual life. Parallel expressions are cited from Rabbinical writers by Schoettg. *in loc.*, and by Lightfoot, *Hor. Hebr.* (*in loc.*); comp. Buxtorf, *Lex Talm.* p. 962. The ἐν Χριστῷ, as usually, denotes the *sphere* in which they were νήπιοι: they had been baptized and so were in Christ, but in reference to their progress (comp. Grot.) they were very babes. On the expression ἐν Χρ., see notes *on Gal.* ii. 17, v. 6, *Eph.* i. 1, ii. 6, al., and see Hooker, *Serm.* III. Vol. III. p. 763, Martensen, *Dogm.* § 176, p. 325 (Transl.).

2. γάλα ὑμᾶς ἐπότισα] '*I gave you milk to drink*,'—scil. elementary teaching (ἁπλουστέρα διδασκαλία, Theoph.), or, in other words, τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, Heb. vi. 1; comp. 2 Pet. ii. 2. The contrast is βρῶμα (στερεὰ τροφή, Orig.), which suitably represents the τελειοτέρα διδασκαλία (Theoph.) and deeper teaching of evangelical truths. On the very intelligible zeugma (ἐπότισα . . . βρῶμα), see Winer, *Gr.* § 66. 2, Wilke, *N. T. Rhet.* § 33. dd, p. 130; and on the meanings and construction of ποτίζω, the elaborate note of Valcken. *Schol.* Vol. I. p. 140. οὔπω γὰρ ἐδύνασθε] '*for ye were not yet strong enough*;' the verb being here used absolutely, as in earlier Greek (Plato, *Meno*,

γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περι-

3. ἔρις, οὐχί κ.τ.λ.] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on what must be deemed clearly preponderating authority: *Rec.* adds καὶ διχοστασίαι after ἔρις. It may be admitted that it is not exactly easy to see how the words καὶ διχοστασίαι came to be inserted, unless we are to suppose that the insertion arose from some remembrance of Gal. v. 20.

p. 77 B, Xenoph. *Anab.* IV. 5. 11, al.), and not uncommonly in later Greek (1 Macc. v. 41, Polyb. *Hist.* II. 49. 1), and marking generally their state of spiritual powerlessness; διὰ τοῦτο οὐ δύνανται, διότι οὐ θέλουσι πνευματικοὶ εἶναι, Theoph.: appy. Copt., Æth., Arm., and most modern commentators. ἀλλ' οὐδὲ ἔτι νῦν δύνασθε] '*nay nor even now are ye strong enough.*' Yet, as Meyer observes, we have in ch. xv. a clear case of βρῶμα. This, however, may be accounted for, not by the apologetic aspects of the chapter (ver. 12), but simply by the fact that Christ's resurrection and, consequently, our resurrection was really an elementary truth; the Apostle preached τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν (Acts xvii. 18; see Meyer *in loc.*) to men that were even more νήπιοι than the Corinthians. On the formula ἀλλ' οὐδέ ('*at ne—quidem*,' or '*quin—ne quidem*,' Fritz. *Marc.* p. 157), see notes *on Gal.* ii. 3, where the expression is shortly discussed.

It may be observed that *Westc.* and *Hort* make these words commence a new paragraph. The sort of rhetorical link between the ἐδύνασθε and the δύνασθε that follows it seems to be too strong thus to be broken.

3. σαρκικοί] '*carnal.*' The Apostle now passes to the more ethically distinctive and more really reproachful word. The distinction in meaning between this word and σάρκινος has already been noticed on ver. 1; it remains only to notice how it differs from ψυχικός, this being the epithet that would naturally have suggested itself from the closing verses of the last chapter. The difference would seem to be this. The ψυχικὸς is the natural man, and who, as such, is χωρὶς Χριστοῦ (Eph. ii. 12), and has never experienced the regenerating influences of the Holy Ghost. The σαρκικός, however, is one who has received the ordinary gifts of the Spirit, but who, nevertheless has yielded to the power of the σάρξ, in the great struggle (Gal. v. 17), and has become a κατὰ σάρκα περιπατῶν. On the true meaning of σάρξ, and so of σαρκικός, see notes and references on ch. i. 26, *on Gal.* v. 16, and *on Col.* ii. 11.

ὅπου γάρ] '*for where*,'—hardly so much as 'whereas,' Auth. ('cum enim,' Vulg.), the local idea still being distinctly traceable, both here and even 2 Pet. ii. 11, and the meaning being 'in cases where;' so rightly, Bengel, 'ubi.' That the particle may sometimes have an approximately causal sense cannot perhaps be denied (see exx. in Palm u. Rost, *Lex.* s. v.); where, however, the proper meaning *can* be maintained it seems our duty to maintain it. ζῆλος καὶ ἔρις] '*envy and contention;*' specified in equally close connexion, but in a different order, among the works of the flesh, in Gal. v. 20. The pre-

πατεῖτε ; ὅταν γὰρ λέγῃ τις Ἐγὼ μέν εἰμι Παύλου, 4
ἕτερος δὲ Ἐγὼ Ἀπολλώ, οὐκ ἄνθρωποί ἐστε ;
I and Apollos are but labourers for God. I have laid the only foundation. What is built thereon will be sharply tested at the last day.
Τί οὖν ἐστιν Ἀπολλώς ; τί δέ ἐστιν 5

4. οὐκ ἄνθρωποί ἐστε] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, the οὐκ resting on clearly, and the ἄνθρωποι on greatly, preponderating authority: *Rec.*, οὐχὶ σαρκικοί ἐστε.

5. Τί—τί] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on preponderating authority: *Rec.*, Τίς—τίς.

sent order is perhaps the more exact; πατὴρ γὰρ ὁ ζῆλος τῆς ἔριδος. Theoph. κατὰ ἄνθρωπον περιπατεῖτε] '*walk after the manner of men*;' 'sequuntur naturæ ductum,' Calv. On the various meanings of κατὰ ἄνθρωπον ('humano more,' Beng.), see Fritz. *Rom.* III. 5, Vol. I. p. 160; and on the metaphorical meaning of περιπατεῖν ('course of life in its practical aspects and manifestations'), see notes *on Phil.* iii. 18, and *on* 1 *Thess.* iv. 12: comp. also Suicer, *Thesaur.* s. v. Vol. II. p. 679. The gloss of Estius is thus perfectly correct, 'affectus humanos et carnales in vitâ et actionibus suis ostendere:' the true idea being not merely σαρκικὰ καὶ ἀνθρώπινα καὶ πρόσγεια φρονεῖν (Theoph.), but the manifestation of the same in the 'agendi vivendique ratio.'

4. ὅταν γὰρ λέγῃ τις] '*for when one saith:*' confirmation of the statement involved in the preceding question. The ὅταν is obviously not 'while' (Auth.), but, as always in the N. T., retains its usual conditioned temporal sense; 'in each case when such party spirit is shown are ye not verily men?' comp. Hofmann *in loc.* ἐγὼ μὲν κ.τ.λ.] '*I am of Paul, and another, I am of Apollos.* The Apostle here only specifies two parties (contrast ch. i. 12), not perhaps from any studied reference in what immediately follows to the differences between those who claimed to be of the Apollos party and himself (Mey.), but, most probably, simply from the fact that he and Apollos had personally most to do with the Corinthian Church, and were thus the two names that it was most natural for him to use in illustration of the ζῆλος and ἔρις specified in ver. 3; comp. ch. iv. 6.

οὐκ ἄνθρωποί ἐστε] '*are ye not mere men?*'—walkers κατὰ ἄνθρωπον vers. 3? That ἄνθρωποι here involves no depreciatory meaning (Hofm.) cannot be maintained in the face of the context. It is of course admitted that the word does not necessarily imply any depreciatory meaning, even when closely associated with the expression κατὰ ἄνθρωπον (compare Gal. iii. 15); but when the meaning of the κατὰ ἄνθρωπον, as here, is clearly specified by the context, and ἄνθρωποι, in a somewhat unusual question, immediately follows, all sound principles of interpretation appear to justify our assigning to the word in this second case the same meaning that it has in the first. In all such cases the shade of meaning is to be sought for, not in the word, but in the context: comp. Xenoph. *Cyrop.* VII. 2. 4. ἐπείπερ ἄνθρωποί ἐσμεν ἀμφότεροι.

5–15. *Specification of the relation*

Παῦλος; διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἑκάστῳ

derating authority, correction being here especially probable: *Rec.*, Τίς—τίς. The order Ἀπολλώς—Παῦλος is also adopted in the above-mentioned edd. on very greatly preponderating authority: *Rec.* inverts, and omits the second ἐστιν on clearly insufficient authority. Lastly ἀλλ' ἢ is found in *Rec.* before διάκονοι, but rejected by the above-mentioned edd. on very greatly preponderating authority.

between Apollos and himself, and thence of the duties and responsibilities of Christian teachers generally. 5. **Τί οὖν κ.τ.λ.**] '*What then is Apollos? and what is Paul?*' the τί conveying more broadly and generally than the masc. (comp. Winer, *Gr.* § 27. 5, Bernhardy, *Synt.* vii. 4, p. 336) the abstract idea of the subject referred to, 'What is there really in either one or the other?' comp. notes *on Gal.* iii. 19. The exact reference of οὖν is perhaps slightly doubtful. It certainly might be referred to the clause immediately preceding (Hofm.), and so be held to justify Hofmann's rendering of the ἄνθρωποι ('Menschen, und nicht geringeres') in ver. 4, but is much more naturally taken, in its common *retrospective* sense ('redit ad institutum,' Beng.), in reference to the whole tenor of the preceding verse,—'there being such party-spirit, and so openly displayed, I must ask the question:' see Donalds. *Gr.* § 548, Klotz, *Devar.* Vol. II. p. 717 sq. and the notes and reff. *on Gal.* iii. 5, *Phil.* ii. 1. **διάκονοι**] '*ministers*,'—and so not heads of sects or parties; 'non autores fidei vestræ, sed ministri duntaxat,' Erasm. *in loc.* On the meaning and true derivation of διάκονος, see notes *on Eph.* iii. 7. **δι' ὧν ἐπιστεύσατε**] '*through whom ye believed:*' '*per quos*, non *in quos*,' Beng. The general term ἐπιστεύσατε refers primarily to the first introduction into the faith (Rom. xiii. 11), but, as the context seems to suggest, may also refer to subsequent stages. It is proper, however, to say that if this had been intended by the Apostle to be very distinctly marked, he would have used the perf. πεπιστεύκατε: comp. 1 John v. 10, 2 Tim. i. 12, al. **καὶ ἑκάστῳ κ.τ.λ.**] '*and as the Lord gave unto each*;' the καί having its fullest force ('et quidem,' Kühner, *Gr.* § 521. 2), and adding a further detail to what was already specified: see in ref. to this and other uses of καί, the notes *on Phil.* iv. 12, and comp. also notes *on Gal.* vi. 16. For exx. of a similar position of the ἑκάστῳ, comp. ch. vii. 17, and Rom. xii. 3: it is obviously due to the stress which the Apostle wished to lay on the added fact that each of these διάκονοι had his specially given powers; 'ministri Dei sunt, iique diversa habentes ministeria,' Estius; οὐδὲ αὐτὸ τὸ μικρὸν τὸ τῆς διακονίας παρὰ ἑαυτῶν ἔχομεν, ἀλλὰ καὶ τοῦτο παρὰ τοῦ Κυρίου εἰλήφαμεν ἄλλος ἄλλῳ μέτρῳ, Theoph. To refer ἑκάστῳ to the hearers, sc. each one of those who believed (see Alf.), is out of harmony with the context, which clearly only refers to the teachers,—the 'doctores de quibus hic agitur,' Vorst. The exact reference of ὁ Κύριος is perhaps slightly doubtful: the context (ver. 6, 9, 10), however, seems to decide in favour of the ref. being to God (Chrys., al.), rather

ὡς ὁ Κύριος ἔδωκεν. ἐγὼ ἐφύτευσα, Ἀπολλὼς ἐπό- 6
τισεν, ἀλλὰ ὁ Θεὸς ηὔξανεν· ὥστε οὔτε ὁ φυτεύων 7
ἐστίν τι οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός. ὁ 8
φυτεύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν, ἕκαστος δὲ τὸν

than to Christ, as Theoph., Maier, al.; comp. 2 Cor. vi. 4.

6. ἐφύτευσα] *planted*, scil. the faith of Christ in the Corinthian Church; πρῶτος κατέβαλον τὸν λόγον, Chrys. The faith of the Corinthians is regarded as a plant which the Apostle placed in the earth, and which was watered by Apollos. Hofmann (*in loc.*) objects to this separation between the acts, but certainly without sufficient reason: in the inspired narrative (Acts xviii. 27–xix. 1) differences of agency seem clearly implied; see ver. 27 (*l. c.*), συνεβάλετο πολὺ τοῖς πεπιστευκόσιν διὰ τῆς χάριτος, where the latter verb and tense is certainly noticeable.

ἐπότισεν] '*watered:*' 'rigare est doctrinæ Christianæ jam plantatæ et fundatæ superaddere præcepta, quibus conservetur et augeatur,' Menoch. *in loc.* ηὔξανεν] '*was giving the growth:*' imperfect; the acts of the ministers are expressed by aorists, the continued gracious power of God by the more suitable tense; comp. Wordsw. *in loc.* The distinction is not marked in any of the Vv. and is even obliterated by Theoph., ὁ Θεὸς ηὔξησεν ὑμᾶς.

7. ὥστε] '*So then,*'—consequence immediately flowing from the preceding statement, the particle, as usual, denoting 'consecutionem alicujus rei ex antecedentibus,' Klotz, *Devar.* Vol. II. p. 771. On the difference between ὥστε with indic., as here, and with the infin., see Donalds. *Gr.* § 596, Kühner, *Gr.* § 586. 1, and notes *on Gal.* ii. 13.

ἐστίν τι] '*is anything (whatever);*' not merely 'anything of importance' (comp. Acts v. 36, Gal. ii. 6, and notes *in loc.*), but really 'anything at all,' when compared with ὁ αὐξάνων Θεός: so rightly Chrys., οὐδέν ἐστιν.

ἀλλ' ὁ αὐξάνων Θεός] '*but God that giveth the growth,*' sc. 'is everything,'—the grammatical supplement being ἐστί τι, but the obvious contextual supplement being τὰ πάντα, 'adeo, quia solus, omnia,' Beng.; comp. ch. vii. 19, and for examples of this very intelligible brachylogy, see Jelf, *Gr.* § 893, Wilke, *Rhetorik*, § 32. a, p. 122.

8. ὁ φυτεύων δὲ κ.τ.λ.] '*Now he that planteth and he that watereth are one,*'—scil. in reference to their ministerial duty (κατὰ τὴν ὑπουργίαν, Theod.), and the oneness of spirit (Hofm.) which a faithful discharge of it necessarily implied: transition from the workers and their work to the consideration of their relations to each other, and, subsequently, of their recompense. The first clause of the verse states that though different in the external form of their working they are one in the inward principle of it (comp. Theod.): the second clause adds the further statement, that though thus one, yet that they will have rewards proportioned to the nature and amount of *individual* labour.

ἕκαστος δὲ κ.τ.λ.] '*yet each one shall receive his own reward according to his own toil:*' μὴ φοβοῦ, ὅτι εἶπον, ὅτι ἕν εἰσι. . . . ἐπεὶ πόνων ἕνεκεν οὐκ εἰσιν, ἀλλὰ ἕκαστος τὸν ἴδιον μισθὸν λήψεται, Chrys. The emphasis obviously rests

9 ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον. Θεοῦ
γάρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομή
10 ἐστε. Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖ-
σάν μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος

10. ἔθηκα] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderating authority; *Rec.*, τέθεικα,—a correction perhaps designed to mark more precisely the time of the act referred to.

on the twice repeated ἴδιον: individuality in toil will have individuality in reward. On the meaning and derivation of κόπος ('molestus labor'), see notes on 1 *Thess.* i. 3, ii. 9. It is probably here used in preference to ἔργον for the reason alluded to by Theophylact,—τί γὰρ εἰ ἔργον οὐκ ἐτέλεσεν; ἐκοπίασε δέ: comp. Beng.

9. Θεοῦ γὰρ κ.τ.λ.] '*For we are God's fellow-labourers*,'—*God's*, and so certain of a reward according to our works and deservings; comp. Rom. ii. 659: confirmation, not of the whole preceding verse (Osiand.), but of the assertion immediately preceding, the emphasis obviously resting on the word Θεοῦ, both in this and in the succeeding clauses. De Wette regards the present verse rather as a summary of what had preceded, but thus obscures the force of the γάρ, which here certainly seems to be *confirmatory* rather than explanatory. On this latter use see notes *on Gal.* ii. 6. It is hardly necessary to add that the elevating statement Θεοῦ συνεργοί cannot here possibly mean 'fellow-labourers for, or, in reference to, God,' but, in accordance with regular and grammatical usage, simply 'Dei adjutores,' Vulg., Copt. ('socii operatores'), Æth., al.; comp. 1 Thess. iii. 2, Rom. xvi. 3, 9, 21, Phil. ii. 25, al., and see Bernhardy, *Synt.* III. 49, p. 171, Jelf, *Gr.* § 519. The expression is well elucidated by Mark xvi. 20; comp. Estius *in loc.*

Θεοῦ γεώργιον κ.τ.λ.] '*ye are God's field, God's building*,' scil. His field in which we labour, His building which we strive to raise; the first metaphor being in accordance with the foregoing imagery (ver. 6–8), the latter serving to introduce that which follows. The word γεώργιον ('verbum late patens, agrum, hortum, vineam complectens,' Beng.) is here obviously in its concrete sense,—not 'agricolatio,' Erasm. (compare Clarom., Vulg., Copt., Arm., al.; see Ecclus. xxvii. 6), but 'ager' (ἄγρος, Chrys.), in accordance with the associated concrete subst. οἰκοδομή: comp. Prov. xxiv. 30, xxxi. 6, and see the examples in Steph. *Thesaur.* s. v. Vol. II. p. 602 (ed. Hase and Dind.). The general drift of the verse is rightly explained by Chrys. as a further implied argument for unity; 'if ye are *God's* field and building there ought to be unity and not parties and factions'; see also Hofm. *in loc.*

10. κατὰ τὴν χάριν κ.τ.λ.] '*According to the grace which was given unto me*, generally as an Apostle, and specially as a founder of the Corinthian Church;' see Hofm. *in loc.*, and comp. Rom. xv. 20. The Apostle desires prominently to mark that all his wisdom and power came from God ('refert ad Deum omnia,' Calv.), and that it was owing to that alone that he was

δὲ ἐποικοδομεῖ. ἕκαστος δὲ βλεπέτω πῶς ἐποικοδο- μεῖ. θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ 11 τὸν κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός. εἰ δέ τις 12

11. Ἰησοῦς Χριστός] So *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on preponderating authority; *Lachm.*, Χριστὸς Ἰησοῦς: *Rec.* Ἰησοῦς ὁ Χριστός, but on the authority of only a few cursive mss.

enabled to do the work of the σοφὸς ἀρχιτέκτων; see Chrys. and Theoph. *in loc.* ὡς σοφὸς ἀρχιτέκτων] '*as a skilful master builder*,' acting in such a character; the ὡς marking the *aspect* under which he sought to do his work (see notes *on Eph.* v. 22, *Col.* iii. 23), and the σοφὸς having here its derivative, but by no means uncommon, meaning, 'peritus,' Beng., al.; φιλότεχνος, Hesych.; comp. Isaiah iii. 5, Exod. xxxv. 10, and the cxx. collected by Wetst. *in loc.* θεμέλιον ἔθηκα] '*I laid the foundation;*' comp. Acts xviii. 1 sq. The word θεμέλιος is properly an adjective (θεμέλιοι λίθοι, Aristoph. *Av.* 1137), but is used most commonly absolutely, not only in the plural, Thucyd. *Hist.* i. 93, but, as here, in the singular; see Eph. ii. 20, 1 Tim. vi. 19. The gender (θεμέλιος or θεμέλιον) is often indeterminate; here, however, it is clearly masculine; see ver. 11. The θεμέλιος is here, as the context shows, Jesus Christ (ver. 11): on Him, preached objectively and historically, and accepted in the heart subjectively, rested in security the Corinthian Church. ἄλλος δὲ ἐποικοδομεῖ] '*and* (the copulative element in this particle here predominating; see Kühner, *Gr.* § 532. 1) *another builds thereupon;*' this 'other' being any teacher who followed the Apostle and essayed to build up the Corinthian Church. The reference is not specially to Apollos, but is studiously left undefined and general; '*alius*, quisquis est,' Beng. πῶς ἐποικοδομεῖ] '*how he builds thereupon;*' not 'quam *sapienter;* quam *affabre*' (Beng.), but simply, with what materials, 'qualem doctrinam fidei in fundamento positæ superaddat,' Estius; see ver. 12, where the materials are specified. 'Ostendit rem esse periculi plenam,' Grot.

11. θεμέλιον γὰρ κ.τ.λ.] '*For other foundation can no man lay:*' reason for the foregoing warning and the reference simply to the ἐποικοδομοῦντες; it was because there *could* not be any other foundation than one, that attention has to be directed exclusively to the superstructure. De Wette regards the γὰρ as suggestive of the reference of πῶς (ver. 10), not so much to the materials (see above), as to the idea of a possible alteration of the foundation: 'in building thereupon let him not alter the foundation, *for* &c.' This, however, does not seem in harmony with what follows; in ver. 12 it is simply the materials built upon the foundation that form the special subject of consideration; see Maier and Hofm. *in loc.* παρὰ τὸν κείμενον] '*beside that* (*already*) *laid;*' not by the Apostle in this particular case (De Wette, al.), but, as the whole context seems to suggest, by Him who has laid it for every case, scil. by God. The

ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον, χρυσίον, ἀργύριον,
13 λίθους τιμίους, ξύλα, χόρτον, καλάμην, ἑκάστου τὸ

12. τὸν θεμέλιον] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderating authority: *Rec.* adds τοῦτον. χρυσίον, ἀργύριον] So *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on preponderant authority: *Rec.*, *Lachm.*, χρυσόν, ἄργυρον.

change to the neutral term κείμενον seems clearly to confirm this reference: the one foundation was ever lying ready, and it was used by each founder of a Church in each individual case. When St Paul preached Christ crucified and risen to the Corinthians, he used for them the one foundation on which alone their Church, or any other Church, could safely rest. On this use of παρὰ after ἄλλος, comp. Winer, *Gr.* 36. 2, and the exx. collected by Stallbaum on Plato, *Phileb.* 51 D.

Ἰησοῦς Χριστός] '*Jesus Christ*;' the personal Christ, who died, rose, and ascended into heaven, and who is in Himself the substance and summary of all teaching; comp. Weiss, *Bibl. Theol.* § 32. *b*, Vol. II. p. 32 (Transl.).

12. εἰ δὲ κ.τ.λ.] '*But if any man buildeth*;' continuation of the comparison and contrast between the work of the builder and that of the layer of the foundation, the δὲ retaining some tinge of its primary etymological force ('further,' 'in the second place'), and marking more specifically the transition of thought to the ἐποικοδόμησις: see Donalds. *Crat.* § 155, and notes *on Gal.* iii. 23. In reference to the general tenor of the verse it may be said that most expositors seem now agreed in considering that the reference is not to different buildings, but to a single building of which the different portions consist of different work and materials, some valuable and lasting (χρυσίον, κ.τ.λ.), some but of little value and perishable (ξύλα, κ.τ.λ.); see Meyer *in loc.*, De Wette, al. Secondly, the materials must apparently refer, not to the persons taught (Severian, al.; comp. Hofm., and even, to some extent, Beng.), which seems to confuse the imagery, but to the matter and substance of the different teachings,—here roughly grouped into the two classes—whether 'doctrina solida, sincera' (Est.), on the one hand, or 'falsa et sublesta' (Beng.), on the other. The reference of Chrys., Theod., and most of the patristic commentators to the moral fruits of the hearers (ἀρετὴ βίου, Chrys.) is plausible, but open to this grave objection,—that the context seems exclusively to direct attention to the moral worth of something appertaining to the teachers, and not to that of something appertaining to the taught. We, therefore, with some of the older (Theodorus, al.) and most modern expositors (Calv., Neand., De W., al.) refer the materials to the doctrines and teachings of the spiritual builders: see the short but clear comment of Theodorus (Cram. *Caten.* p. 61), and a sensible sermon by Saurin, *Sermons*, Vol. VII. p. 336 sq. (Paris, 1835).

λίθους τιμίους] '*costly stones*,' scil. marble, 'lapides nobiles,' Beng., not 'gems' (Copt., al.; comp. Isaiah liv. 11, 12, and Rev. xxii. 19 sq., to which Origen *in loc.* here refers), the reference being more naturally to the usual materials of a building;

ἔργον φανερὸν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἑκάστου τὸ ἔργον

comp. Grot. *in loc.*, who, however, goes unnecessarily into detail.

13. ἑκάστου] '*each man's*,'—not without distinct emphasis. The Apostle marks the individual responsibility attaching itself to each teacher; comp. ver. 10, ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ; see also ver. 8. ἡ γὰρ ἡμέρα δηλώσει] '*for the day shall declare it;*' scil. the day of judgment, ἡ τῆς κρίσεως, Theod., 'universalis judicii,' Est.; compare Heb. x. 25, 2 Tim. i. 18, al. Other references that have been suggested, viz.—(*a*) the destruction of Jerusalem (Hamm., Lightf., Schoettg.),—(*b*) the special time when the truth will become apparent (Calv., al.),—(*c*) time, in its course (Grot., al.), or lastly, (*d*) 'dies tribulationis' (Augustine, al.),—all distinctly fall short of the solemn reference to the true time of recompense (δεσπότου φανέντος Κυρίου, Theodorus), and day of final manifestation and award. Even Hofmann, who seems often to be biassed against generally received exegesis, here adopts the current interpretation. ὅτι ἐν πυρὶ ἀποκαλύπτεται] '*because it is revealed in fire*,' scil. 'in it,' as the all-surrounding *element* (Bernhardy, *Synt.* p. 209; comp. 2 Thess. i. 8, ἐν φλογὶ πυρός); reason why the day will so declare the work and teaching. To refer the verb either to τὸ ἔργον in the first clause of the verse (Theoph., Neand. 2), or to Κύριος, mentally suggested by ἡ ἡμέρα (Beng.), seems distinctly inadmissible. The former reference would be tautologous; the second would import an idea not patent in the context. The πῦρ thus cannot be any antecedent purgatorial fire (comp. Neand.), nor any metaphorical fire ('Spiritus Domini, qui examine suo probat,' Calv.,—who has thoroughly failed in this passage), but, simply and contextually, that associated with the ἡμέρα (2 Thess. *l.c.*), sc. 'ignis conflagrationis,' Est. This fire will be, by the nature of the case, 'probatorius,' comp. August. *Enchirid.* cap. 68); it will try (δοκιμάσει), as the natural fire tries, and will consume whatever cannot stand the test; see Saurin, *Serm.* Vol. VII. p. 348, and compare the curious and suggestive comments of Burnet, *State of Departed*, ch. VI. p. 147 sqq. The present ἀποκαλ. is what is called the 'ethical' present, and marks the solemn certainty of the issue; see Winer, *Gr.* § 40. 2, Schmalfeld, *Synt.* § 54. 2, p. 91, and notes *on Eph.* v. 5. καὶ ἑκάστου κ.τ.λ.] '*and each man's work, of what sort it is, the fire itself shall try;*' the ἑκάστου, as above, maintaining its prominence, and the clause itself carrying out further the statement in the first member of the verse,—'the work shall become manifest, and the fire shall test.' It is doubtful whether ἔργον is to be considered as a *nom.* (Mey., al.) or *accus.* (Syr., Copt., al.). The latter seems simpler and is in closer harmony with the connexion of the opening clause. The αὐτὸ marks that the fire by its own proper action, apart from all other agencies, will apply the test. That this test will involve something of a *purifying* character (contrast Beng.) can hardly be denied (consider 1 Pet. i. 6, 7, and comp. *Teaching of Apostles*, 16), but that it is 'purgatorial' in

14 ὁποῖόν ἐστιν τὸ πῦρ αὐτὸ δοκιμάσει. εἴ τινος τὸ
15 ἔργον μενεῖ ὃ ἐπῳκοδόμησεν, μισθὸν λήμψεται· εἴ
τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς

13. *τὸ πῦρ αὐτό*] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on preponderating authority, the omission being much more likely than the insertion: *Rec.* omits *αὐτό*.

the commonly received sense (Est.) is inconsistent with the reference of *ἔργον*, and with the whole tenor of the context.

14. **εἴ τινος κ.τ.λ.**] '*If any man's work shall abide;*' the issues of the **δοκιμασία** and its results in each case. The future *μενεῖ* (not *μένει*, *Rec.*) with *εἰ* marks the issue as something regarded purely conditional ('*εἰ* cum indic. nihil significat præter conditionem,' Klotz, *Devar.* Vol. II. p. 455),—if it shall so happen, be the cases many or few, likely to happen or the reverse; comp. Winer, *Gr.* § 41. 2, and notes *on Gal.* i. 5. The construction of *εἰ* with a future often approximates very closely to that of *ἐὰν* with the subj., but still in most cases seems to present some slight shade of difference. Perhaps the following distinctions will be found in practice to be correct. When the hypothesis is connected simply with that which is predicated by the verb,—then *εἰ* is used with pres. indic.; when, however, the idea of *futurity*, or of the *possibility* of that which is predicated, is also involved,—then, in the former case *εἰ* is used with future indic.; in the latter, *ἐὰν* with the subjunctive; see the comments and exx. in Krüger, *Sprachl.* § 54, 9. **μισθὸν λήμψεται**] '*he shall receive wages*,' scil. for his work, as an upbuilding teacher. This *μισθὸς* shall come from God (Mey.), as it is God's *οἰκοδομή* (ver. 9) on which the labour has been bestowed. The word *μισθὸς* has here, in accordance with the context, not the more general and derivative meaning of 'reward' (Auth.), but its primary meaning of 'merces;' Phot. *ὀψώνιον*. The word is apparently connected with the Zend. *mîzdha* (pay) and the Goth. *mizdô*; comp. Fick, *Vergleichendes Wörterb.* Part I. p. 155.

15. **κατακαήσεται**] '*shall be burnt up*,' scil. by the *πῦρ* which shall accompany the Lord's presence (2 Thess. i. 7) and try each man's work (ver. 13); *οὐκ οἴσει τοῦ πυρὸς τὴν ῥύμην*, Chrys. On the form *κατακαήσεται* (Attice, *κατακαυθήσεται*, comp. Thomas Mag. p. 511. The same form occurs 2 Pet. iii. 10.

ζημιωθήσεται] '*he will suffer loss;*' simply and generally,—'detrimentum patietur,' Vulg., Copt.: comp. Syr. The accus. *μισθὸν* is supplied by De W., Meyer (so also Æth., Theod.), in accordance with the prevailing structure of the verb (comp. Matth. xvi. 26, Mark viii. 36, Phil. iii. 8, and exx. in Steph. *Thesaur.* s. v., ed. Hase and Dind.), but here, as it would seem, unnecessarily; see Hofm. *in loc.* It is not so much the loss of the *μισθὸς* that the Apostle wishes to mark, as the fact of loss and detriment generally, 'damno afficietur,' Erasm.; comp. 2 Cor. vii. 8. The contrasted relation with *σωθήσεται* is also thus better preserved; comp. Chrys. *in loc.*, who paraphrases the word by *γυμνὸς εἶναι ἀσφαλείας*.

αὐτὸς δὲ σωθήσεται] '*but he himself will be saved:*' though his work

δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.

Destroy not the temple of God through your contentiousness and vainglory. Remember your heritage.

Οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστὲ 16

will be burnt up, and he himself left naked and lacking, he will still personally be saved, as being one who had built on the only true foundation; comp. Beng. The reference of the verb σώζεσθαι is here obviously to final salvation (σωτηρία ψυχῶν, 1 Pet. i. 5), τῆς σωτηρίας ἀξιωθήσεται, Theod. The interpretation of Chrys. and some of the Greek expositors (not, however, Theodorus, Theodoret, or Severian) σῶος τηρηθήσεται, scil. ὥστε ἐν τῷ πυρὶ κατακαίεσθαι, Theoph., is obviously out of all harmony with the context, and, as Meyer *in loc.* rightly observes, at variance both with the present restricted reference of πῦρ, and with the prevailing meaning of σώζεσθαι in passages such as the present; comp. Rom. v. 9. It is hardly necessary to add that the tense does not here impart any idea of mere possibility (Theod.-Mops., Grot., al.; comp. Winer, *Gr.* § 40. 6), but, as above, simply states what, on the given hypothesis, will be the issue; compare Wilke, *Rhetorik*, § 80. a, p. 257. οὕτως δὲ ὡς διὰ πυρός] '*yet so as through fire*,'—as through surrounding and encircling flames, 'erit sicut adustus igne,' Æth.; the structure will be consumed, but the builder will be saved,—yet only through the flames which are consuming that which he has built; comp. Wilke, *Rhet.* § 26. a, p. 110. So Bengel, who rightly illustrates the tenor of the clause, though by a different image,—'ut mercator naufragus, amissâ merce et lucro, servatur per undas.' The οὕτως—ὡς specifies, with studied exactness, how, and how only, the escape will be effected; see ch. iv. 1, ix. 26, Eph. v. 33, and comp. Winer, *Gr.* § 60. 5. It does not seem necessary, with Hofmann, al., to regard the πῦρ in this verse as different from that specified in ver. 13. In both cases it is the fire of the last day, alike testing and judicial, 'ignis diei novissimi et judicii divini,' Beng. The whole passage, as Alf. rightly suggests, should be compared with Mal. iii. 1 sqq., and iv. 1 sq.

16-23. *Warning against the destructive nature of their contentions and the vainglory from which they sprang.* 16. Οὐκ οἴδατε κ.τ.λ.] '*Know ye not that ye are the temple of God:*' appeal to a well-known, though forgotten, truth (Rom. vi. 16, 1 Cor. v. 6, vi. 16, ix. 13, 24; 'subindicat de re compertâ se apud eos loqui,' Calv.), suggested by, and resting upon, the tenor of the foregoing declarations; they were the οἰκοδομὴ Θεοῦ (ver. 9),—was such an οἰκοδομὴ to be marred and destroyed by the μωρία and party spirit of sectarian teachers? The reference is thus, not to the subject which immediately precedes (Hofm., al.), still less to the subject of the incestuous person (Chrys., Theod.), but to the subject and tenor of the early part of the chapter. The verses immediately preceding are a partial expansion of the latter part of ver. 9; this being concluded, the Apostle appears to revert to his primary and leading thought; 'redit ad comparationem cœptam supra, a quâ ad alia quædam, affinia tamen, deflexerat,' Grot. So rightly De

17 καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός·

Wette, Mey., and appy. the majority of modern expositors.

ναὸς Θεοῦ] Not '*a* temple of God' (Copt., al.; comp. Hofm.), but, in accordance with the tenor of the context, and of the Apostle's imagery elsewhere (Eph. ii. 21, comp. 2 Cor. vi. 16), – '*the* temple of God;' the idea not being that of several different νεοί, but of one ideal temple, of which each individual Church is a type and adumbration. So rightly Origen, ἐσμὲν ναὸς οἱ πάντες εἷς· ἑκάστου ἡμῶν λίθου τινὸς ὄντος ἀπὸ τοῦ ναοῦ: comp. De W. and Meyer *in loc.* In cases like the present grammatical considerations cannot be safely pressed. Though the article is not expressed, it may be deemed latent, either (*a*) because Θεοῦ the associated gen. is anarthrous (comp. Winer, *Gr.* § 19. 1), or (*b*) because a predicative auxiliary, or similar, verb precedes (comp. Apollon. *de Synt.* i. 31, p. 64, ed. Bekk.), which, though not by any means necessarily involving the omission of the article, is certainly often followed, in general passages like the present, by an anarthrous though contextually definite substantive: see notes *on* 1 *Thess.* iv. 3. Where the definiteness of the subst. is designed to be *specially* marked, then the article is inserted; see examples in Winer, *Gr.* § 18. 7.

καὶ τὸ Πνεῦμα κ.τ.λ.] '*and that* (as a further and illustrative fact) *the Spirit of God dwelleth in you;*' not necessarily here, 'in you' as individuals (though that is a blessed and undoubted truth; comp. Rom. viii. 9, 11, 26, 1 Cor. vi. 19, al., and see Rothe, *Dogmatik*, i. § 69 sq., ii. § 107), but, in accordance with the more general reference of the context, 'among you,' 'in your midst;' comp. Ezek. xxxvii. 27, καὶ ἔσται ἡ κατασκήνωσίς μου ἐν αὐτοῖς,—a passage not improbably in the thoughts of the Apostle while writing these words. The Holy Ghost is ever the indwelling Schechinah in the Christian Church; see Herzog, *Encycl.* Vol. xiii. p. 478, and comp. Martensen, *Dogm.* § 183, p. 333 (Transl.). For a valuable sermon on this verse, see Barrow, *on the Creed*, Serm. xxxiv. Vol. vi. p. 1 sqq., and, on the work of the Holy Spirit, Dorner, *Chr. Doctr.* § 129, Vol. iv. p. 159 sqq. On this adjunctive use of καί, by which a further fact is added to enhance or illustrate what precedes, comp. notes on ver. 5, and Winer, *Gr.* § 53. 3. The order ἐν ὑμῖν οἰκεῖ is adopted by *Westc.* and *Hort* (*Treg.* marg.), on the authority of BP and some good cursives, and is certainly worthy of consideration, as the more emphatic position of ἐν ὑμῖν may have been here designed and original, but corrected by copyists.

17. εἴ τις κ.τ.λ.] '*If anyone destroys the temple of God,*' scil. by polluting it, defiling it, or in any way injuring it; comp. Deyling, *Obs. Sacr.* Vol. ii. p. 505 sq. The verb here has thus not merely an ethical (Severian, Beng., al.; comp. 2 Cor. xi. 3, Rev. xix. 2), but a physical and material sense. Outward and actual injury, however brought about, will be punished by what is no less real and outward; see below.

φθερεῖ] '*will destroy,*'—emphatic (as its

ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς. Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ 18
σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γε-

position shows), and predicative; 'disperdet,' Vulg., 'destruet,' Syr., 'perdet,' Copt., ἀπολεῖ Chrys. The exact meaning of the verb is slightly doubtful. It *may* here have a spiritual reference; but, in a sort of 'locus communis' like the present, seems more naturally to maintain its primary and physical sense; comp. Grotius, *in loc.* The whole verse obviously has a spiritual application; the words, however, taken *per se* have in both clauses only their physical meaning. Under any circumstances, such glosses as 'gravissime puniet,' Schleusn., are distinctly inadmissible. The reading αὐτὸν (*Lachm.*) is fairly supported, but very clearly inferior in external authority to the text.

ἅγιος] '*holy*,'—and so not to be profaned without punishment falling on the profaner. The epithet (almost an 'epitheton solemne,' comp. LXX, Psalm v. 7, x. 5, Hab. ii. 20) supplies the reason on which the declaration in the first member of the clause is based. The supplement, ὁ δὲ πεπορνευμένος βέβηλος (Chrys.), is in accordance with the view taken of those verses by most of the Greek expositors, but is inconsistent with that adopted above. οἵτινές ἐστε ὑμεῖς] '*the which* [sc. *holy*] *are ye*,' not 'quod,' Vulg., but 'quales,' Maier,—the quantitative pronoun having here its proper and primary meaning; see Krüger, *Sprachl.* 51. 8, and notes *on Gal.* iv. 23. The reasoning then will be: God destroys the destroyer of His temple because the temple is holy; but ye are holy; therefore whosoever destroys you ('per schismata, ex mundi sapientiâ,' Beng.), him will God destroy. The pronoun *may* grammatically be referred to ναός (see Winer, *Gr.* § 24. 3), but such a connexion would simply be a reiteration of ver. 16, and would also hint at a plurality of temples, unless the pronoun be referred to the whole clause,—'which kind of holy temple are ye,'—a possible, but certainly less simple, view of the passage than that which would simply limit the pronoun to the foregoing emphatic epithet.

18. μηδεὶς ἑαυτὸν κ.τ.λ.] '*Let no man deceive himself*,'—by any false estimate of himself (τῷ δοκεῖν σοφὸς εἶναι): exhortation suggested by the implied reference to the false teachers in the preceding verse. The two prevailing errors were self-conceit (ver. 18–20), and party confidence (ver. 21 sq.); against both of these the Apostle now warns his readers. On the form ἐξαπατᾷν, comp. notes *on* 1 *Tim.* ii. 14.

εἴ τις δοκεῖ κ.τ.λ.] '*if any man thinks that he is wise*;' not 'videtur,' Vulg., Auth., but 'putat,' Syr., Copt., comp. Arm.,—the point of this admonitory exhortation being against the moral danger, not of a man seeming to be wise, but of his deeming that he was so; comp. Gal. vi. 3, and below, ch. viii. 2, xiv. 37, where the verb has the same subjective reference: see Bengel *in loc.* ἐν ὑμῖν] '*among you*;' not connected immediately with δοκεῖ (Vulg., Syr., Copt., Arm.), but with σοφὸς εἶναι (Clarom.), it

19 νέσθω, ἵνα γένηται σοφός. ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ Θεῷ ἐστίν· γέγραπται γάρ Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ

being among his fellows that his self-esteem sought especially to show itself; διεστείλατο εἰπών, ἐν ὑμῖν, Severian. The following words, ἐν τῷ αἰῶνι τούτῳ, are then added to the whole clause, as defining the general sphere in which the supposed self-conceit was displayed,—'in this world,' and so under transitory and imperfect circumstances (comp. ch. i. 20, ii. 6 sq.) which mark the δύκησις as additionally idle and mistaken. Two other constructions have been suggested,—(*a*) with σοφός (Grot. al.; comp. 1 Tim. vi. 17), and (*b*) with the words that follow (Chrys., al.; see Hofm. *in loc.*); but the order of words is obviously against the former, and the natural antithesis (σοφὸς—μωρός) and balance f clauses against the latter. On the meaning of αἰών, as partially distinguishable from κόσμος, see notes *on Eph.* i. 21. μωρὸς γενέσθω] *let him become a fool*, 'stultus fiat,' Vulg.; let him get rid of his false conception of himself, and receive the preaching of Christ crucified (ch. i. 18, 23) in its simplicity, that so he may veritably become wise; τὴν ἔξω σοφίαν ἀτιμησάτω, ἵνα κτήσηται τὴν θεάν, Theoph.

19. ἡ γὰρ σοφία κ.τ.λ.] '*For the wisdom of this world is foolishness;*' reason for the foregoing exhortation. Such wisdom οὐ μόνον οὐδὲν συντελεῖ, ἀλλὰ καὶ ἐμποδίζει, Chrys. This σοφία τοῦ κόσμου τούτου is that specified in ch. i. 20, the so-called wisdom and philosophy of the then non-Christian world. παρὰ τῷ Θεῷ] '*in the sight* or *judgment of God*,' 'apud Deum,' Vulg.; comp. Rom. ii. 13, xii. 16, Acts xxvi. 8, al., and see Winer, *Gr.* § 48. d, Krüger, *Sprachl.* § 68. 35. The general idea of nearness, closeness to (compare Donalds. *Cratyl.* § 177, Pott, *Etym. Forsch.*, Part i. p. 463, ed. 2), seems to pass naturally into that of mental closeness, and thence of cognisance of that which is thus in juxtaposition. On the local meaning of παρὰ with the dative, see also notes on ch. xvi. 2, and on the subject generally ('the wisdom of this world'), a sermon by South, *Serm.* Vol. i. p. 137 sqq. γέγραπται γάρ] Confirmation of the foregoing clause from Scripture. The passage which follows is from Job v. 13. It differs from the LXX (ὁ καταλαμβάνων τοὺς σοφοὺς ἐν τῇ φρονήσει αὐτῶν), but expresses with equal, if not greater, verbal accuracy the meaning of the Hebrew לֹכֵד חֲכָמִים בְּעָרְמָם, especially in regard of the verb: see below.

ὁ δρασσόμενος] '*he that catcheth* or *who catcheth*,'—an imperfect construction, the words in the original being part of a sentence. Hence the participle; see Winer, *Gr.* § 45. 6, and comp. Heb. i. 7. The passage confirms the truth of the foregoing declaration, by showing how truly such wisdom must be folly, when God uses it as a very snare (see Gesen. *Thesaur.* s. v. לָכַד) to catch those who display it; τοῖς οἰκείοις ὅπλοις αὐτοὺς χειρούμενος, Chrysostom. The meaning of the verb (very rare in the active) is 'prehendere,' 'manu corripere' (Hesychius, κρατεῖν; see

πανουργίᾳ αὐτῶν· καὶ πάλιν Κύριος γινώσκει τοὺς 20
διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι. Ὥστε 21
μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν

the numerous exx. in Steph. *Thesaur.* s. v. Vol. II. p. 1671), and appears to be connected with a stem *dhragh* [hold fast]: see Fick, *Vergleich. Wörterb.* Part I. p. 369. It is commonly joined with the gen., but occasionally (Herod. III. 13; comp. Suid. s. v.) with the accusative.

πανουργίᾳ] '*craftiness*,' 'astutia,' Vulg., Syr., al. Meyer appositely cites Plato, *Menex.* p. 247, as marking the difference between πανουργία and σοφία, viz. πᾶσά τε ἐπιστήμη χωριζομένη δικαιοσύνης καὶ τῆς ἄλλης ἀρετῆς πανουργία, οὐ σοφία, φαίνεται. The word is scarcely a 'vox media' (Grot.; 'Allbetriebsamkeit,' Ewald); at any rate here, as elsewhere in the N. T., 'in deteriorem partem accipitur,' Schleusn.; see Luke xx. 23, 2 Cor. iv. 2, xi. 3, Eph. iv. 14, and comp. Aristot. *Ethic.* VI. 12, where it is said, in reference to δεινότης, ἂν μὲν ὁ σκοπὸς ᾖ καλός, ἐπαινετή ἐστιν, ἂν δὲ φαῦλος, πανουργία.

20. καὶ πάλιν] '*And again*,'—to cite another confirmatory passage: comp. Matth. iv. 7, Rom. xv. 10, 11, Hebr. i. 5; ii. 13, x. 30, al. The quotation is from Psalm xciv. 11, where however the LXX has ἀνθρώπων. The context is still not the less in harmony with the present adaptation; see Hofm. *in loc.*, who has briefly noticed and explained the original passage.

διαλογισμοὺς] '*reasonings*,'—not merely 'cogitationes,' Vulgate, the stronger sense being that in which the word is more commonly found, at any rate in the N. T. It is here the translation of the Hebrew מַחְשְׁבוֹת (counsels, purposes): comp. Wisd. vii. 20, and the numerous exx. in Steph. *Thesaur.* s. v. Vol. II. p. 1223, in some of which (Plato, *Axioch.* p. 367 A) it is associated with φροντίς; compare also Suicer, *Thesaur.* s. v. Vol. I. p. 278. In Phil. ii. 14, 1 Tim. ii. 8, the meaning is somewhat different, as it appy. takes its hue from the context; see notes *in loc.*

21. Ὥστε] '*Consequently, so then*;' admonition flowing from the general tenor of the statements of the preceding section; 'epilogus quo redit ad primam propositionem, non esse in magistris gloriandum,' Est. The reference may be to what immediately precedes (Meyer, see Phot. *in loc.*), but seems here to involve a wider retrospect; see Hofm. *in loc.* On the present use of the particle with the imperative, in which the idea of logical consequence becomes merged in that of monition ('itaque,' Vulg.), see note *on Phil.* ii. 12, where this use of the particle is fully discussed.

ἐν ἀνθρώποις] '*among men*,'—shown to be thus weak and untrustworthy; '[nemo] lætetur quod hunc aut illum doctorem habuerit,' Grot.; see ch. iv. 6, where the nature of the boasting is more exactly defined. πάντα γὰρ ὑμῶν ἐστιν] '*for all things are yours*;' confirmation of the foregoing admonition, by showing how opposed all such sectarian boasting is to the universality of the Christian's heritage; comp. Rom. viii. 28 sq. As Meyer rightly observes, the apothegm of heathen philosophy ('omnia sapientis esse') is here presented

22 ἐστιν, εἴτε Παῦλος εἴτε Ἀπολλὼς εἴτε Κηφᾶς, εἴτε
κόσμος εἴτε ζωὴ εἴτε θάνατος, εἴτε ἐνεστῶτα εἴτε
23 μέλλοντα, πάντα ὑμῶν, ὑμεῖς δὲ Χριστοῦ, Χριστὸς
δὲ Θεοῦ.

22. πάντα ὑμῶν] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.* adds ἐστίν.

under its higher and Christian aspects. The more specific application ('non vos doctorum causâ estis, sed illi vestri causâ,' Grot.) follows in the next verse.

22. εἴτε Παῦλος, κ.τ.λ.] The names that they put forward in their sectarian boastings: comp. ch. i. 12. κόσμος] '(*the*) *world*,'—not in its ethical sense (ver. 19), but, as the whole broad tenor of this noble passage indicates, the world in its most inclusive sense, and as that which will hereafter be included in the general κληρονομία; comp. Rom. iv. 13, viii. 17, 1 Cor. vi. 2. On the various meanings of the word, comp. notes *on Gal.* iv. 3, and on the general sentiment conveyed by the verse, Herzog, *Encycl.* Vol. II. p. 680. εἴτε ζωὴ εἴτε θάνατος] '*whether life or death*;' inclusive specification in its widest aspect of the two (polar) conditions of everything in the κόσμος. Even death itself has its aspects and purposes in this κοινὴ ὠφέλεια (Phot., comp. Theod.) of all things; comp. Phil. i. 21, Rom. xiv. 8. Any artificial limitations of the words (ἡ ζωή, φησίν, τῶν διδασκάλων, Theoph., al.) are clearly out of harmony with the tenor of this inclusive and almost impassioned utterance; comp. Rom. viii. 38. εἴτε ἐνεστῶτα εἴτε μέλλοντα] '*whether things present, or things to come*,' 'sive præsentia sive futura,' Vulg.: similarly inclusive specification of all things, whether as in being now, or to come into being hereafter. On the meaning of ἐνεστ. see notes *on Gal.* i. 4, and *on* 2 *Thess.* ii. 2. The specification is closed with the repeated πάντα ὑμῶν, which in its turn suggests the still wider and partially contrasted clauses of the following verse.

23. ὑμεῖς δὲ Χριστοῦ] *But ye are Christ's*;' scil. belong to him, ὡς ὑπ' αὐτοῦ κατασκευασθέντες, Chrys., ὡς κτήματα καὶ ποιήματα, Phot.; slightly antithetical specification of the relation of the ὑμεῖς to Christ,—'but you, who thus have all things, belong to Christ, and not to men (comp. ver. 21) and their parties,'—the δὲ pointing, not to a latent μὲν in the preceding verse ('all things indeed are thus yours,' Rück.), but to the general tenor of the exhortation, ὥστε μηδεὶς κ.τ.λ.; see Hofm. *in loc.* who has very carefully analysed the drift of this concluding verse. Χριστὸς δὲ Θεοῦ] '*but Christ is God's*,'—ὡς υἱὸς γνήσιος, ἐξ αὐτοῦ γεγεννημένος, Theod., ὡς αὐτὸν αἴτιον ἔχων κατὰ τὸ πατέρα εἶναι, Chrys.; see ch. viii. 6, xi. 3, and comp. Luke, ix. 20. The deep truth contained in these words is not to be limited to our Lord's human nature ('hæc subjectio ad Christi humanitatem refertur,' Calv., comp. De W.), but to be extended generally to His divine nature and Sonship. The Eternal Son 'is from the Father, as receiving His

Regard us in our true light as men bound to be faithful in our office. Pass no premature judgments.

Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος IV.
ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους

subsistence by generation from Him' (Pearson, *Creed*, Vol. I. p. 63, Oxf. 1820; comp. Jackson, *Creed*, Vol. VII. 222), and so bears to the Father a willing relation of holy subordination in love (see esp. Plitt, *Evang. Glaubensl.* Vol. I. § 20, p. 142 sq.), without any difference or inequality whatever in reference to His eternal and ever-blessed Godhead; see esp. Pearson, *l.c.*, the well-known section in Bull, *Def. Fid. Nic.* (*Works*, Vol. V. p. 685 sq.), and comp. Waterl. *Works*, Vol. III. p. 486 (Oxf. 1823), Dorner, *Chr. Doctr.* § 28. 3, Vol. I. p. 357 (Transl.), Martensen, *Dogm.* § 56, p. 109 (Transl.), Herzog, *Real-Encycl.* XVI. 484 sq., and the full, but not completely satisfactory, discussion of Rothe, *Dogmatik*, Part I. § 21, p. 117. This is the truth which Origen felt, but could not properly express; see Dorner, *Pers. of Christ*, Vol. II. p. 117 sq., *Chr. Doctr.* § 92*b*, 3, Vol. III. p. 209 sq. (Transl.) The exact purpose of this concluding clause has been differently estimated. That there may be some passing reminiscence in this verse of ch. i. 12 may perhaps be conceded (see Meyer *in loc.*), but that the present clause has a sub-polemical reference to it seems very doubtful. The Apostle seems rather to be simply borne onward to the mention of the God and Father of all ('ad quem ut finem omnia reducuntur,' Est.) by the natural rise of his inspired and ascending thoughts; compare De Wette and Hofm. *in loc.*, and see Räbiger, *Inhalt. der Br. an d. Kor.* p. 56.

IV. 1–5. *The right point of view under which Christian teachers are to be regarded, and the duty of suspending all premature judgments.* 1. οὕτως] '*Thus;*' with reference to what follows, ὡς ὑπηρέτας κ.τ.λ., comp. ch. ii. 15, ix. 26, Eph. iii. 33, al. Meyer, not without some plausibility, refers the particle to what has just preceded ('ex præcedentibus repetit,' Beng.; comp. Wilke, *Rhetorik*, § 33. e, p. 134, and notes *on Eph.* v. 28), but as the last verse of the preceding chapter seems climactic, and as closing the paragraph, and as there is nothing in what precedes that prepares the way for the two definitions (ὡς ὑπηρ. καὶ οἰκον.) that here follow, the asyndeton and simpler reference is to be preferred; so Vulg., Copt., and appy. Æth., Arm., Theod., al., but in such cases, owing to a similar flexibility of meaning in the particles, the view taken by some of the Vv. can scarcely be pronounced certain. ἄνθρωπος] *a man;* scil. 'anyone,' as ch. xi. 28, Gal. vi. 1, al. The use is not Hebraistic (Grot.), but is occasionally found in classical Greek (see exx. in Steph. *Thesaur.* s. v. Vol. I. p. 786, ed. Hase and Dind.), and apparently in those cases where a 'gravior dicendi formula' than the ordinary τις is required by the context. In the ἡμᾶς that follows, the context (ver. 6) seems to suggest a reference to the Apostle and Apollos; comp. ch. iii. 5. ὑπηρέτας] '*ministers,*' 'ministros,' Vulg. The word is a ἅπαξ λεγόμ. in St Paul's Epp., and is here used in its general sense

2 μυστηρίων Θεοῦ. ὧδε λοιπὸν ζητεῖται ἐν τοῖς οἰκονό-
3 μοις ἵνα πιστός τις εὑρεθῇ. ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν

2. ὧδε] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, ὁ δέ. The reading ζητεῖτε is strongly supported (*Westc.* and *Hort*, marg.), but seems to be an old correction.

('minister vel adjutor,' Steph.), its distinction in meaning from διάκονος being scarcely perceptible; comp. notes *on Eph.* iii. 7. Any reference to the primary meaning of the word ('subremiges,' Wordsw.) seems completely out of the question.

οἰκονόμους κ.τ.λ.] '*stewards of God's mysteries;*' scil. of the deep truths of the Gospel dispensation, formerly unrevealed to man, but now made manifest by Christ Jesus; comp. Matth. xiii. 11, Rom. xi. 25, al. These holy truths (γνωσθέντα μυστήρια, Orig., 'dogmata evangelica,' Grot.) are dispensed by the teachers and preachers of the Gospel as the goods of an earthly lord are dispensed by the steward; see Luke xii. 42, and comp. Tit. i. 7, 1 Pet. iv. 10, where, however, the use of the word is appy. rather wider and more general. On the meaning of the word μυστήριον, see notes *on Eph.* v. 32, from which it would seem that reference to the sacraments (Osiand.; comp. the priest's commission in the Ordination Service) cannot here be safely maintained; see Maier *in loc.*, and comp. Origen (Cram. *Caten.*), where the meaning of the expression οἰκον. μυστ.) is very fully illustrated.

2. ὧδε λοιπόν] '*Here furthermore*,'—in this position of ὑπηρεσία and οἰκονομία; the particle not referring so much to physical ('here on earth,' Alf.; comp. Heb. xiii. 14) as ethical locality ('in hac rerum conditione,' Schleusner; 'cum eo statu res nostræ sint,' Ellendt); comp. Rom. xiii. 10, 18, xiv. 12, xvii. 9. The adverbial adjective λοιπὸν is used as in ch. i. 16 (see notes) to mark what remained to be added to the statement of the preceding clause, and has thus somewhat of a mixed inferential and consequential force ('proinde igitur'), especially at the beginning of sentences; see notes *on 2 Tim.* iv. 8.

ζητεῖται ἐν τοῖς οἰκον.] '*it is sought for*, or *required, in stewards;*' it is looked for in their case; οἰκονόμον γὰρ τὸ διοικεῖν τὰ ἐγχειρισθέντα καλῶς, Chrys. The exx. in Wetst. are hardly pertinent, as in them ζητεῖται appears rather to have its semi-philosophical meaning of 'in quæstione est;' see exx. in Steph. *Thesaur.* s. v. Vol. iv. p. 34 (ed. Hase and Dind.). ἵνα πιστός τις εὑρεθῇ] '*that a man should be found faithful*,' 'ut fidelis quis inveniatur,' Vulg.; general object of the ζήτησις, the ἵνα having here, as the context seems to require, not its primary telic force ('in order that,' Mey., Alf.), but that secondary force in which design and result are somewhat blended; see Winer, *Gr.* § 44. 8 sq., Wilke, *Rhetorik*, § 79. a, p. 253, notes *on Phil.* i. 9, 1 *Thess.* v. 4, and (for the three uses of ἵνα in the N. T.) notes *on Eph.* i. 17. The indefinite pronoun is here used in its not uncommon sense of 'a man,' sc. 'any man seeking such an office' ('einer,' De W.; 'jedwelcher,' Mey.); see Krüger, *Sprachl.* § 51. 16.

ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω· οὐδὲν γὰρ ἐμαυτῷ σύν- 4

7, Matth. *Gr.* § 487. 2. On the derivation of this word and its connexion with Sanscr. *ki*, Zend. *cis*, see Donaldson, *Crat.* § 149, Fick, *Vergleich. Wörterb.* Part I. p. 42.

3. ἐμοὶ δὲ κ.τ.λ.] '*But to me it is a very small matter;*' contrasted reference to his own case, the thought immediately flowing from the preceding ('so you will have to enquire about me') being left unexpressed; compare De Wette *in loc.* In the formula εἰς ἐλάχιστον ('pro minimo est,' Vulg.), the preposition is not used Hebraistically (Grot.), but simply marks the result ('it amounts to'), or the condition ultimately *arrived at;* see Winer, § 29. 2, and comp. Acts xix. 27, εἰς οὐδὲν λογισθῆναι. ἵνα ὑφ' ὑμῶν ἀνακριθῶ] '*that I should be judged of by you,*'—the ἵνα here again having its weakened telic force (see above, ver. 2), and being no stronger in meaning than our simple 'that;' comp. Matth. x. 25, xviii. 6. The meaning in fact seems to lie between the simple infin. (comp. Osiand.) and the infin. with the article (inf. 'of design'), which last form of expression is scarcely practically distinguishable from ἵνα (in its primary telic meaning) with the subjunctive; comp. notes *on Phil.* iii. 10. ἀνθρωπίνης ἡμέρας] '*day of man's judgment,*'—in antithesis to the day of the Lord's judgment alluded to in ver. 5; εἰ ἀνακρίνεσθαι μέλλω, ἐν τῇ τοῦ Κυρίου ἡμέρᾳ ἀνακριθήσομαι, Origen (Cram. *Cat.*). It is really hardly necessary to add that this is neither a so-called 'Cilicism' (Jerome), nor a Hebraism (Schoettg.), but is simply a formula which derives its meaning very obviously from the context, and may possibly have been (see De W.) a current expression in the time of St Paul. The interpretation of Theodoret (ἀνθρωπίνην δὲ ἡμέραν ἐκάλεσε τὸ τῆς φύσεως ὀλιγόβιον) is mistaken, and that of Theoph. (ὑπ' ἄλλου τινος ἀνθρώπου), insufficient.

ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρ.] '*Nay, I judge not even mine own self;*' the ἀλλὰ marking the strong contrast ('aliud jam hoc esse, de quo sumus dicturi,' Klotz, *Devar.* Vol. II. p. 2) between the passively expressed statement in the foregoing clause and the actively expressed statement in the present clause, and the οὐδὲ emphasizing the pronoun,—'not even in a case where ἀνάκρισις might certainly seem to be natural and permissible;' comp. Theod., τί γάρ, φησι, λέγω τοὺς ἄλλους; ἐγὼ τὰ κατ' ἐμαυτὸν ἀκριβῶς ἐπιστάμενος . . . οὔτε κρῖναι ἐμαυτῷ, οὔτε ἀθῷον ἐμαυτὸν ἀποφῆναι ἀνέξομαι.

4. οὐδὲν γὰρ ἐμ. σύνοιδα] '*for I am conscious of nothing against myself;*' 'nullius rei mihi conscius sum,' Syr.; parenthetical confirmation or rather elucidation (γὰρ being here mainly in its explanatory sense; see notes *on Gal.* ii. 6, and Winer, *Gr.* § 53. 8) of the foregoing declaration that he did not judge even himself (in his ministerial and official relations); 'non in mentem mihi venit me in ministerio mihi credito secus quicquam fecisse,' Grot. The phrase ἐμαυτῷ σύνοιδα (comp. 'conscire mihi,' Hor. *Epist.* I. I. 61) is not wholly uncommon in earlier Greek (see Plato, *Apol.* p. 21 B), and, in later Greek, is even of frequent occurrence: see the numerous exx. cited by Wetst. *in loc.*

οιδα, ἀλλ᾽ οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ ἀνακρίνων
με Κύριός ἐστιν. ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως
ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ

ἀλλ᾽ οὐκ ἐν τούτῳ δεδικ.] '*howbeit, not in this*, or *hereby, am I justified;*' contrasted, and, so, rectifying statement in reference to the words immediately preceding, 'non inde sequitur me plane ab omni culpa esse liberum,' Grot. The negative is studiously separated from the verb with which it is, 'quoad sensum,' connected, so as to gain, by prominence in the sentence, the emphasis ('sed non in hoc,' Vulg.) which the preceding words naturally tend to call out. Meyer, resting on this order, presses the technical meaning of '*justified*,' scil. by faith: such a meaning, however, appears completely alien to the context, in which moral circumstances and general accountableness seem alone before the mind of the inspired writer; comp. Hofm. and Osiand. *in loc.* So rightly Estius ('conscientia me non accusans non certo me *justum arguit*'), Calv., De W., and the majority of modern expositors. ὁ δὲ ἀνακρίνων με] '*but he that judges me;*' antithetical statement of who it is that does really judge him; the δὲ referring to the foregoing οὐδὲ ἐμαυτ. ἀνακρ., and the οὐδέν—δεδικ. being parenthetical. The reference throughout the passage, and esp. in the clause οὐδὲν ἐμαυτῷ κ.τ.λ., is not to an ἀνάκρισις in regard of purely spiritual and subjective matters, but, as the whole tenor of the context suggests, to the Apostle's official and ministerial position; 'notemus Paulum hic non de totâ suâ vitâ, sed tantum de Apostolatus functione loqui,' Calv.

Κύριός ἐστιν] '*is the Lord;*' scil. Christ, as shown by the immediate context: see ver. 5, ἕως ἂν ἔλθῃ ὁ Κύριος.

5. Ὥστε μὴ κ.τ.λ.] '*So then pass no judgment*' (μὴ κρίνετε κρίσιν τινά, comp. John vii. 24) either on me or on others: consequence ('itaque,' Vulgate, — not 'proinde,' Calvin, Beza, which less precisely marks the blended consequence and retrospect included in the particle) immediately flowing from the preceding clause; 'as it is Christ that judgeth me ('dijudicat'), wait till He comes, and do not pass any judgment ('fället ein Urtheil,' De Wette; comp. Syr. 'sitis judices') on me before the time.' The exhortation is thus not merely general (see Est. *in loc.*), but special in its reference to the Apostle, and to the particular circumstances to which he is here alluding. On the force of ὥστε with imperatival clauses, see notes on ch. iii. 21, and comp. Wilke, *Rhet.* § 81, p. 265. πρὸ καιροῦ] '*before the time*,' scil. the right and proper time, προσήκοντος καιροῦ, Chrys.; comp. Matth. viii. 29. The exact meaning is added epexegetically in the words that follow. ἕως ἂν ἔλθῃ ὁ Κύριος] '*until the Lord shall have come:*' explanation of the πρὸ καιροῦ. The ἂν marks the coming, not in any way as contingent or doubtful, but as undefined as to the exact period of its happening ('when the Lord shall come,—whenever that may be'); comp. Matth. xvi. 28, Mark ix. 2, Luke ix. 27, al., and see Herm. *de Part.* ἄν, p. 65 sq., Hartung, *Partik.* Vol. II. p. 291, Winer, *Gr.* § 42. 5.

σκότους καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ Θεοῦ.

The form in which I have spoken is to correct party spirit and pride. The best corrective is to consider the lot of us the Apostles.

Ταῦτα δέ, ἀδελφοί, μετεσχημά- 6

ὃς καὶ φωτίσει κ.τ.λ.] '*who shall also bring to light* ('lucem inferet in,' Bengel) *the hidden things of darkness:*' not only shall He come to judge, but in that coming and judging He shall *also* make manifest all that is secret and hidden; διατεμεῖ τὸ νέφος, Chrys. The gen. τοῦ σκότους is appy. a so-called gen. of *possession*,—the hidden things that are surrounded by and enveloped in darkness, 'tenebris implicita,' Calv., 'in tenebris gesta aut reposita,' Est.; comp. (with a personal genitive) Rom. ii. 16, Ecclus. i. 30, al. For exx. of φωτίζειν with an accus. *rei* (εἰς φῶς ἄγειν, Suid., εἰς μέσον ἄγειν, Chrys.), see 2 Tim. i. 10, Ecclus. xxiv. 32, and the good collection in Steph. *Thesaur.* s. v. Vol. VIII. p. 1208 (ed. Hase and Dindorf). καὶ φανερώσει κ.τ.λ.] '*and shall make manifest the counsels of the hearts;*' closer specification of the foregoing general expression; 'sane cor hominis crypta est,' Beng.; comp. Rom. ii. 16. The true character and motives, not only of the Apostle but of the other teachers, will *then* be made manifest, and the due praise (ὁ ἔπαινος) will be awarded to each from God (emphatic; comp. Kühner, *Gr.* § 606. 3),—through Christ as the judge; comp. John v. 27, Acts x. 42, Rom. ii. 16, al. The Corinthians, then, were to wait, and not to pass judgments which belonged only to ὁ τὰς καρδίας ἐρευνῶν, Chrys.: comp. Calv. and Hofm. *in loc.*

ὁ ἔπαινος] '*the due* or *fitting praise;*' comp. Rom. ii. 29, xiii. 3, 1 Pet. i. 7, ii. 14, al., in all which passages the usual and primary meaning of the word (not 'merces,' Æth., but 'laus,' Vulg., Syr., Arm.) is distinctly to be maintained; praise and approbation at the hands of men was that which was (comp. ch. iii. 21) sought after in Corinth; what was humbly to be waited for was the εὖ δοῦλε ἀγαθὲ καὶ πιστέ (Matth. xxv. 21) from God. There is no necessity for regarding the term ἔπαινος as here correlatively including its contrary ('nominata laude relinquitur intelligendum vituperium,' Est.; comp. Beng., Olsh., al.), as the whole context turns only upon the former idea; to each of God's ministers, by His grace, there will be, not simply ἔπαινος, but ὁ ἔπαινος, praise in such proportion and amount as is due to him; comp. ὁ μισθός, Rom. iv. 4.

6–13. *The purpose of the reference to himself and Apollos, and to the Apostles generally.* ταῦτα δέ] '*Now these things*,' 'these comments'; viz. from ch. iii. 5, where the reference to himself and Apollos more distinctly begins, the δὲ (μεταβατικόν, Hartung, *Partik.* Vol. I. p. 165) marking the transition to this and the concluding paragraphs of the present (the first) portion of the Epistle. To extend the reference of the ταῦτα to the whole of this first portion or to all that has preceded from ch. i. 12 (Theoph., Beng., al.) is not satisfactory; the natural reference is to the two paragraphs, the first terminating with

τισα εἰς ἐμαυτὸν καὶ Ἀπολλὼν δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ Μὴ ὑπὲρ ἃ γέγραπται, ἵνα μὴ εἷς ὑπὲρ

6. Ἀπολλών] So *Tisch.*, *Treg.*, *Westc.* and *Hort*, on preponderating authority: *Rec.*, *Lachm.* Ἀπολλώ. ἃ] So all the above-mentioned edd. and *Rev.*, on clearly preponderating authority. γέγραπται, ἵνα] So all the critical edd. on very clearly preponderating authority: *Rec.* adds φρονεῖν after γέγραπται.

ὥστε μηδεὶς κ.τ.λ. (ch. iii. 21), and the second with ὥστε μὴ πρὸ καιροῦ (ver. 5), in which the relation of the Church to its teachers is more particularly specified; see Hofmann *in loc.* μετεσχημάτισα κ.τ.λ.] '*I have transferred to*' ('applied to the person of,' Syr.) '*myself and Apollos*;' the aorist (not 'epistolary,' Alf.) pointing to the mention already made of himself and Apollos, in which the transference was made, and the εἰς marking the reference and (logical) direction of the action; compare Winer, *Gr.* § 49. *a.* The verb occurs five times in the N. T., here, 2 Cor. xi. 13, 14, 15, and Phil. iii. 21, and in all involves the idea of a change or transference of σχῆμα, the nature of the σχῆμα being defined by the context; see exx. in Steph. *Thesaur.* s. v. Vol. v. p. 899 (ed. Hase). The σχῆμα here is the general form in which the Apostle has expressed himself; this he changes by giving it a concrete reference to himself and Apollos. The view of Chrys., Phot., al., that the μετασχηματισμὸς was the reference to himself and Apollos of what really referred to, and was meant to refer to, the party-leaders (εἰ ἐπ' ἐκείνων τὸν λόγον προήγαγεν οὐκ ἂν ἐδέξαντο τὴν διόρθωσιν, Chrys.; see Phot. ap. Cramer, *Caten.*), is inconsistent with the appy. limited reference of ταῦτα (see above), and out of harmony with the general tenor of the context. On the form of the accus. Ἀπολλών, or (as *Lachm.* with some amount of good critical authority) Ἀπολλώ, see Winer, *Gr.* § 8. 2, Kühner, *Gr.* 124. δι' ὑμᾶς] '*for your sakes*,'—not our own; οὐχ ἵνα περὶ Παύλου καὶ Ἀπολλὼ ταῦτα γινώσκωμεν μόνον, Orig. How it was so, is explained in the clause that follows. ἵνα ἐν ἡμῖν κ.τ.λ.] '*that in us (and by us) ye may learn*;' purpose of the μετεσχηματισμός, and further explanation of the preceding δι' ὑμᾶς. The prep. ἐν here, as not uncommonly, serves to mark the *substratum* of the action; see notes *on Gal.* i. 24, and Winer, *Gr.* § 48. a. τὸ Μὴ ὑπὲρ ἃ γέγραπται] '*the (lesson), Go not beyond the things that are written:*' substantival object of the μάθητε; the τὸ giving the character of a neuter substantive to the words that follow it (Kühner, *Gr.* § 461. 7), and the emphatic μὴ carrying with it a latent and easily supplied verb; see Klotz, *Devar.* Vol. II. p. 667, Winer, *Gr.* § 64. 4, Buttm. *Gramm. N. T.* p. 338, but observe that it seems more in accordance with this use of μὴ to consider the present rather a case of what is called 'aposiopesis' than of ellipse,—*i.e.* that an imper. (comp. 'ne quid nimis') rather than an infin. (Winer) is to be supplied; comp. Kühner, *Gr.* § 598. The γέγραπται has received several different references,—to the

τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου. τίς γάρ σε 7

commands of our Lord in the N. T. (Chrys., al.); to the foregoing directions in this Epistle (Neand., al.); to a generally prescribed principle (Hofm., comp. Pind. *Nem.* VI. 7); to the precepts of the (Old Test.) Scripture generally, some of which (*e.g.* Jer. ix. 23) have been already cited (ch. i. 31). Of these the last is, almost obviously, the most probable; the impersonal γέγραπται being nearly always thus used with reference to *Scripture* (see Grot. *in loc.*), and Scripture having already been thus referred to three or four times in this Epistle; see above ch. i. 19, 31, ii. 8, iii. 19. ἵνα μὴ κ.τ.λ.] '*that ye be not puffed up, one in favour of the one against the other*,' scil. 'one in favour of the one teacher whom he may choose, as against the other teacher whom he may reject;' second and derivative purpose resulting from the first,—the avoidance of sectarian dissensions; 'εἷς ὑπὲρ τοῦ ἑνός, definitio sectæ, ubi singuli singulos mirantur et sequuntur,' Beng. The τοῦ ἑνὸς seems naturally to specify the εἷς as the head of a party (Reiche; 'discipulus pro magistro qualicunque,' Est., compare Theod.), just as τοῦ ἑτέρου seems to mark the head of the party to which the εἷς in question (see ch. i. 12) is opposed; the two teachers mentioned in the verse being thus indicated without being again more particularly specified. Some interpreters (Meyer, al.) pressing the close connexion of the εἷς ὑπὲρ τοῦ ἑνός, and its separation by the verb from the κατὰ τοῦ ἑτέρου, regard it as in fact equivalent to ὑπὲρ ἀλλήλων (see 1 Thess. v. 11, and notes *in loc.* and comp. Ecclus. xlii. 24, 1 Macc. xiii. 28), the τοῦ ἑτέρου thus referring to a third party, against whom the φυσιοῦσθαι of the εἷς ὑπὲρ τοῦ ἑνὸς ('one on behalf of one, and another of another') was directed. This is certainly grammatically admissible, and certainly serves to accentuate the individualisms of faction; but it is deficient in simplicity and directness, and obscures the significance of the τοῦ ἑνὸς and τοῦ ἑτέρου, and the clearness of their antithesis. It is remarkable that Winer (*Gr.* § 47. l) should have here taken ὑπὲρ in its semi-local meaning 'above,' such a meaning (with the gen.) not being found in the N. T., and in this passage marring the obvious antithesis between ὑπὲρ and κατά; comp. Mark ix. 40, Rom. viii. 31. The only remaining difficulty is the mood of the verb φυσιοῦσθε. This may be either an incorrectly contracted subj. (Beng.; see Reiche, p. 152), or a solecistically used indicative. The former is perhaps slightly more probable; comp. Gal. iv. 17, and see notes *in loc.* Meyer urges strongly that ἵνα is here local ('wobei,' 'in which case'), but the plain sequence of thought and, it may be added, all the ancient Vv. and expositors are in favour of the easier and (esp. with a preceding ἵνα) more usual telic force; comp. Rom. vii. 13, Gal. iii. 14, Eph. vi. 19, 20, and notes *on Gal.* iv. 5, where the conjugate ἵνα is similarly used.

7. τίς γάρ σε διακρίνει] '*For who is it that distinguisheth thee* (only one of the ὑμεῖς above alluded to; σὲ τὸν βουλόμενον ἀπὸ τοῦδε καλεῖσθαι ἢ τόνδε καταλιμπάνειν, Severian), *i.e.* draws any distinction between thee and anyone else?' con-

διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ
8 ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών; ἤδη κεκορεσ-
μένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασι-

firmation of the justice and reasonableness of the ἵνα μὴ κ.τ.λ. First, the διάκρισις was a self-made one; and, secondly, any quality or natural gift which, for the moment, might seem to justify it, was vouchsafed and received from above; οὐδὲν οἴκοθεν ἔχεις ἀλλὰ παρὰ τοῦ Θεοῦ λαβών, Chrys. There is some little doubt as to the meaning of διακρίνει. It *may* have, through the context, the derivative sense '*eximie* distinguit' (Beng.; ἐψηφίσατο ἄξιον τοῦ ἐπαινεῖσθαι, Theoph.), but is more naturally taken in its simple and indeterminate meaning, 'discernit,' Vulg., Syr. ('examinat,' Æth., Arm.); compare Herod. III. 39, ἦγε πάντας, διακρίνων οὐδένα. τί δὲ ἔχεις] '*and what hast thou?*' second confirmatory reason for the ἵνα μὴ κ.τ.λ., the δὲ in accordance with its primitive meaning (Donalds. *Crat.* § 155) *adding* a second emphatic question (see Kühner, *Gr.* § 526. 2, who notices the sort of medial position δὲ sometimes holds between καὶ and ἀλλὰ) with just that tinge of opposition which a new question brings with it: see Winer, *Gr.* § 53. 10. 2, comp. Klotz, *Devar.* Vol. II. p. 361. εἰ δὲ καὶ ἔλαβες κ.τ.λ.] '*but if thou didst receive it, why boastest thou as if thou receivedst it not?*' antithetic concession, εἰ καὶ marking 'rem ita esse, ut dicitur' (Herm. *Viger*, No. 307), and καὶ coalescing with and adding emphasis to the ἔλαβες; comp. 2 Cor. iv. 3, and, on the distinction between εἰ καὶ and καὶ εἰ, notes *on Phil.* ii. 17; see also Klotz, *Devar.* Vol. II. p. 519, Kühner, *Gr.* § 578. 2.

8 ἤδη κεκορεσμένοι ἐστέ] '*Already are ye filled full*:' 'ironia longa et gravis' (Grot.), perhaps suggested by the ἔλαβες and λαβών,—'if thou receivedst, did I say; O yes! ye are filled full, and that too even now before the βασιλεία is come;' οὕτω τάχεως πρὸς τὸ τέλος ἐφθάσατε. Chrys. To make this and the following clauses interrogative (*Westcott* and *Hort*) mars the irony of the assumed concession and the natural transition in such a passage from sharp question to the half answer of derisive assertion. It is somewhat doubtful as to what this and the climactic words ἐπλουτήσατε and ἐβασιλεύσατε ('gradatio: *saturi, divites, reges*,' Beng.) are specially to be referred. They may refer to self-supposed spiritual progress (τὸν πλοῦτον πάντα τῆς τε γνώσεως καὶ τῶν χαρισμάτων, Theoph.), but, as the concluding portion of the verse seems to suggest, more naturally to point to the Messianic kingdom, which these Corinthians regarded as now verily their own: comp. Origen *in loc.* (Cram. *Cat.*). ἤδη ἐπλουτήσατε] '*already are ye rich*,' 'divites facti estis,' Vulg.; the tense (comp. ἐβασιλεύσατε below) marking the entrance into the state (see esp. Krüger, *Sprachl.* § 53. 5. 1), and being, as usual, simply silent as to the permanence of it; contrast Hos. xii. 8, πεπλούτηκα, εὕρηκα ἀναψυχὴν ἐμαυτῷ, where the continuance is specified: see Kühner, *Gr.* § 386. 5, Fritz. *de Aor. Vi*, p. 17, Donalds. *Gr.* § 427. *aa.* The assertion that πλουτεῖν and βασιλεύειν are here simply inchoative (Maier) is very clearly incorrect: compare Wilke,

λεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν συνβασιλεύσωμεν. δοκῶ γάρ, ὁ Θεὸς 9

9. δοκῶ γάρ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Wesic.* and *Hort*, on greatly preponderating authority: *Rec.* adds ὅτι.

Rhet. p. 42. χωρὶς ἡμῶν ἐβασ.] '*ye have become kings without us*,'—without us (emphatic), scil. Apollos and me, without whom ye never would have become Christians at all; τὸ σφόδρα ἀνόητον δείκνυται, Chrys. On the union of the aorist with a particle involving present time, see notes *on Col.* i. 21. καὶ ὄφελόν γε ἐβασιλεύσατε] '*Aye, would that ye did reign;*' 'in spite of this reigning without us, I wish that verily ye did reign,' the γὲ sharpening and giving emphasis to the ὄφελον: see Hartung, *Partik.* Vol. II. p. 372 sq., Klotz, *Devar.* Vol. II. p. 281, and, on the two seemingly opposed meanings of γέ ('aut ut minimum, aut ut maximum commemoretur;' but see also Krüger, *Sprachl.* § 69. 15), the comments and exx. in Herm. *Viger*, No. 296. b, where this particle is very carefully illustrated. The primary sense is that of enhancement of an *intensive* character (just as πὲρ usually marks enhancement of an *extensive* character), and so, generally, emphasis and accentuation; the secondary and more derivative sense is that of segregation from all else (Bäumlein, *Partik.* s. v. p. 54 sq.; where, however, this seems regarded as the primary conception), and so restriction and specification; see Kühner, *Gr.* § 511, and comp. Donalds. *Crat.* § 203. On the use of ὄφελον, which in the N. T. is purely that of a particle, see notes *on Gal.* v. 12. ἵνα καὶ ἡμεῖς κ.τ.λ.] '*that we also might reign with you:*' subjunctive, —as the purpose is regarded as dependent on a state which, as far as the wish went, had been already entered into, and is now regarded as present; see Winer, *Gr.* § 41. 1. b, and the good notes of Stallbaum on Plato, *Crit.* 43 B, compared with note on *Apol.* 17 A. In such cases, as Stallb. rightly says, 'mentis cogitatio a præterito tempore ad præsens deducitur:' see also Herm. *de Emend. Gram.* p. 212, and the good collection of exx. in Kühner, *Gr.* § 553. 3 b. If the imperf. or aorist *indic.* had been used (as usually in cases of what is impossible or unattainable, Krüger, *Sprachl.* § 54. 8. 8, Kühner, *Gr.* 553. 7; compare Plato, *Crit.* § 44 D), the purpose would then have been connected with the past ('that we might then be reigning' or, if aor., 'that we might have reigned') and the thought would have become retrospective: comp. Donalds. *Gr.* § 614, and the clear remarks and distinctions of Schmalfeld, *Gr. Verb.* § 143, p. 295.

9. δοκῶ γάρ] '*For I suppose, methinks;*' confirmation of the preceding wish and its purpose; 'I may well wish that we were reigning with you, for our real state is strikingly the reverse.' The verb δοκῶ (οὐ δισταγμοῦ ἀλλ' ἤθους ἐμφατικόν, Phot.) serves to mark 'sensu quodam demisso' (comp. Beng.), and not without some tinge of irony (Grot.), the inference which the facts of the case appeared to suggest; ὡς ὁρῶ, φησί, καὶ ἐξ ὧν ὑμεῖς φατε, Chrys.; comp. ch. vii. 40. For

ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν, ὡς ἐπιθανατίους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις. ἡμεῖς μωροὶ διὰ

exx. of this absolute use of δοκῶ, see Kühner, *Gr.* § 548. 1. ἡμᾶς τοὺς ἀποστ.] '*us the Apostles*' —who might justly claim such a very different position. The reference is here general (himself and the other Apostles), but passes, not unnaturally, ver. 11 sq., into a ref. to himself, and to the verifying circumstances of his own case. ἐσχάτους ἀπέδειξεν] '*set forth as last;*' 'extremos et secundum sæculum vilissimos,' Est. The ἐσχάτους, it need hardly be said, is a predicate dependent on the ἀπέδειξεν, and specifying what the Apostles were shown to be,—'collocati infimo loco,' Grot.; compare Aristot. *Pol.* III. 4, ἔσχατος δῆμος, and Mark ix. 35. To connect it with ἀποστόλους as referring to date of calling (see Calv., al.), or with ἐπιθανατ΄ους ('last appointed to death,' Stanl.), is not grammatically defensible. ὡς ἐπιθανατίους] '*as sentenced to death,*' —men whose circumstances make them seem to be such; καταδ΄κους, πρὸς τὸ θανατοῦσθαι παρεσκευασμένους, Theoph. The interpretation of Tertullian, *de Pudic.* cap. 14, 'veluti bestiarios,' certainly derives some support from what follows, but is, perhaps, 'argutius quam verius dictum.' The form is a ἅπαξ λεγόμ. in the N. T., and only occasionally found in later writers; see exx. in Steph. *Thesaur.* s. v. Vol. III. p. 1597 (ed. Hase). ὅτι θέατρον ἐγενή.] *for*, or *seeing that, we are become a spectacle;* explanation of the ἀπέδειξεν ὡς ἐπιθανατίους, the ὅτι having here, as often in the N. T., more of an explanatory (Donalds. *Gr.* § 549) than of a purely causal meaning; see Schmalfeld, *Synt.* § 165, 169 *b*, where this sort of transitional form of the expositive sentence is briefly but clearly noticed; comp. also exx. in Kühner, *Gr.* § 569. 2. As a general rule, γὰρ confirms, ὅτι gives the reason; but in translation the more distinctly causal rendering ('because') will often be found inadmissible; comp. Bain, *Engl. Gr.* p. 69. To take the particle as a relative (ὅ τι, and as connected with θέατρον, Hofm.), is harsh and unnatural. The verbal subst θέατρον is here, as Mey. rightly observes, nearly equivalent to θέα or θέαμα (Hesych.; εἰς θεωρ΄αν, Theodoret), as in Æsch. *Dial. Socr.* III. 20, al.; so rightly Theoph., θεῶνται ἡμᾶς οὐκ ἄνθρωποι μόνοι, ἀλλὰ καὶ ἄγγελοι; comp. Heb. x. 33. On the meaning of ἐγενήθημεν, which is probably only passive in form, see notes *on Eph.* iii. 7. καὶ ἀγγέλοις καὶ ἀνθρώποις] '*both to angels and to men;*' specification of the preceding κόσμῳ, the two anarthrous substantives (comp. Winer, *Gr.* § 19. 3. obs.) defining the general term; 'exponit Apostolus dividendo, quod dixerat *mundo*,' Est. The ἄγγελοι here specified are probably *good* angels (οἱ ἄγγελοι τοῦ Θεοῦ, Orig.; αἱ ἄνω τῶν ἀγγέλων τάξεις, Phot.), not, of both kinds (Aquin., Beng.),—the remark of Meyer appearing to be just, that when ἄγγελοι is used in reference to *evil* angels, there is always something in the context that indicates the limitation: comp. Matth. xxv. 41, 2 Cor. xii. 7, 2 Pet. ii. 4, Jude 6,

Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι. ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν καὶ δι- 11

and see Meyer *in loc.* and *on Rom.* viii. 38. On the uses of the word in the N. T., see the good article in Cremer, *Bibl.-Theol. Wörterb.* p. 18 sq. (comp. Rothe, *Dogmatik*, Part I. § 54, Hofmann, *Schriftbeweis*, Vol. I. p. 274 sq.); and, on the question of the reality of the existence of these blessed beings (the association with ἀνθρ. is itself an evidence of the distinctness of the Apostle's belief), see Philippi, *Kirchl. Glaubenslehre*, Part II. p. 287 sq., Van Oosterzee, *Chr. Dogmatics*, § 57, p. 310 sq., the comprehensive article of Böhmer, in Herzog, *Real-Encycl.* Vol. IV. p. 18 sq., and especially Bp. Bull, *Serm.* XI. p. 194 sq. (Eng. Works), and Dorner, *Chr. Doctr.* §§ 44, 45, Vol. II. p. 96 sqq. (Transl.).

10. ἡμεῖς] '*We*,'—not without some degree of ironical emphasis προάγει τὸν λόγον κατ' εἰρωνείαν, Chrys.); *we* the lowly and foolish, in contrast with *you* the wise and illuminated: 'hæc antithesis tota est ironica et plena aculeis,' Calv. *in loc.* διὰ Χριστόν] '*on account of Christ*,' 'propter Christum,' Vulg. It was owing to preaching Christ, even as Christ Himself sent the Apostle forth to preach,—οὐκ ἐν σοφίᾳ λόγου (ch. i. 17), that St Paul and his fellow-preachers studiedly were, so far as this world's wisdom was concerned, μωροί,—'um Christi Willen beschränken wir uns nur auf Christus,' Mey.; see ch. ii. 2. ἐν Χριστῷ] '*in Christ*,' and in your connexion with Him; 'Christum et prudentiam carnis simul miscere volebant,' Calv. In both clauses the auxiliary verb (ἐσμέν, ἐστέ) is all that has to be supplied; the context clearly points to what each party was, not merely what they appeared to be.

ἀσθενεῖς—ἰσχυροί] '*weak—strong*;' weak,—not merely in ref. to sufferings and trials (Theoph.), nor, even exclusively, in ref. to special extraneous aids, such as eloquence and wisdom (De W.), but simply and generally: they were weak in regard of all human powers and agencies, and relied simply on Christ and His word; see ch. ii. 3, and comp. 2 Cor. x. 10, xiii. 3 sq. The Corinthians on the contrary were *strong* (προάγει τὸν λόγον κατ' εἰρωνείαν, Chrys.)—in pretension, self-assumption, and the estimation of their followers. The last idea is more distinctly brought out in the ἔνδοξοι ('high in honour,' 'vulthagái,' Goth.,—almost 'glorified,' comp. Syr.) that follows, the antithesis being between the glory that the one received, and the dishonour that was the lot of the other; ἔνδοξός ἐστιν ὁ ἐπίσημος, Ammon. *de Diff. Voc.* s. v.; comp. 1 Sam. ix. 6, xxii. 14, Isaiah xxiii. 8, Ecclus. xi. 6, al.

11. ἄχρι τῆς ἄρτι ὥρας] '*Up to this present hour*;' not merely 'generaliter dictum' (Alf.), but definitely specifying the state in which St Paul himself or others actually may have been at the time of writing; comp. ἕως ἄρτι, ver. 13. In the preceding clause the order of the pronouns is changed that the transition to the specification of the circumstances of the ἡμεῖς might follow more easily. These he specifies under the three heads of bodily

ψῶμεν καὶ γυμνιτεύομεν καὶ κολαφιζόμεθα καὶ
12 ἀστατοῦμεν καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις
χερσίν· λοιδορούμενοι εὐλογοῦμεν, διωκόμενοι ἀν-

11. γυμνιτεύομεν] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.* γυμνητεύομεν.

sufferings (ἄχρι—χερσίν), ill treatment and their conduct towards those who ill-treated them (λοιδορ.—παρακαλοῦμεν), and, lastly, general contempt and disesteem (ὡς περικαθ. ἕως ἄρτι): comp. Hofm. *in loc.*; sim. Aquinas. On the distinction between ἄχρι and μέχρι, see notes *on* 2 *Tim.* ii. 9. γυμνιτεύομεν] '*are without needful clothing*,' 'have not enough to cover ourselves with;' comp. 2 Cor. xi. 27, ἐν ψύχει καὶ γυμνότητι. The use of the word in the current Greek of the time (so in Dio Cass. and Plutarch) appears to have been confined to γυμνότης in respect of armour; 'velitem agere,' Grot. The subst. γημνητία ('levis armatura,' Liv.; abstr. for concr.) is found in Thucyd. *Hist.* VII. 37. κολαφιζόμεθα] '*are buffeted*,' 'struck with fists;' see Matth. xxvi. 67, Mark xiv. 65, 2 Cor. xii. 7; 1 Pet. ii. 20: '*colaphis cædimur*,—velut servi: adeo non *regnamus*,' Beng. This, however, may be a little too refined; 'contumeliosa tractatio, maxime quæ sit inflictis verberibus,' (Est.), or rough treatment generally, is probably all that is here implied by the word. ἀστατοῦμεν] '*have no abiding place*,' 'domum perstantem non habemus,' Syr., 'incertis sedibus erramus,' Vulg., 'inquieti facti sumus,' Armen.; ἐλαυνόμεθα γάρ, Chrys. The word (a ἅπαξ λεγόμ. in New Test.) marks inferentially the persecuted (ἀστατοῦμεν· τουτέστι διωκόμεθα, Phavor.), and so unresting (ἀστατούσης χειμῶνι τῆς θαλάσσης, Appian) nature of the life of St Paul and the Apostles.

12. καὶ κοπιῶμεν κ.τ.λ.] '*and toil working with our own hands*;' the participial clause defining the *manner* and the accompaniments of the κόπος; comp. Col. i. 28, ii. 5, 13, al., and on the use generally of the appended participle, the brief but clear comments of Scheuerlein, *Syntax*, § 46. 2, p. 485. Here the Apostle primarily specifies his own case (Acts xviii. 3, xx. 34, 1 Thess. ii. 9, 2 Thess. iii. 8), but, very probably, includes in it that of others. On the meaning of κοπιάω, which always seems to involve some associated idea of toilsomeness or suffering, comp. notes *on* 1 *Tim.* iv. 9, and *on* 1 *Thess.* ii. 9. λοιδορούμενοι εὐλογοῦμεν] '*being reviled we bless*;' second aspect (see above) of the position and circumstances of St Paul and his brother-apostles; δείκνυσι τὴν ἐσχάτην εὐτέλειαν, Theodoret. Not only were they without honour, persecuted, and toilworn, and endurers of all in patience, but they even requited it with blessing and gentle words; 'id mundus spretum putat,' Beng. Our Lord's command (Matth. v. 44, Luke vi. 27) may not here be definitely referred to (Mey.), but it may well have been in the Apostle's thoughts, and its tenor was certainly acted on. On the subject generally, see Rothe, *Theol. Ethik.* § 1055, Vol. IV. p. 333 (ed. 2), and comp. § 936, Vol. IV. p. 71 sq.

ἐχόμεθα, δυσφημούμενοι παρακαλοῦμεν· ὡς περι- 13
καθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περί-
ψημα, ἕως ἄρτι.

13. δυσφημούμενοι] So *Tisch.*, *Rev.*, *Westc.* and *Hort*, on slightly preponderating authority; *Rec.*, *Lachm.*, *Treg.*, βλασφημούμενοι. The evidence is nearly evenly balanced. The internal argument, however, that the less usual form (δυσφ.) was more likely to have been changed into the more usual (βλασφ.), than βλασφ. changed as too strong a word for the context (for see ch. x. 30, Rom. iii. 8, Tit. iii. 2, al.), seems perfectly valid, and strengthens the decision.

13. δυσφημούμενοι παρακαλοῦμεν] '*being defamed we intreat;*' ἠπίως τοῖς διαβάλλουσι διαλεγόμεθα, Theod., πραοτέροις λόγοις καὶ μαλακτικοῖς ἀμειβόμεθα, Theoph. The meaning of παρακαλεῖν is here obviously not 'hortari' (Stanley),—which would be inappropriate, nor 'precari (pro ipsis),' Syr., comp. Grot.,—which, though not without example (Joseph. *Antiq.* vi. 2. 2), is contrary to St Paul's usage,—but 'obsecrare' (Vulg., or, more fully, 'humiliter loqui obsecrantium more,' Est., 'gute Worte geben,' Grimm. On the varied meanings of this frequently used word (St Paul uses it more than 50 times) see notes on ch. i. 10, and *on Eph.* iv. 1. As Grimm (*Lex.* s. v.) rightly observes, the leading and general meaning is 'alloquio adire aliquem,' but as this 'alloquium' may be hortatory, consolatory, precatory, or otherwise, the context alone can settle the exact shade of meaning in any given passage; see notes *on* 1 *Thess.* v. 11. ὡς περικαθάρματα κ.τ.λ.] '*we are become as the filth,* or *refuse, of the world;*' 'purgamenta mundi,' Vulg., Syr., al. The word περικαθάρμ. has two meanings, both of late lexical authority,—the simple form (καθάρματα) in each case being the more usual,—viz. (α) 'quisquiliæ,' τὰ ἐν ταῖς οἰκίαις ὡς περιττὰ ἀποριπτόμενα, Theod.; so in Arrian, *Diss. Epict.* III. 22 (speaking of Priam's children): (β) 'piacula,' 'lustramina' (Prov. xxi. 18, כֹּפֶר, 'expiationis pretium'),—in ref. to victims, &c. sacrificed to avert a great public calamity (καθάρματα); so Olsh., Osiander, al. The associated περ'ψημα, as well as the whole tenor of the passage (see Hofm.), obviously points to (α) as the true meaning in the present case: so Vulg., Syr., and all the versions except Arm., where the derivative meaning of 'ludibrium' (ἄτιμοι καὶ φευκτοί, Œcumenius) is apparently adopted. For further details, see Wolf *in loc.* (*Curæ Philol.* Vol. III. p. 358. πάντων περίψημα] '*the offscouring of all things,*' 'res circumquaque abrasa,' Valckenaer (*Scholia*, Vol. II. p. 170), περικατάμαγμα, Hesych. The word appears to have the secondary meaning of 'piaculum' (comp. Syr., Æth., and see Tobit v. 18): see, however, the good note of Fritzsche, *Handb. z. der Apokr.* Part II. p. 50, and comp. Wolf *in loc.* The emphatic words ἕως ἄρτι (connected with ἐγενήθημεν) very appropriately close the vigorous paragraph; comp. ver. 11: εὔτονον τὴν πληγὴν ἔδωκε πρὸς τῷ τέλει, Chrys.

14 Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα,
ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶν·
15 ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε

This is spoken as by a father whose ways ye ought to imitate. I am certainly coming. Is it to be in mildness or the contrary?

14. *νουθετῶν*] So *Tisch.*, *Rev.*, *Westc.* and *Hort*, on slightly preponderating authority: *Rec.*, *Lachm.*, *Treg.*, *νουθετῶ*. The critical balance is nearly exactly the same as in ver. 13, and the probability of a correction on the part of the transcriber very nearly as great.

14–21. *Epilogue to this portion of the Epistle. True character and spirit of the foregoing admonition.*

14. *οὐκ ἐντρέπων*] '*not as shaming you*,' *οὐχ ὡς καταισχύνων*, Chrys.; the participle here specifying, not the purpose ('ut confundam,' Vulg., Œcum., al.), but the accompaniments or, perhaps more exactly, the general *aspect* of the action;—'ἐντροπὴ in animo Apostoli non finis erat, sed medium,' Beng. In all such cases the participle has its 'complementary' character; it presents in its completeness the character and circumstances of the whole action; *οὐ πονηρᾷ καὶ μισούσῃ γνώμῃ ταῦτα λέγω*, Theoph.: see Kühner, *Grammatik*, § 481, where this usage of the participle is fully discussed and illustrated; comp. also Bernhardy, *Synt.* XIV. 13, p. 475 sq. The negative, as the form of the antithesis suggests (*οὐκ—ἀλλά*), does not here, strictly considered, belong simply to the participle, but also, and indeed principally, to the finite verb ('I do not write as thereby shaming'): the verb and participle form, as it were, a single enunciation over which the negation dominates.

νουθετῶν] '*admonishing* you.' The word is a 'vox media.' The tone and nature of the *νουθέτησις*, and the general 'animus admonentis' must be collected from the associated contrast; compare with each other Acts xx. 31, Col. iii. 16, and 1 Thess. v. 14. As a general rule, it has a lighter meaning (as here) than either *ἐντρέπειν* or *ἐπιτιμᾶν* (*νουθετήσας οὐκ ἔπεισα, ἐπιτιμήσας ἠρέθισα*, Synes., cited in Steph. *Thesaur.* s. v.), and, as its derivation suggests, implies a monitory appeal to the *νοῦς* rather than a direct rebuke or censure: it passes, however, into this meaning (see 1 Sam. iii. 12, *οὐκ ἐνουθέτει αὐτούς*, in ref. to Eli and his sons; he did *appeal* to them), and sometimes even involves the idea of *deeds;* see notes *on Col.* i. 28, 1 *Thess.* v. 12, and comp. Cremer, *Wörterb.* p. 444, who, however, too much interpolates the 'animus admonentis.'

15. *ἐὰν γὰρ κ.τ.λ.*] '*For though ye may have ten thousand tutors in Christ:*' ground and justification of the form of the Apostle's *νουθέτησις*; 'spiritualis paternitas singularem necessitudinem et affectionem conjunctam habet, præ omni alia propinquitate,' Beng. The distinction between *μυρίοι* ('innumerabiles') and *μύριοι* ('decem millia'), though still advocated by Grimm (*Lex.* s. v.), and even by Winer (*Gr.* § 6. 2), is rightly set aside by Meyer as without real foundation. In ref. to *παιδαγωγούς* (here simply the subsequent teachers; comp. ch. iii. 6 sq.), see notes *on Gal.* iii. 24, and on the familiar *ἐν Χριστῷ* (ideal sphere of the action), notes *on Gal.* v. 6, Hooker, *Serm.* III. Vol. III. p. 763

ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε. 16 Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστίν μου 17

17. μου τέκνον] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very clearly preponderating authority: *Rec.*, τέκνον μου; see ver. 14. The addition of Ἰησοῦ to Χριστῷ (*Lachm.*, *Tisch.*, [*Westc.* and *Hort*]) has good but insufficient critical support.

(Keble), Martensen, *Dogmatics*, § 176, obs. (Transl.) ἀλλ' οὐ] '*yet* ye have *not*;' emphatic antithesis, the ἀλλὰ idiomatically giving point and emphasis to the negation,—'assuredly ye have not:' 'significatur, etiamsi altera res alteram tollere aut minuere videatur, hanc tamen locum habere et constare,' Stallbaum, on Plato, *Laches*, p. 183 A; comp. Hartung, *Partik.* Vol. II. p. 40, Klotz, *Devar.* Vol. II. p. 93. So 'at certe' in Latin; comp. Hand, *Tursellinus*, Vol. I. p. 427.

ἐν γὰρ Χρ. Ἰησ. κ.τ.λ.] '*For in Christ Jesus I* (and none other; 'non illi, non alii, Est.) *begat you through the Gospel.*' Christ was the sphere in which the action took place (see above), and the Gospel the means (comp. 1 Pet. I. 23, διὰ λόγου ζῶντος Θεοῦ) whereby the spiritual vivification was vouchsafed: 'verbum spirituale est semen; eo nostras animas regenerat solus Deus suâ virtute, sed ministrorum operam non excludit,' Calv.

16. παρακαλῶ οὖν] '*I beseech you then*,'—as I stand in this close and tender relation to you; as I am he ὁ πρῶτος σπείρας τὸν Χριστιανισμὸν ἐν ψυχῇ, Orig. (Cr. *Cat.*) *in loc.*

μιμηταί μου γίνεσθε] '*become imitators of me*;' viz., as the whole context clearly suggests, in humility and self-sacrifice; comp. ver. 6–13 ὡς μετριάζω μετριάζετε. ἃ πάσχω πάσχετε, Theodoret. The expression μιμηταὶ γίνεσθε ('imitatores estote,' Vulg.; 'assimilamini,' Æth.) marks the closeness of the following which the Apostle presses on them; they were not merely to be satisfied with saying they were 'of Paul,' but to do what Paul did, and bear what he bore; it was to be imitation: comp. ch. xi. 1, Phil. iii. 17, al. For a good sermon on this text, see Barrow, *Works*, Vol. II. p. 335, and on the imitation of Christ generally, Martensen, *Chr. Ethics*, § 95 sq. Vol. I. 293 sqq. (Transl.).

17. Διὰ τοῦτο] '*For this cause*,' viz. for the sake of promoting and helping onward this imitation; the verse logically and naturally depending on the verse immediately preceding. There is no ground whatever (with Beza and others) for regarding this as a new paragraph; the subject-matter is slightly changed, but the general thought is continuous. The addition of αὐτὸ (*Tisch.*, *Westc.* and *Hort* marg.) is supported by two first-class MSS., but independently of opposing external authority, has the aspect of an emphasizing addition.

ἔπεμψα ὑμῖν Τιμ.] '*I have sent to you Timothy.*' Timothy had started prior to the letter, but, having first to go through Macedonia (Acts xix. 22), would not arrive at Corinth till after the letter (see below ch. xvi.

τέκνον ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ, ὃς ὑμᾶς
ἀναμνήσει τὰς ὁδούς μου τὰς ἐν Χριστῷ, καθὼς
18 πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. Ὡς

10). The Apostle first heard of the parties and party-spirit at Corinth from some of the household of Chloe (ch. i. 11); whereupon he sent, as is here specified, his faithful friend and follower. ὃς ἐστίν μου κ.τ.λ.] '*who is my child, beloved and faithful in the Lord;*' comp. 1 Tim. i. 2, 18, 2 Tim. i. 2. The latter words of this clause seem to form a kind of secondary predication (Donalds. *Gr.* § 442. *b*). Timothy was the Apostle's own child, and so one appropriately sent to those who stood in the same relation to the Apostle, a τέκνον to τέκνα (ver. 14); and besides this he was beloved (comp. ver. 14) and faithful, and that too in the only sphere in which love and faithfulness attained their true proportions,—ἐν Κυρίῳ. This we need hardly add is *not* ἐν τοῖς κατὰ Κύριον πράγμασιν, Chrys.; comp. notes *on Eph.* iv. 17, vi. 1.

ὃς ὑμᾶς ἀναμν. κ.τ.λ.] '*who shall put you in remembrance*, or *bring back to your remembrance, my ways which are in Christ*,'—and which you would now seem to have forgotten; λήθην δὲ αὐτῶν ὁ λόγος κατηγορεῖ, Theod. In this second member, which, it may be observed, preserves its relatival form instead of lapsing, as more usual, into the demonstrative form (see Kühner, *Gr.* 561. 1), the relative has perhaps a *slight* tinge of causality, or rather of that *explanatory* force which is often to be traced in its use; see ch. i. 30, and notes *in loc.*, and *on Col.* i. 18, 25, and comp. Ellendt, *Lex. Soph.* s. v. III. 3, Vol. II. p. 371. The ὁδοί of the Apostle further specified as αἱ ἐν Χριστῷ were those courses of faithfulness, simplicity, and self-denial (ch. i. 17, ii. 1 sq.) which the Apostle followed at Corinth, and especially refers to in this Epistle. καθὼς πανταχοῦ κ.τ.λ.] '*as I teach everywhere in every Church*,'—not merely at Corinth, but everywhere else: if καὶ had been inserted the contrast would have been brought out more distinctly. The καθὼς does not here simply specify (*α*) what was expressed generally in the foregoing words (Alf.), nor (*β*) the accordance of Timothy's teaching with that of his spiritual father, (Hofm.), as the καθὼς would thus have to be regarded as more exclusively dependent on ἀναμνήσει than the tenor of the passage warrants, but,—in accordance with the normal meaning of the word,—(*γ*) the form and *manner* ('according as,' 'even as') of the teaching,—its simplicity, humility, and absence of selfish elements (see last note), as manifested not merely under the peculiar circumstances of the Church of Corinth, but, as he says, emphatically, *everywhere*: 'nihil peculiare vobis injungo,' Estius.

18. ὡς μὴ ἐρχομένου δέ μου] '*But as though I were not coming;*' contrast between the mistaken opinion of some at Corinth and the true circumstances of the case, the later position of δὲ being simply caused by the practical union of the first three words; comp. Klotz, *Devar.* p. 378 sq., Kühner, *Gr.* § 528. 1. The Apostle precludes the supposition that the sending of Timothy implied any fear on his own part;

μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες· ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ Κύριος 19
θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιω-
μένων ἀλλὰ τὴν δύναμιν· οὐ γὰρ ἐν λόγῳ ἡ βασι- 20
λεία τοῦ Θεοῦ ἀλλ' ἐν δυνάμει. τί θέλετε; ἐν 21

it was not a case of ἀπὼν δὲ θαρρῶ, 2 Cor. x. 1. On this use of ὡς, as marking the *aspect* (and that aspect an erroneous one) under which the case was regarded, see notes *on Col.* iii. 23, and compare Donaldson, *Gr.* § 590. ἐφυσιώθησαν] '*were puffed up*,' 'inflati sunt,' Vulg.: 'vitium Corinthiis frequens, *inflatio*,' Beng. For aught the tense says they *may* be so still ('are puffed up,' Auth., Rev.), but what is here stated is simply an historic fact: see notes *on Phil.* i. 29; comp. Kühner, *Gr.* § 386. 13.

19. ταχέως] '*quickly*,'—yet not so quickly as to preclude a stay at Ephesus till Pentecost; see below, ch. xvi. 8. ἐὰν ὁ Κύριος θελήσῃ] '*if the Lord will;*' so James iv. 15, and sim. 1 Cor. xvi. 7. It is very doubtful whether the First or the Second person of the blessed Trinity is here referred to. Meyer (*on Rom.* xv. 32, critical note) urges that the Apostle, in all references to the divine working, either in the realms of power or of grace, always uses θέλημα in relation to God the Father; and that where the θέλημα of our Lord is referred to (Eph. v. 17), the reference is to 'the moral will.' If this be true, the reference here would be to God the Father. The reference in ver. 17 to our Lord might seem to make it more natural to continue the reference to Him in this verse also (comp. also ch. xvi. 7, where the ref. to our Lord is the more probable); but, as there is a slight break in thought between ver. 18 and 19, perhaps the view of Meyer may be accepted. On the force of the tense (θελήσῃ), comp. notes on ch. vii. 8. τὴν δύναμιν] '*the power*.' What power? Certainly not their power in reference to any miraculous manifestations (Chrys.), and scarcely their power in its moral and ethical aspect (Osiander), or in spreading the Gospel (Meyer), but, as ver. 20 seems to suggest, their power in its spiritual character; scil. whether they have, or have not, the only true power, the power of the Spirit; see ch. ii. 4, 1 Thess. i. 5.

20. οὐ γὰρ κ.τ.λ.] '*For the kingdom of God is not in word, but in power;* confirmatory of, and in justification of, the clause which had just preceded, γνώσομαι κ.τ.λ.: the kingdom of God is not in, has not as its substratum, λόγος, but δύναμις. On the meaning of the frequently recurring expression βασιλεία τοῦ Θεοῦ (the developing kingdom of our Redeemer, the Messianic kingdom: 'the kingdom indeed is prepared, but the children of it are being prepared,' Luther), see notes and reff. *on Gal.* v. 21, and on the modern meanings of this expression, Harless, *Ethics*, § 17. 7, Martensen, *Ethics*, § 45, Rothe, *Dogmatik*, Part III. § 2, p. 17.

21. τί θέλετε] '*What will ye?*' scil. which of the two alternatives? the τί being here, as the context implies, equivalent in meaning to πότερον or τί ἐκ τῶν δύο (Matth. xxi. 31), but sharper and more emphatic.

ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραΰτητος;

V. Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, There is a case of grievous sin among you which must be punished. Purge out old leaven.

Meyer refers to the note of Stallbaum on Plato, *Phileb.* p. 52 D, where this usage is well discussed. It is, however, a case which speaks for itself. ἐν ῥάβδῳ ἔλθω] '*am I to come with a rod?*' scil. provided with, accompanied with,—the primary idea of environment passing easily into that of accompaniment (comp. Luke xiv. 31, and notes *on Col.* ii. 7), and thence of being provided or supplied with; see Heb. ix. 25, ἐν αἵματι ἀλλοτρίῳ, 1 John v. 6, ἐν τῷ ὕδατι, and comp. 1 Tim. i. 18, and hereon Winer, *Gr.* § 48. 3. *b*; see also Buttm. *N. T. Gr.* § 147. 10. The deliberative subjunctive ἔλθω may either be regarded as dependent on a latent θέλετε (comp. Winer, *Gr.* § 41. 4. *b*) or, more naturally, as simply independent, and commencing a second interrogation; see Mark xii. 14, Rom. vi. 1, and comp. exx. in Krüger, *Sprachl.* § 54. 2. 3.

πνεύματι πραΰτητος] '*the spirit of meekness;*' the spirit of which the *characterizing* quality (Krüger, *Sprachl.* § 47. 5. 13) is πραΰτης, and of which the inworking power is the Holy Spirit. In all these passages where πνεῦμα is thus joined with an abstract genitive, a reference to the Holy Spirit is always involved,—in some cases more directly (compare 2 Tim. i. 7, and notes *in loc.*),—in others, as here, more remotely; see notes *on Gal.* vi. 1, and *on Eph.* i. 17. The meaning of πραΰτης (gentle submissiveness to God as well as to man), one of the true fruits of the Spirit (Gal. v. 23) is discussed in the notes on that passage. It may be noticed that in several older expositors (so also in *Lachm.*) this verse forms the beginning of a new paragraph. The absence of all connecting particles at the beginning of ch. v. 1., and the link of thought, as to the Apostle's coming, between ver. 18, 19 and the present verse, point strongly the other way.

II CENSURE OF NOTORIOUS SINS IN THE CORINTHIAN CHURCH (ch. v. 1—ch. vi. 20).

1–8. *The case of the incestuous person.* 1. Ὅλως] *Actually, absolutely*,—with a very distinct emphasis, to bring out the revolting nature of the case, and to justify the question of the foregoing verse; πληκτικῶς, Chrys.; ἐνέφηνε τὴν τῆς ἀτοπίας ὑπερβολήν, Theod.; see ch. vi. 7, xv. 29, and with a negative, Matth. v. 34. The meaning of this word is slightly under debate. It may signify (*a*) 'in summa' (so appy. Syr.), *e.g.* Plato, *Rep.* iv. 3. 437 B, διψῆν καὶ πεινῆν καὶ ὅλως τὰς ἐπιθυμίας); — a meaning however, here obviously inappropriate; or (*b*) 'commonly,' Auth.,— with reference to the general circulation and prevalence of the report;—a meaning of doubtful lexical authority, and certainly exegetically unsatisfactory; as the Apostle would not be likely to base what follows on the prevalence of the report, but on the actual facts of the case; or lastly (*c*) 'absolutely,' 'actually,'—a meaning of

καὶ τοιαύτη πορνεία ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν. καὶ ὑμεῖς πεφυσιω- 2

1. ἐν τοῖς ἔθνεσιν] So *Lachm., Tisch., Treg., Westc.* and *Hort*, on very greatly preponderating authority: *Rec.* adds ὀνομάζεται.

good lexical authority (comp. Plut. *Mor.* p. 415 F), and certainly in harmony with the emphatic tenor of the context: so Rev., appy. Arm., and, probably, Vulg., 'omnino,' —except that this last word admits of even a greater variety of meanings than ὅλως. This last meaning is clearly to be preferred: comp. the paraphrase of Beng.,—'ὅλως nulla debebat in vobis audiri scortatio; at auditur ὅλως,' Beng.

ἀκούεται ἐν ὑμῖν] '*is heard of, is reported, among you;*' the ἐν ὑμῖν being very clearly connected with ἀκούεται, and marking, not those about whom ('de vobis,' Beng.), but *among* whom,—in the Christian Church of Corinth,—the report was circulating. The Apostle most likely heard the sad story from the same persons who told him of the factions (ch. i. 11); it was unhappily only too well known; 'nihil aliud auditur,' Wetst. καὶ τοιαύτη πορνεία] '*and* (*let me add*) *fornication of such a kind;*' the καὶ having here its *ascensive*, or rather *climactic* force, and both specifying the nature of the πορνεία and marking its revolting character; see notes *on* 1 *Thess.* i. 6, and comp. Buttm. *N. T. Gr.* § 149. 8. h. In reference to the statement made in this clause, it may be observed that the fewness of the recorded cases, as well as the horror with which such cases were always regarded, fully justifies the Apostle's declaration that such a form of πορνεία truly did not exist (ἀκούεται is not to be supplied) even among the heathen; see the exx. and quotations in Wetstein *in loc.* ὥστε γυναῖκα κ.τ.λ.] '*that one should have the wife of his father;*' the ὥστε with its usual and proper force ('consecutio alicujus rei ex antecedentibus,' Klotz, *Devar.* Vol. II. p. 771) introducing the 'consecutive' or illative clause (Donaldson, *Gr.* § 596), and the prominence of the words γυν. τοῦ πατρός, as well as the form of expression (not μητρυιά), bringing out the shocking nature of the sin; comp. Lev. xviii. 8. Whether we are to suppose that it went to the extent of a marriage is doubtful. A monstrous rule specified by Maimonides (see Wetst. *in loc.*, and comp. Selden, *de Jure Nat.* II. 4) in reference to proselytes, who, as being new-born and utterly other persons, could contract such marriages, makes it just possible that here such an enormity might have taken place; but it certainly seems more natural (with Hofm.) to regard it as an act of incestuous concubinage. The aor. participles ποιήσας, ver. 2, and κατεργασάμενος, ver. 3 (De Wette, Meyer) really do not prove anything, and ἔχειν, though commonly thus used in the N. T. with reference to marriage (ch. vii. 2, 29, Matt. xiv. 4, xxii. 8), is also used otherwise; comp. John iv. 18. The father of the man was appy. still alive; see 2 Cor. vii. 12.

2. καὶ ὑμεῖς κ.τ.λ.] '*and ye* (emphatic,—*ye* among whom such a shameful sin finds a place, and perhaps even toleration) *are puffed up.*' The majority of modern editors (*Lachm., Tisch., Treg., Westc.* and

μένοι ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρθῇ
3 ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας. Ἐγὼ μὲν
γάρ, ἀπὼν τῷ σώματι παρὼν δὲ τῷ πνεύματι, ἤδη

2. ἀρθῇ] So *Lachm Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on vastly preponderating authority. *Rec.*, ἐξαρθῇ. ποιήσας] So *Rec.*, *Lachm.*, *Treg.*, *Rev.*, on apparently preponderating authority: *Tisch.*, *Westc.* and *Hort*, πράξας. Decision is here very difficult, internal considerations being really as balanced as the external evidence.

3. ἀπών] So *Lachm.*, *Tisch.*, *Treg.*, *Westc.* and *Hort.* on greatly preponderating authority; *Rec.* ὡς ἀπών.

Hort) and commentators take this verse interrogatively,—probably on account of the vast preponderance of instances in the N. T. in which οὐχί is so used. As, however, there are a few instances of the non-interrogative use (ch. x. 29, Luke xii. 51, xiii. 2, 5, John xiii. 10), in all of which, as here, the negation is strong and emphatic (οὐχί 'fortius negat,' Grimm; compare Kühner, *Gr.* § 512. 1), and as the sudden question seems to weaken rather than strengthen the calm severity of the words, we decide (with Auth., Rev.) against the interrogation. So, as it would seem, Chrys. (contra Theodoret), and Origen (Cram. *Cat.*), τὴν κατηγορίαν εἰσφέρει. ἵνα ἀρθῇ κ.τ.λ.] '*that so he that had done this deed* (*of shame*) *might be removed from among you;*' not the direct *purpose* of the ἐπενθήσατε (Mey.; comp. Winer, *Gr.* § 53), which would involve a forced interpretation of the word,—nor, on the other hand, the mere *result* ('so that,' Neand.; comp. Chrys., Theod., ὥστε) of the act, but, in that secondary telic force in which ἵνα is, certainly more than occasionally, found in the N. T.,—the contemplated issue of the act; see notes *on* 1 *Thess.* v. 4, and comp. notes *on Eph.* i. 17, and even Winer, *Gr.* § 44. 8,—who, with certain verbs, does not deny the weakened usage. The remark of Haupt is thoroughly true —that the idea of purpose frequently presents itself in the N. T. where we should more naturally substitute the idea of consequence; see notes *on* 1 *John* i. 9. The term ἔργον (here, very nearly, 'facinus'; 'actio prava, citra matrimonium.' Beng.) is used quite generally, the exact shade of meaning being supplied by the context.

3. Ἐγὼ μὲν γάρ] '*For I verily,*' '*For I, for my part;*' confirmation (comp. Winer, *Gr.* § 53. 3) of the ἵνα ἀρθῇ of the preceding verse, the μὲν solitarium (see Hermann, *Viger*, No. 336) serving to mark the contrast between the Apostle, in his judgment on the sin, and the Corinthians and their comparative indifference: see notes *on* 1 *Thess.* ii. 18, where this usage of μὲν is more fully discussed. ἀπὼν τῷ σώματι] '*being absent in the* (*my*) *body*,—'*quâ* my body;' the dative marking the object to which the predication of the verb was to be referred. Such a use of the dative is far from uncommon in the N. T., and may be roughly characterized as marking ethical *locality;* see notes *on Gal.* i. 22, *on* 1 *Thess.* ii. 17, and exx. in Winer, *Gr.* § 31. 6. *a.*

κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο κατεργασάμενον,
ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ, συναχθέν- 4

4. In this verse Χριστοῦ is added in each place to Ἰησοῦ by *Rec.*, but is omitted in each place by *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, in the former case by clearly, and in the latter by greatly, preponderating authority.

The dative is essentially the case by which the substance of the sentence becomes extended in its reference (see Rumpel, *Casuslehre*, p. 261), and so practically the case of definition or limitation; see Kühner, *Gr.* § 423. τῷ πνεύματι] '*the (my) spirit*;' so very similarly Col. ii. 5, εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμί. In both these passages the πνεῦμα is clearly not the Holy Spirit (πνεῦμα δὲ τὸ χάρισμα λέγει, Sever.), but the highest part of our composite human nature ('vis superior imperans, agens in homine,' Olsh.), and so, that with which man communicates with the Holy Spirit; compare Rom. viii. 16, and see notes *on Col. l. c.*, and *on* 1 *Thess.* v. 23. In that highest part, that 'potior pars' of our common nature (comp. *Gal.* vi. 18, 2 *Tim.* iv. 22), the Apostle is present with the Corinthian Church and gives solemnly his judgment. On the subject of Biblical psychology generally, a subject often alluded to in these notes, the student may be profitably referred to the smaller treatise in Olshausen, *Opuscula*, Art. VI., the larger and valuable treatise of Delitzsch, *Bibl. Psychology* (now translated into English,—Clark, Theol. Libr.) and the older but very interesting work of Schubert, *Geschichte der Seele*, 2 vols. (Stuttgart, 1850). τὸν οὕτως τοῦτο κατεργασάμ.] '*touching him that has thus wrought this thing*,'—probably, 'thus shamelessly and openly, as you yourselves know only too well.' The accusative and associated clause loosely hang on κέκρικα ('graviter suspensa manet et vibrat oratio,' Beng.), but structurally belong to παραδοῦναι (Est.) in ver. 5,—the accusative τὸν οὕτως κ.τ.λ. being resumed by the τὸν τοιοῦτον in ver. 5. That κρίνειν can be thus used semi-absolutely (the objection of Heinrici) may be confirmed by such passages as ch. ii. 2, Tit. iii. 12, al. The force of the verb κατεργ. should not be left unnoticed; 'qui tale ac tantum facinus *perpetravit*,' Est. The word occurs about twenty times in St Paul's Epp., and, in every case, either as here ('de rebus quæ fiunt non honeste'), or in the sense of completing or accomplishing ('notat rem arduam'); ἔργῳ ἐχρήσατο τῷ κακῷ, Sever.; see notes *on Eph.* vi. 13.

4. ἐν τῷ ὀνόματι κ.τ.λ.] In this verse and the following we have four possible constructions: (*a*) the connexion of ἐν τῷ ὀνόμ. with the participial clause (συναχθέντων κ.τ.λ.) and of σὺν τῇ δυνάμει κ.τ.λ. with the infinitival clause (παραδοῦναι κ.τ.λ., ver. 5); (*b*) both with the participial clause; (*c*) both with the infinitival clause; or lastly (*d*) ἐν τῷ ὀνόμ. κ.τ.λ. with the infinitival, and σὺν τῇ δυν. κ.τ.λ. with the participial, clause. The Greek commentators, whose judgment in such a matter may rightly have weight with us, appear to prefer (*b*); the solemnity, however, of the formula

των ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει
τοῦ Κυρίου ἡμῶν Ἰησοῦ, παραδοῦναι τὸν τοιοῦτον
τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα

ἐν τῷ ὀνόμ. and its connexion in passages of a somewhat similar authoritative tenor (comp. Acts iii. 6, iv. 10, xvi. 18, 2 Thess. iii. 6) seem to preponderate in favour of (*d*), and the connexion with the leading verb. The principle in the early Christian Church was ever,—πᾶν ὅ τι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ, Col. iii. 16. where see notes and references as to the general meaning ('in the holy and spiritual element which His name betokens') of the weighty formula: τοσοῦτον δύναται τὸ ὄνομα τοῦ Ἰησοῦ, Origen. Of the Vv., Syr. and Æth. appear to adopt (*b*), Arm. to adopt (*d*),—but in such cases Vv. can scarcely be confidently appealed to, the order of the original being always maintained where in any way possible.

σὺν τῇ δυνάμει] '*together with the power*,'—σύν, as always, marking the *coherence* (Krüger, *Sprachl.* § 68. 13. 1) of the δύναμις with the spirit of the Apostle, and so with the gathered Church. The δύναμις κ.τ.λ. is not a *third* element or factor, but is that which supports and aids the Apostle, and gives authority and validity to the whole; see Hofm. *in loc.* St Paul's spirit with the associated power of Christ is present with the convoked synod, and with that synod passes the authoritative sentence. The gravity of the 'suspensa oratio' (Beng.) of these verses is greatly enhanced by the sequence,—the determination of the Apostle, the blessed name in which all was done, the convocation of the synod, the Apostle's spiritual presence at it, and the all-sustaining power of the Lord with which it was associated, and then, lastly, the terrible but necessary sentence: φρίκης μεστὸν συνεκρότησε δικαστήριον, Theodoret.

5. παραδοῦναι τῷ Σατανᾷ] '*to deliver over to Satan*;' excommunication (αἴρειν ἐκ μέσου, ver. 2), *accompanied*, as the context seems distinctly to imply, with the infliction of bodily disease or even death; see Waterland, *on Fundam.* ch. 4, Vol. III. p. 460, and see the comments and references in notes *on* 1 *Tim.* i. 20. where the formula again occurs: comp. also Weiss, *Bibl. Theol.* § 89. *c*, Vol. II. p. 15 note (Transl.). The special apostolic power to which this formula refers appears before us in the case of Ananias (Acts v. 1 sq.), was dimly dreaded by Simon (Acts viii. 24), and was actually experienced by Elymas (Acts xiii. 9 sq.). This view seems recognized indirectly by the early commentators, but rather as a consequence resulting from Satan's availing himself of the unprotected state of the (excommunicated) man (ἔπεισιν ὁ διάβολος ἐρήμους εὑρίσκων τῆς χάριτος, Theod.), than as the result of direct apostolical discipline. This, however, falls short of the full significance of the expression, and of the simple and natural meaning of the associated clause. Satan is but the subordinated agent who carries out the disciplinary sentence. On the personality of Satan, see Martensen, *Dogm.* § 102, p. 193 (Transl.), Dorner, *Chr. Doctr.* § 86. 3, Vol. III. p. 108 sqq. (Transl.).

σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ. Οὐ καλὸν 6 τὸ καύχημα ὑμῶν. οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον

5. τοῦ Κυρίου Ἰησοῦ] So *Rec.*, *Tisch.*, *Treg.*, *Rev.*, on slightly preponderating authority: *Lachm.* places in brackets ἡμῶν Ἰησοῦ Χριστοῦ after Κυριου; *Westc.* and *Hort* simply read τοῦ Κυρίου, but place the added Ἰησοῦ in the margin. The shorter reading is certainly probable, but rests on appy. insufficient authority.

εἰς ὄλεθρον τῆς σαρκός] '*for the destruction of the flesh;*' for the destruction and complete breaking up of that sensual nature in which and by which he had sinned; proximate purpose of the παράδοσις. The man was given over to Satan (ἵνα παιδευθῇ, Origen ap. Cramer, *Cat.*; comp. 1 Tim. i. 20), that by bodily sufferings or disease the σὰρξ ('quâ peccarat,' Beng.) might be subdued and indeed destroyed as the 'fomes peccati.' The meaning of σὰρξ seems here to occupy a sort of middle ground between its more purely ethical (comp. notes on en. i. 26, and *on Gal.* v. 5), and its more simple and physical meaning. It is here the material σὰρξ considered as the seat of the sinful motions; comp. notes *on Col.* ii. 11, Philippi, *Glaubenslehre*, Vol. II. p. 231 sq. (ed. 2), and see the useful reff. and comments in Cremer, *Bibl.-Theol. Wörterb.* p. 521. ἵνα τὸ πνεῦμα κ.τ.λ.] '*in order that the spirit may be saved in the day of the Lord Jesus;*' further and fuller purpose of the παράδοσις. It was the design of the judicial act to destroy that which formed, as it were, the substratum of sensual sin, and thus to save that which was the substratum of the higher life and the medium of communication with the Holy Spirit. Satan thus becomes the unconscious and overruled agent for good. What is destroyed is not an integral part of man, his σῶμα (comp. 1 Thess. v. 23), but that addititious part in which sensual sin made its abode, and which, even in its own simple and material nature, could not inherit the kingdom of God (1 Cor. xv. 50); comp. Chrysostom *in loc.* and Origen (Cram. *Cat.*), both of whom rightly explain the tenor of the two clauses.

6. Οὐ καλὸν κ.τ.λ.] '*Your matter of glorying is not good,*'—is not right, or to be commended; καλὸς here slightly reverting towards its primary idea (Donalds. *Cratyl.* § 334), and indicating not only the intrinsic character of the καύχημα, but the aspect it would assume in the eyes of every right-judging man. On the distinction between καλὸς and ἀγαθός, see notes *on Gal.* vi. 10, and comp. Cremer, *Wörterb.* p. 340 sq. The matter and subject of boasting which the Apostle thus condemns is the state of the Corinthian Church, which many of those to whom the Apostle was writing deemed highly satisfactory, but which, by its toleration of the unhappy man, was much otherwise; 'superbiebant perinde ac si omnia fuissent apud se aurea, quum tamen tantum flagitii ac dedecoris inter ipsos foret,' Calvin *in loc.* μικρὰ ζύμη] '*a little leaven;*' almost, 'a very little' (καὶ βραχεῖα οὖσα, Chrys.), the epithet preceding the substantive, and so being in the position of emphasis; see Winer, *Gr.* § 61. 1. *b*; comp

7 τὸ φύραμα ζυμοῖ; ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθώς ἐστε ἄζυμοι· καὶ γὰρ

7. ἐκκαθάρατε τὴν κ.τ.λ.] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on greatly preponderating authority: *Rec.*, ἐκκαθάρατε οὖν. The insertion of ὑπὲρ ἡμῶν (*Rec.*) after ἡμῶν, is even more clearly to be rejected.

Madvig, *Synt.* § 218. It has been doubted whether the reference is to the sinful man or to his sin in the abstract, and as illustrative of the character of sin generally. Either is tenable; but the context (ver. 8) seems here in favour of the latter interpretation; in Gal. v. 9 the weight of the argument from the context seems the other way; see notes *in loc.* The word, with a similar metaphorical reference, is also found in Matt. xiii. 33 (Luke xiii. 21), xvi. 6 (Mark viii. 15, Luke xii. 1); comp. Ignat. *Magn.* 10, and Suicer, *Thesaur.* Vol. I. p. 1299.

7. ἐκκαθάρατε κ.τ.λ.] '*Purge out the old leaven*,' scil. τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, Orig. (ap. Cram. *Cat.*), Calv., al., in accordance with the view taken in the verse above. The reference to the sinful man in question is adopted by Chrys., al.,—but, from the general tenor of the passage (comp. ζύμη κακίας καὶ πονηρίας, ver. 8), with less probability. The Apostle passes from the specific case to the general exhortation which was naturally suggested by it. It may be doubted whether there is any special reference to the custom of removing all leaven prior to the Passover (Orig. *l. c.*) The primary command (Exod. xii. 19, xiii. 7) is, however, clearly in the Apostle's thoughts: as it was with the children of Israel on leaving the land of Egypt, so, metaphorically, must it ever be with the Christian Church; see Hofmann *in loc.*

νέον φύραμα] '*a new lump*,' a morally renewed community, a body of Christian men ἀμιγὲς κακίας, Theoph. On the distinction between νέος (*recens*, with reference to a former state), and καινὸς (*novus*, with reference to the quality of the state), see notes *on Col.* iii. 10, *Eph.* iii. 16, iv. 24, and comp. Trench, *Synon.* § 60, p. 206 sqq. (Lond. 1871), Titmann, *Synon.* p. 59, and Cremer, *Wörterb.* p. 232, 430. The distinction may be succinctly, and with substantial accuracy, expressed in the formula, '*νέος ad tempus, καινὸς ad rem refertur.*' Trench, *loc. cit.* p. 214.

καθώς ἐστε ἄζυμοι] '*even as ye are unleavened*,' scil. even as, by principle and profession, ye verily are those who have put away the leaven of sin and wickedness; not, καθὼς πρέπει εἶναι ὑμᾶς, Chrys. (comp. Phot.), but καθὼς ἐστέ (the auxiliary verb is somewhat emphatic), 'as, in your true normal state, ye are.' The clause, as Bengel rightly observes, depends on the first, rather than the second, clause of the verse: the command was such as the true idea of Christianity itself suggested. Any reference to an actual celebration of the Passover assumed to be then going on at Corinth (Conyb. and Hows, al.) is neither consistent with the ethical tenor of the context nor in harmony with the ordinary use of ἄζυμος, which, when having its material reference, is used in ref. to things (*e. g.* ἄρτος, Exod. xxix. 2, λάγανον, 1 Chron. xxiii. 29) rather than to persons.

καὶ γὰρ

τὸ πάσχα ἡμῶν ἐτύθη Χριστός. ὥστε ἑορτάζωμεν, 8
μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονη-
ρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας.

κ.τ.λ.] '*for our passover also has been sacrificed, even Christ*,' the γάρ, as usual, confirming, and the καί marking the actual and existing state of things which adds force to the exhortation: 'purge out, I say, the leaven, for, in addition to every other reason, Christ our pure and spotless lamb has been slain; leaven is incompatible with His sacrificial presence.' On the use of these associated particles, each of which always preserves its distinctive force, see Klotz, *Devar.* Vol. II. p. 642, Hartung, *Partik.* Vol. I. p. 138, the good comments of Kühner, *Gr.* § 544. 3. 2, and the note *on Phil.* ii. 27. Whether the conjunctive or ascensive force of καί is most in prominence, must be gathered from the context. The term πάσχα (and so probably ἐτύθη: Hesych. ἐσφάγη) is here used in its more limited sense of 'agnus paschalis' (Grimm), as in Mark xiv. 12, Luke xxii. 7; comp. Exod. xii. 21. As the blood of the paschal lamb was an expiatory offering for the sin of each household (Kurtz, *Sacrificial Worship of O. T.* § 15, p. 367, Transl.), so the blood of Jesus Christ was the expiatory offering for the sins of the whole world: comp. Oehler, *Theology of O. T.* § 154, Vol. II. p. 114 sq., where the sacrificial and expiatory character of the Passover is fully recognized.

8. ὥστε κ.τ.λ.] '*Wherefore*' or '*Consequently*,' 'itaque,' Vulgate; closing and consequential exhortation in reference to the clause immediately preceding. On this use of ὥστε, the essential idea of which is 'consecutio alicujus rei ex antecedentibus' (Klotz, *Devar.* Vol. II. p. 771), see notes *on Phil.* ii. 12. Though it cannot be gathered from these words, or from any words in ver. 8 (see above), that any paschal rites were then being observed at Corinth, yet it is quite reasonable to infer, from the expansion of the simple metaphor into the details of this and the foregoing verse, that the Epistle was written not long before the Passover, and that the thoughts of the approaching festival were then in the Apostle's mind: comp. ch. xvi. 8, ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς. The exhortation, however, has a perfectly general application; πᾶς ὁ χρόνος ἑορτῆς ἐστι καιρὸς τοῖς Χριστιανοῖς, Chrys.

κακίας καὶ πονηρίας] '*malice and wickedness*, the former word marking the inward principle (opp. to ἀρετή, Plato, Aristot.; translated by Cicero 'vitiositas'), the latter the manifestation and outcome of it in action; comp. Rom. i. 29, where the two words are again associated, and see Trench, *Synon.* § 11, and Cremer, *Wörterb.* p. 328.

ἐν ἀζύμοις εἰλικριν. καὶ ἀληθείας] '*in the unleavened elements of sincerity and truth*.' The term ἀζύμοις is general,—all unleavened things, principles, elements. These elements are defined by two genitives of so-called *apposition* (Winer, *Gr.* § 59. 8. *a*), or, more exactly, of *definition* (see Buttm. *Gr. N. T.*, p. 68,—the gen. is ever the 'explanatory background,' Rumpel, *Casuslehre*, p. 196), the first of which seems to mark the *purity* (καθαρὸς βίος, Theoph., Œcum.; see 2 Cor. i. 12, ii. 17), the second, the moral

9 Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις, Avoid all communication with fornicators, and with all evil livers.
10 οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις

10. οὐ πάντως] The omission of καὶ (*Rec.*) before these words, the reading καὶ ἅρπ. instead of ἢ ἅρπ. (*Rec.*) and of ὠφείλετε instead of ὀφείλετε, are adopted by *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*,—all on greatly preponderating uncial authority.

reality (comp. John iii. 21, Eph. v. 9) of the principles. On the meaning and derivation of εἰλικρίνεια (freedom from foreign admixture: τὸ ἀμιγὲς ἑτέρου, Ftym. M.) see notes *on Phil.* i. 10, and Trench, *Synon.* § 85.

9–13. *Explanation of a former command relative to fornicators.*

9. ἔγραψα ἐν τῇ ἐπιστολῇ] '*I wrote to you in the* (*former*) *letter*,' scil. in a letter now lost; so Meyer, De Wette, Hofm., and the great majority of modern commentators. Chrysostom and nearly all of the patristic commentators refer these words to the present epistle. But (1) the passages (ver. 2, 6) in which the command is said to be given cannot be regarded as containing anything so specific as that here recapitulated; (2) the ref. of the same form of words (ἐν τῇ ἐπιστολῇ) in 2 Cor. vii. 8 to a *former*, *i.e.* this present epistle, and (3) the continued reference of this epistle to errors and misconceptions anterior to its being written, leave it scarcely doubtful that the τινὲς mentioned by Orig. (Cram. *Cat.*) were right in referring the words to ἄλλη τις ἐπιστολὴ ἥτις νῦν οὐ σώζεται. See Wordsw. *in loc.*, who shows clearly that the assumption that an epistle of St Paul has been lost really involves no doctrinal difficulty.

μὴ συναναμίγνυσθαι κ.τ.λ.] '*not to keep company with fornicators*;' 'fornicariis,' Vulg.; the word having in the N. T. (comp. Eph. v. 5) this, and not the darker shade of meaning which it has in classical writers. On the double compound συναναμίγνυσθαι, comp. notes *on 2 Thess.* iii. 14.

10. οὐ πάντως] '*not generally, not altogether*,' 'non omnino,' Erasm.; limitation of the foregoing negation, the οὐ πάντως coalescing as a single particle and expressing the non-inclusiveness of the command as regards the πόρνοι τοῦ κόσμου τούτου; see Winer, *Gr.* § 61, 5, Buttm. *Gr. N. T.* p. 334, and comp. Rom. iii. 9, where, however, the meaning is different, and like that of οὐ πάνυ (see Hartung, *Partik.* Vol. II. p. 87), conveys a sharp negation, 'nequaquam,' Vulg. Here the Apostle simply guards his words against being taken too exclusively; he explains that he was not alluding to aliens who might be involved in that sin, but to those who were members of the Church. τοῦ κόσμου τούτου] '*of this world*,' of the non-Christian world, τῶν ἀλλοτρίων τῆς πίστεως, Theodoret; comp. ch. iii. 19, Gal. iv. 3, Eph. ii. 2, Col. ii. 8, al., where the same ethical tinge is similarly conveyed by the associated pronoun. Hofmann appears to call this in question, but with that overdrawn and artificial logic which too often mars his otherwise able and suggestive commentary. On

καὶ ἅρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν· νῦν δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι, ἐάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος 11

11. νῦν] So *Lachm.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on preponderating authority; *Rec.*, *Tisch.*, νυνί, but the probability of a correction in favour of the more emphatic form is not inconsiderable. The form ἤ (rather than ἢ) is adopted in all the above-mentioned editions, including *Tisch.*

the various meanings of κόσμος, see notes *on Gal.* iv. 3, and the valuable comments of Harless, *Chr. Ethics*, § 6. 2 sq., p. 33 sq. (Transl.).

ἢ τοῖς πλεονέκταις κ.τ.λ.] '*or with the covetous and extortionate;*' the two being associated together with καί, and under the vinculum of a single article, as making up the full idea of aggressive φιλαυτία. On the term πλεονεξία, see Trench, *Synon.* § 24, and comp. notes *on Eph.* iv. 19.

ἐπεὶ ὠφείλετε κ.τ.λ.] '*since in such a case ye would have need to go out of the world;*' the ἐπεί with its usual ratiocinative ('essentiam rei causam reddit,' Devarius) and retrospective force introducing the logical alternative, and the ἄρα, with its regular reference to the existing state of things ('rebus ita comparatis,' Klotz, *Devar.* Vol. II. p. 161), marking the difference of the case from our antecedent notion of it; see Donalds. *Gr.* § 548. 4. On the causal use of ἐπεί as indicated by its probable derivation (ἐπί, εἰ = ἐπὶ τούτῳ εἰ; comp. Curtius, *Etym.* p. 239), and its approximation in meaning to γάρ, see Kühner, *Gr.* § 569. 1, Donalds. *Gr.* § 618. The true distinction, however, between the two particles may always be traced: where the subordinate clause is of a *confirmatory* tenor, there γὰρ is used; where more of an *argumentative* tenor, there ἐπεί is more natural. It is used, for example, by Euclid in the commencement of a demonstration (Book I. 31), or in ref. to an obvious or admitted truth; see Book I. 17. The particle is not of very frequent occurrence in the N. T., the passages in which the reading is fairly certain being about twenty-seven in all. On the idiomatic use of the imperfect ὠφείλετε to mark something which, apart from any condition, would certainly have to take place under the circumstances as specified, see Winer, *Gr.* § 41. 2. a, Kühner, *Gr.* 392. 4, and the good note of Stallbaum on Plato, *Sympos.* p. 190 c.

11. νῦν δὲ ἔγραψα] '*but, as it is. I wrote,*' κατὰ ταύτην ἔγραψα ὑμῖν τὴν διάνοιαν, Theodoret; the νῦν having its logical rather than its merely temporal force (see notes *on* 1 *Thess.* iii. 8, Hartung, *Partik.* Vol. II. p. 25), and the ἔγραψα its ordinary aoristic force as in verse 9. The rendering 'but now I write,' Rev., al., is grammatically tenable, but appy. less probable, (1) because the ἔγραψα would hardly be used in two different senses (the first historical, the second epistolary) in two verses so near and nearly connected; (2) because it seems more contextually natural that after the Apostle had alluded to what he did not say, he should now specify what he did say. So appy. Syr., Arm., Copt.

ἀδελφὸς ὀνομαζόμενος] '*bearing the name of a brother.*' The Corinthians, as it

ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοίδορος ἢ μέθυσος
12 ἢ ἅρπαξ, τῷ τοιούτῳ μηδὲ συνεσθίειν. τί γάρ μοι
13 τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; τοὺς

12. τοὺς ἔξω] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.* prefixes καί.

would seem, had failed properly to notice that this limitation was to be observed in, or, at any rate, immediately inferred from, the command as expressed in the former letter. To refer ὀνομαζόμενος to what follows can hardly be said (with Phot.) εὐ ἔχειν, as regards either order or interpretation.

εἰδωλολάτρης] '*an idolater*,' It is strange that such a sin should have been committed even by a nominal Christian. Social usages, however, and the idol-feasts to which the Apostle refers in chap. viii. may have led to a superstitious recognition of the beings supposed to be represented by the idols, which constituted real εἰδωλολατρεία. The enumeration of sins, it will be observed, is somewhat different in ver. 10 and ver. 11: it is, however, doubtful whether any exegetical deductions (comp. Hofm.) can very certainly be drawn from it. μηδὲ συνεσθίειν] '*not even to eat with (him)*;' objective, or as it is sometimes called expository, clause, dependent on the preceding ἔγραψα, and climactic to μὴ συναναμίγνυσθαι. In such a case there was to be even a dissolution of the personal relation. On the circumstances in which such a dissolution is directed in Holy Scripture (comp. 2 Thess. iii. 14, Tit. iii. 10, 2 John 10), see the excellent remarks of Harless, *Chr. Ethics*, § 48. *a*, p. 391 sq. (Transl.).

12. τί γὰρ κ.τ.λ.] '*For what have I to do with judging them that are without?*' Confirmatory clause, showing that the Apostle's words were obviously to be limited to Christians: he had no disciplinary relations with heathens. On the term τοὺς ἔξω, as designating those who were not 'domestici fidei' (Col. iv. 5, 1 Thess. iv. 12; ἔξωθεν, 1 Tim. iii. 7), see the notes on 1 *Tim.* iii. 7. The term οἱ ἔξωθεν is similarly used in Josephus (*Bell. Jud.* iv. 3), and as in contrast to οἰκεῖοι see Kypke, *Obss.* Vol. II. p. 198. οὐχὶ τοὺς ἔσω κ.τ.λ.] '*Is it not those within that you judge?*' Justification of the foregoing question: 'just as *you* (ὑμεῖς) confine your judgments to your brethren and fellow-Christians, so do I; and, accordingly, so was my judicial command to be limited.' Without taking κρίνειν as 'pro condemnato habere' (Erasm.), it is obvious, from the context, that κρίνειν here involves the idea of a judgment, presumably, *in malam partem*. It is from the context that this otherwise purely neutral word takes its local hue; comp. the exx. in Cremer, *Wörterb.* s. v. p. 371.

13. τοὺς δὲ ἔξω κ.τ.λ.] '*But them that are without God judgeth*;' ethical present: so Erasm., Beza, Rev., *Treg.*, *Westc.* and *Hort*, al.; not fut. 'shall judge' (κρινεῖ, *Lachm.*, *Tisch.*), Vulg., Arm., al., the present marking, with much more force and solemnity, the changeless attribute of God, the true κριτὴς πάντων, Heb. xii. 23. On this present, aptly termed by Krüger (*Sprachl.* § 53. 1) the 'allzeitiges

δὲ ἔξω ὁ Θεὸς κρίνει. Ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

How can you dare to carry your suits before heathens? Let Christian judge Christian. Wrong doers will not enter God's kingdom.

Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς VI. τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ

13. Ἐξάρατε] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.* καὶ ἐξαρεῖτε.

Präsens,' as serving to mark duration without reference to a beginning or ending, and thence, by a natural transition, what is changeless and unalterable, see Winer, *Gr.* § 40. 2. *a*, Schmalfeld, *Synt.* § 54. 2, Bernhardy, *Synt.* x. 2, p. 371. It does not seem probable that this clause is here to be taken interrogatively (*Lachm.*, *Rev.*, Hofm., al.), the whole tenor of the context seeming to point to two antithetical questions, and then the grave enunciation.

Ἐξάρατε] '*Put away, Remove;*' without any connecting particle, and so emphatically summing up the command implied in ver. 2 sq., and almost exactly in the very words of the old Law, καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν, Deut. xxiv. 7. The πονηρός, however, in this last citation is one found guilty of a great though different sin,—stealing and selling one of his brethren. Hofmann, somewhat perversely (the majority of expositors taking the more obvious view) regards τὸν πονηρὸν as referring not to the incestuous man, but to the offender in each case that came before them.

VI. 1—11. *Reproof for bringing their differences before heathen courts, and for the spirit that led to this course.*

1. Τολμᾷ τις ὑμῶν] '*Dare any one of you;*' τόλμης ἐστὶ τὸ πρᾶγμα καὶ παρανομίας, Chrys.; compare Valck. *Schol.* Vol. II. p. 186, who rightly observes that the idea of taking upon oneself (*sustinere*) is both by derivation and usage to be traced in the word. On the derivation, see Curtius, *Etym.* § 236, p. 199. Another and more general case now calling for the Apostle's notice, what follows is not linked with what precedes by any connecting particle. Whether any particular case was in the Apostle's mind at the time, or whether the τις is used with a merely general reference cannot be determined from anything in the context. The moral question under what circumstances a Christian may rightly appeal to law, is discussed in Rothe, *Theol. Ethik*, § 923, Vol. IV. p. 44 sq. (ed. 2.)

πρᾶγμα πρὸς τὸν ἕτερον] '*a matter against his neighbour;*' *i.e.* 'a legal matter or case;' sensu forensi. Grimm adduces Xen. *Mem.* II. 9. 1, Demosth. p. 1120, and Joseph. *Antiq.* XIV. 10. 7.

κρίνεσθαι] '*go to law;*' so perhaps in Rom. iii. 4, ἐν τῷ κρίνεσθαί σε ('when thou comest into judgment'); comp. Matth. v. 40, and see Cremer, *Wörterb.* s. v. p. 371.

ἐπὶ τῶν ἀδίκων κ.τ.λ. '*before the unrighteous and not before the saints;*' ἐπὶ having here the second of its two primary ideas ('superposition, combined with the idea of *proximity*,' Donalds. *Crat.* § 172; comp. Curtius, *Etym.* § 334), as in Mark xiii. 9, Acts xxiv. 19, xxv. 9,

2 οὐχὶ ἐπὶ τῶν ἁγίων ; ἢ οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσιν ; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος,

2. ἢ οὐκ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.* omits ἢ.

xxvi. 2, 1 Tim. v. 19, al.; see Harrison, *Greek Prepos.* p. 272 sq. (Philadelphia, 1860), where this usage of the prep. is very carefully analysed. The contrast between the two parties before whom the κρίνεσθαι is to take place suggests that the process in the two cases would be different; before the heathen it would be according to the legal forms then prevailing; before the saints it would be in the form of arbitration (comp. ver. 5, and see notes). On the uses of the term ἅγιοι (here probably, as the use in ver. 2 seems to suggest, members of a spiritual community), see notes *on Eph.* i. 1, and comp. Pearson, *Creed*, Art. IX. Vol. I. p. 417 (Oxf. 1843). The question of the lawfulness of going to law esp. in connexion with this chapter is well discussed by Hammond, *Practical Catechism*, II. 9, p. 161 (A.-C. Libr.). On the propriety of spiritual persons acting as judges, see Hooker, *Eccl. Pol.* VII. 15. 3.

2. ἢ οὐκ οἴδατε] '*Or know ye not?*' 'Are ye so bold, *or*, if it be not boldness, so ignorant?' In this formula, which occurs four times in this single chapter (see ver. 9, 16, 19, Rom. ix. 21, xi. 2, 2 Cor. xiii. 5; compare 1 Cor. ix. 8) and always marks an emphatic interrogation, sometimes not without a tinge of indignation, each particle has its proper force. The disjunctive ἢ refers to some foregoing expression (as here) or to some thought which is contained in, and can easily be traced in, the context: 'rem in vulgus notam, et quam nescire turpe sit afferri indicat,' Fritzsche, *in Rom.* vi. 3, Vol. I, p. 357.

τὸν κόσμον κρινοῦσιν] '*shall judge the world;*' at the last day, and as sitting with their Lord in His judgment: comp. Matth. xix. 28, Luke xxii. 30, where, however, only Jews are referred to. Here it is extended to the whole non-Christian world: comp. Wisdom iii. 8, κρινοῦσι [δικαίων ψυχαί, ver. 1] ἔθνη καὶ κρατήσουσι λαῶν; comp. Dan. vii. 22, κρῖμα ἔδωκεν ἁγίοις. The ἅγιοι, after they themselves have risen and been judged (*perhaps* at an earlier time; comp. Dorner, *Chr. Doctr.* § 152. 1, Vol. IV. p. 389, note), will sit as the 'assessores, testes, et comprobatores judicii' (comp. Grot.): see Platt, *Glaubenslehre*, § 77, Vol. II. p. 349, Rothe, *Dogmatik*, II. 2. 9, Vol. II. p. 53. The attempt to explain this away by a ref. to Matth. xii. 41, 42 (Chrys. Theodoret, al.) as a judgment κατὰ παράθεσιν (Theod.-Mops.), is here inconsistent with the plain tenor of the whole passage, in which all the terms are used in their natural and primary judicial sense; see Calv. *in loc.*

καὶ εἰ κ.τ.λ.] '*And—if the world is judged by (before) you;*' the καί with its ordinary ascensive force introducing with some emphasis the question, and marking the justness by way of consequence, of putting it: see Hartung, *Partik.* Vol. I. p. 147, Kühner, *Gr.* § 521. 3. A similar, but not identical use of καί may be observed in Phil. i. 22; see notes *in loc.* It is difficult here to express

ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων; οὐκ οἴδατε ὅτι 3
ἀγγέλους κρινοῦμεν; μήτιγε βιωτικά. βιωτικὰ μὲν 4

correctly the exact meaning of ἐν. It is not simply equivalent to ὑπό (Raphel, *Annot.* Vol. II. p. 325); still less has it any ethical meaning ('by your example,' Theoph.); it appears chosen as marking the 'consessus' (Kypke) *in* which, and so, in effect, *before* which, the κρίσις took place: see Winer, *Gr.* § 48. 1. *d*, and the numerous exx. collected by Kypke, *Obss.* Vol. II. p. 199; comp. also notes *on Col.* i. 23.

ἀνάξιοί ἐστε κ.τ.λ.] '*are ye unworthy of the smallest courts?*' and so, derivatively, 'of holding or passing judgment in such.' The word κριτήριον, as its termination indicates (Kühner, *Gr.* § 330. 5), implies either (*a*) 'locus ubi judicium habetur,' James ii. 6, Susann. 49, or (*b*) 'instrumentum quo aliquid exploratur, seu judicatur,' Diod. Sic. I. 72, κριτήριον τῶν ἐν τῷ βίῳ πραχθέντων (cited in Cremer, *Worterb.* s. v. p. 375). The first meaning seems here the more natural and the most in harmony with ver. 4: so rightly Arm., which in each case adopts a word meaning 'court' or 'tribunal;' comp. Æth. The meaning, at any rate, is quite clear, and is correctly expressed in substance by Vulg., 'indigni estis qui de minimis judicetis,' Clarom., Syr., 'judiciorum minimorum:' comp. Copt., Auth., Rev. The translation 'causes' (Wordsw.) is not in accordance with the lexical usage of the word.

4. οὐκ οἴδατε κ.τ.λ.] '*Know ye not that we shall judge angels?*' further carrying out of the thought of ver. 2: the elect will hereafter judge not only men but angels. Who these angels are can only be inferred from the context. Just as in 2 Pet. ii. 4 the anarthrous ἀγγέλων receives its proper hue from the associated participle ('when they sinned,' Rev.), so here the whole tenor of the passage excludes the idea of those angels who, we have no occasion whatever from Scripture to believe, will come under any form of future κρίσις, but will themselves rather take part in it: consider Matth. xiii. 41, and comp. xvi. 27, xxv. 31. We cannot therefore hesitate with all the early expositors, to limit the word here to the *evil* angels,—of some at least of whom it is specially said that they are awaiting their judgment; see Jude 6. To press κρίνειν here, as something which, by the circumstances of the case, must only refer to a *meum* and *tuum*, and to understand by the mysterious clause some vague reference to future relations between the saints and angels in the Redeemer's future kingdom (Hofm.), is to do violence to all sober principles of interpretation. If the whole context does imply a reference to a future judgment on which an *a fortiori* argument is founded, then surely that κρίσις must be the only κρίσις about which we have any knowledge, the κρίσις μεγάλης ἡμέρας. In this, to its full extent, whether over angels or men, the saints 'shall cooperate and take a part,' Nitzsch, *Chr. Doctr.* § 219. On this text, see a 'Concio ad Clerum' by Lightfoot, *Works*, Vol. VI. p. 83 sqq., and for reff. on the subject of angels generally, notes on ch. iv. 9.

μήτιγε βιωτικά] '*to say nothing at all of things of this life;*' concluding clause dependent on, but not included in, the foregoing question;

οὖν κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ

so rightly *Lachm.*, De Wette, Meyer, al. On the compound particle μήτιγε ('nedum,' and so, according to the context, 'multo magis,' or 'multo minus'), see Hermann, *Viger*, No. 266, Klotz, *Devar.* Vol. I. p. 137, Hartung, *Partik.* Vol. II. p. 155. In this form the γε has its proper force ('semper aliquid cogitatione adsumendum est, etiam si id levissuma oppositione et celeri cogitatione fieri debet,' Klotz, *Devar.* Vol. II. p. 276): it sharpens the conclusion ('to say nothing indeed, when so much might be said,' 'nedum quidem'), and enhances the force of the comparison; see Hartung, *Partik.* Vol. I. p. 364, and comp. notes on ch. iv. 8. The exact shade of meaning of βιωτικὸς is slightly doubtful: it may mean in a general sense, κατὰ τὸν βίον τοῦτον, Theod.-Mops., comp. Vulg. ('sæcularia'), Copt. ('opera hujus vitæ'), Æth. ('hujus mundi'), or, more particularly, 'ad rem familiarem pertinentes,' Schweigh. *Lex. Polyb.* s. v., comp. Luke viii. 43. The use of the word in Luke xxi. 34 (κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς), and the present context, in which the *meum* and *tuum* idea is obviously predominant, seem in favour of the latter meaning: comp. Polyb. *Hist.* IV. 73. 8, βιωτικαὶ χρείαι. The word is used appy. first by Aristotle, but is very common in later Greek; see Lobeck, *Phryn.* p. 355.

4. βιωτικὰ μὲν οὖν κ.τ.λ.] '*If then ye verily have courts pertaining* to this *life*,' if ye are really so circumstanced as to be obliged to have such tribunals;' the word βιωτικὰ being repeated with emphasis, and the μὲν οὖν, with its continuative and retrospective force ('cum quadam conclusionis significatione,' Hermann, *Viger*, No. 342; compare Bäumlein, *Partik.* p. 181 sq.), carrying out the thought suggested by the last clause. In this combination the μὲν 'rem præsentem confirmat;' the οὖν 'conclusionem ex rebus ita comparatis conficit;' Klotz, *Devarius*, Vol. II. p. 663; see notes *on Phil.* iii. 8. The corrective force of these particles (Donalds. *Gr.* § 567) appears in the N. T. more clearly under the longer form μενοῦνγε as in Rom. ix. 20, x. 18. There is here (opp. to Alf.), as the context shows, no corrective force: the command follows on what has been already implied, and is based upon it. τοὺς ἐξουθενημένους κ.τ.λ.] '*set them to judge who are held of no account in the Church;*' imperative, and with ref. to those who were members of the Church, but of little esteem in it: so Vulg., Syr., Copt., Arm., the Greek expositors, and several recent interpreters. The meaning then will be, 'if you must have these tribunals, appoint as judges men of your own Christian community, and and of least account among you; those really of account will have something better to do;' the reference here being to litigation before a judge, in ver. 6 to wise and peaceful arbitration. According to the alternative interpretation, καθίζετε is taken as indicative, and interrogatively, τοὺς ἐξουθενημ. being referred to the *heathen* judges: so *Tisch.*, *Westc.* and *Hort*, De Wette, al. To this latter interpretation there are the grave objections,—(1) that καθίζετε is a term very inapplicable to judges already appointed, and actually sitting as such; (2) that τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ is a harsh

ἐκκλησίᾳ, τούτους καθίζετε. πρὸς ἐντροπὴν ὑμῖν 5
λέγω οὕτως οὐκ ἔνι ἐν ὑμῖν οὐδεὶς σοφός, ὃς δυνή-
σεται διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ,
ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ 6

5. ἔνι ἐν ὑμῖν οὐδεὶς σοφός] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, the ἔνι resting on very clearly, and the οὐδεὶς on greatly preponderating authority: *Rec.*, ἔστιν ἐν ὑμῖν σοφὸς οὐδὲ εἷς.

term for the Apostle to use in reference to the heathen (contrast ch. v. 12), whereas in the application to Christians the language is that of indignation and wrong (*καθαπτόμενος αὐτῶν*, Chrys.), and so not out of place. The heathen were ἔξωθεν, but not ἐξουθενημένοι. It thus seems best to maintain the early and traditional interpretation above specified. The τούτους, as its position shows, is emphatic, and concentrates the attention on the foregoing τοὺς ἐξουθεν. see Kühner, *Gr.* § 469. 4, Krüger, *Sprachl.* § 51. 7. 5 (comp. § 51. 5. 1), and notes *on Gal.* iii. 7.

5. πρὸς ἐντροπὴν ὑμῖν λέγω] '*I say* this *to you to move you to shame*;' with reference to the foregoing clause, as in ch. xv. 34. To refer this clause to what follows weakens the force of the indignant question, and leaves the somewhat unusual command in ver. 4 without the explanatory comment which this clause seems expressly designed to supply: so Theodorus (Cram. *Cat.*), Œcum., and appy. also Chrys., who prefixes τοῦτο. οὕτως οὐκ ἔνι κ.τ.λ.] '*Is it so that there is no wise man among you*;' the οὕτως marking simply the state of things ('quum hæc ita sint') which existed in the Corinthian Church; comp. Hermann, *Viger*, Append. x. p. 748 (London, 1824). Chrys. and others regard the οὕτως as intensifying the assumption, and marking the completeness of the lack which the Apostle was forced to believe existed among them, 'Is there so utterly a lack of wise men,' &c., *τοσαύτη σπάνις ἀνδρῶν συνετῶν παρ' ὑμῖν;*' Chrys. (comp. notes *on Gal.* iii. 1); but the objection seems decisive,—that thus an apodosis would seem to be wanting. It is not so much the degree of the lack, as the fact of it, on which the Apostle bases his question. ὃς δυνήσεται διακρῖναι] '*who shall be able* (whenever the case arises) to *decide*;' the reference being here to *arbitration*. Such a mode of deciding questions was not unknown to the Jews (see esp. Lightfoot, *Hor. Hebr. in loc.*), and if not formally adopted from them by Christians, was, at any rate, such a mode of deciding questions as ought at once to suggest itself to men who, in any true sense, were ἀδελφοί. The use of the singular ('between his brother' and the brother complained of by him), is apparently to mark the individual dealing with each case which was to characterize true Christian arbitration. It was not to be a matter of courts and precedents, but of personal and individual investigation.

6. ἀλλὰ ἀδελφὸς κ.τ.λ.] '*Nay,—brother goeth to law with brother*:' sharp antithesis to the thought contained in the foregoing question, ἀλλὰ having here its fundamental

7 ἀπίστων. ἤδη μὲν οὖν ὅλως ἥττημα ὑμῖν ἐστιν ὅτι

7. ὑμῖν] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on vastly preponderating authority; *Rec.* ἐν ὑμῖν. Idiom requires the prep. in translation.

meaning ('*aliud hoc esse*, de quo sumus dicturi,' Klotz, *Devar.* Vol. II. p. 2) sharply enunciated; see Klotz, p. 11, Hartung, *Partik.* Vol. I. p. 36, Bäumlein, *Partik.* p. 10 sq. The punctuation adopted by some recent editors according to which ἀλλὰ would be in its ordinary sequence to the negation in ver. 5, and the question postponed to the end of the present verse (so *Rev.*), is grammatically tenable, but less in harmony with the sharp, indignant tone which marks these verses: comp. ver. 8. To make this verse a second question (*Treg.*, al.) is open to the same objection; the question dilutes the force of the directly-enunciated fact and of the involved censure. καὶ τοῦτο] '*and this too*,'—the καί with its ascensive force ('et quidem;' see notes *on Phil.* iv. 12) throwing its emphasis on the retrospective τοῦτο, and (as in Rom. xiii. 11; comp. Eph. ii. 8, Phil. i. 28) adding a further and enhancing particular; compare the more common καὶ ταῦτα (Heb. xi. 12) of the classical writers, and see exx. in notes to Viger, *Idiot.* iv. 16, p. 176 (Lond. 1824), Hartung, *Partik.* Vol. I. p. 146. Not only was there direct litigation (instead of brotherly arbitration) but litigation in heathen courts: εἰ γὰρ καὶ καθ' ἑαυτὸ τὸ πρᾶγμα ἁμάρτημα τὸ πρὸς ἀδελφὸν κρίνεσθαι, τὸ καὶ ἐπὶ ἐξωτικῶν ποίαν ἔχει συγγνώμην; Chrys. *in loc.*

7. ἤδη μὲν οὖν κ.τ.λ.] '*Verily there is at once quite a falling short in you*,' scil. 'you are at once much the worse for it in regard of spiritual blessings' (see below); the ἤδη here, with its logical, but still definitely underlying temporal force (reference to a result prior to what might have been looked for; see Heller, cited by Kühner, *Gr.* § 499. 1, foot-note), sharply directing the thought to the state of things to which the Apostle had just referred ('brother going to law with brother, and that too before unbelievers,' ver. 6), and enhancing the continuative and retrospective μὲν οὖν,—on which see notes on ver 4. The meaning, especially of ἤδη, is fairly brought out by Chrys., μὴ τοίνυν λέγε, τίς ἠδίκησεν; ἐντεῦθεν γὰρ ἤδη σε κατακρίνω ἀπὸ τοῦ δικάζεσθαι. In regard of ἤδη and its difference from νῦν (on which see notes *on* 2 *Tim.* iv. 6), it may be remarked that while νῦν, as its very derivation suggests [νέϝον; Sanscr. *nu*], refers primarily and mainly to present time, ἤδη, etymologically considered (Donaldson, *Cratyl.* § 202; but see also Curtius, *Etym.* p. 561), seems to mark 'nearness to the *here*,' and thence derivatively, 'nearness to the *now*:' the further idea of 'priority to that *now*,' or, generally, 'priority to what might have been supposed,' emerges naturally, and seems to constitute the underlying meaning of this somewhat difficult particle. It here marks idiomatically logical proximity and immediateness (Vulg., 'jam'), and may be rendered as above, though with some loss of the exact shade of force which the particle seems here to convey: see Kühner, *Gr.* § 499. 2, and comp. Klotz, *Devar.* Vol. II. p. 600 sq., Hartung, *Partik.*

κρίματα ἔχετε μεθ' ἑαυτῶν. διὰ τί οὐχὶ μᾶλλον
ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε; ἀλλὰ 8
ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς.
ἢ οὐκ οἴδατε, ὅτι ἄδικοι Θεοῦ βασιλείαν οὐ κλη- 9

8. τοῦτο] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, with very greatly preponderating authority: *Rec.*, ταῦτα.

9. Θεοῦ βασιλείαν] So *Lachm.*, *Tisch.*, *Treg.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, βασιλείαν Θεοῦ.

Vol. I. p. 240 sq., and Bäumlein, *Partik.* p. 38 sqq., by whom, however, the essential force of the particle seems a little lost sight of. ἥττημα] '*falling short*,' 'detrimentum,' Copt., 'loss,' Rev. (Marg.); scil. of spiritual fulness, or, more probably, of the blessings of God's kingdom; comp. ver. 9. The usual rendering 'fault,' Auth., 'delictum,' Vulg. (compare Syr., Æth., Arm.), does not harmonize so well with the context nor with the general meaning of the word, in which the idea of 'defeat' (comp. the classical ἧττα, opp. to νίκη, Pluto, *Laches*, p. 196 A), without any ethical tinge, appears distinctly predominant: comp. Rom. xi. 12 and the comments of Origen (*Cat.*) on this passage, where ἡττᾶσθαι is contrasted with νικᾶν: see Grimm, *Lex.* s. v.

κρίματα μεθ' ἑαυτῶν] '*lawsuits with each other*;' literally 'your own selves' the pronoun being appy. expressly chosen to mark the injurious effects of the litigation to each member of the Church; it was in truth a home injury. On this use of the pronoun, see Kühner, *Gr.* § 455. 8. ἀδικεῖσθε—ἀποστερεῖσθε] '*take wrong—suffer yourselves to be defrauded*,' 'injuriam accipitis—fraudem patimini,' Vulg., comp. Syr.; the verbs being not in the passive (comp. Clarom., 'fraudamini'), but in the middle, as the whole tenor of the question implies that the action of the verb is to be directed not to other objects but to the very subjects of the verb themselves. On the essential meaning of the middle voice (viz. 'that the subject of the proposition is the object, or *local limitation*, of the action'), see the excellent remarks of Donaldson, *Gr.* § 432, and comp. Kühner, *Gr.* § 374. 1 sq.

8. ἀλλὰ ὑμεῖς] '*But you on the contrary*;' the pronoun being emphatic, and the clause expressing the sharp contrast between the actual state of things and what it ought to be. Meyer regards the sentence as a part of what precedes, and so included in the vinculum of the interrogation. This is in itself hard, and contrary to the analogy of verse 6. ἀδελφούς] *brethren*,'—and so, those who ought to be treated in a very different way; χαλεπὸν μὲν γὰρ καὶ τὸ τὸν ἀλλότριον ἀδικεῖν, πολλῷ δὲ πλέον τὸ τὸν οἰκεῖον, Theodorus.

9. ἢ οὐκ οἴδατε] '*Or know ye not*:' 'is it from wilfulness or a real ignorance of the consequences?' compare ver. 2. The verse thus passes into a warning and minatory tone; εἰς ἀπειλὴν κατακλείει τὴν παραίνεσιν ἰσχυρότερον ποιῶν τὸν λόγον, Chrys. Θεοῦ βασιλείαν] '*God's kingdom*;' scil. that kingdom

ρονομήσουσιν; Μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε
εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενο-
10 κοῖται οὔτε κλέπται οὔτε πλεονέκται, οὐ μέθυσοι,
οὐ λοίδοροι, οὐχ ἅρπαγες βασιλείαν Θεοῦ κληρονο-
11 μήσουσιν. Καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσα-

10. οὐ μέθυσοι] So *Tisch.*, *Rev.*, *Westc.*-and *Hort*, on preponderating authority (see below); *Rec.*, *Lachm.*, *Treg.*, οὔτε μέθυσοι. The best authorities are here divided. The preponderance, however, is in favour of the text, internal evidence being in its favour, and the Vv. (though claimed for οὔτε) really giving no real evidence either way. The omission of οὐ (*Rec.*) before κληρονομήσουσιν is supported by nearly all the older authorities, and adopted by *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort.*

which, begun and established here, has its fullest development and consummation in the future; hence ἐλθέτω ἡ βασιλεία σου, Matth. vi. 10. On the meaning of this inclusive expression, comprehending as it does both the present and the future, see the collection of exx. and the comments in Cremer, *Wörterb.* p. 134 sq., and the notes *on Gal.* v. 21: comp. also above, notes on ch. iv. 20 (1 Cor.). In the form βασιλεία τῶν οὐρανῶν, the term either suggests a contrast to earth and earthly hopes and expectations ('præcidebatur spes regni terreni et invitabantur omnes ad cœlestia,' Beng. *in Matth.* iv. 17), or points more prospectively to the heavenly home of the future. The true βασιλεία can only be fully realized 'when the fragmentary has given place to the perfect.' Martensen, *Chr. Ethics*, § 45, p. 149 (Transl.).

Μὴ πλανᾶσθε] '*Be not deceived*:' passive, as always in this formula, and in ref. to the preceding words; comp. notes *on Gal.* v. 21. There were only too many in Corinth who were ready to suggest more hopeful views; see Chrys. *in loc.* In the enumeration of the vices and sins that occupy the remainder of the verse the Apostle unfolds all that is really included in a term (ἄδικοι), to which many might have assigned a far less comprehensive meaning. Of the terms that follow in this and the succeeding verse, three relate to the worst sins of the flesh, with which εἰδωλολατρεία (including, as it naturally would, revels in heathen temples) and effeminate luxury [in μαλακοί, 'molles,' Vulg., paraphrastically rendered 'corruptores,' Syr., there is not necessarily the darker meaning given to the word by Kypke and others; though it may possibly be involved in it: comp. Arm.] are here not unnaturally associated; three relate to sins in reference to *meum* and *tuum*, including in their sequence sins (μέθη, λοιδορία) often, to some extent, mixed up with them. There does not, however, seem to be any very studied order in the enumeration; see Gal. v. 19, and notes *in loc.* Whether this was designedly to show how all are fundamentally one in principle (Hofm.), may perhaps be considered doubtful.

11. καὶ ταῦτα] '*and such*,' scil. 'of such a class or sort;' not, however, necessarily with any expression of contempt (Mey.), but as con-

σθε, ἀλλὰ ἡγιάσθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνό-

veniently grouping the varied items of the preceding enumeration; see Kühner, *Gr.* § 366, obs. In this formula the context *may* imply a kind of contemptuous reference (see Bernhardy, *Synt.* VI. 7. p. 281); but such a reference here would seem alien to the serious gravity of the passage: comp. Winer, *Gr.* § 23. 5. obs. The Apostle, it will be observed, is careful to notice that *some* only (not necessarily πολλοί, Œcum.) fell under this charge, and, further, that with them it belonged wholly to the *past* (ἦτε). ἀπελούσασθε] '*ye washed away* (*your sins*);' middle, with reference to their seeking baptism, and submitting themselves to it; see Acts xxii. 16, and comp. 1 Cor. x. 2. The passive translation (Vulg., Auth.) may be retained as a rough approximation to the meaning, but not as implying that there is any real passive meaning implied in the tense; see Winer, *Gr.* § 38. 4. *b.* ἡγιάσθητε—ἐδικαιώθητε] '*ye were sanctified—ye were justified:*' by baptism the Corinthian converts were incorporated in the Church of Christ: they received the gift of the Holy Ghost (Acts ii. 38), were renewed by it (Tit. iii. 5), and so were made ἅγιοι; 'sanctificatio ad regenerationem pertinet,' Calv. And this was not all. They were also accounted righteous before God, and accepted into a state of favour with Him,—justification being closely connected with Holy Baptism (Tit. iii. 7), and being due to the grace of God as dispensed (to the faithful and repentant) in that sacrament; see Barrow, *Serm.* v. Vol. IV. p. 386 (Oxf. 1830), Waterland, *Justification*, Vol. VI. p. 10 (Oxf. 1843), and comp. Jackson, *Creed*, IV. 6, Vol. III. p. 297, where it is rightly said that 'all persons baptized may be accounted justified, in the same sense they are dead to sin.' Barrow properly calls attention to the aorist (here and Rom. v. 1) as specifying a definite time, viz. 'at their entrance into Christianity,' but he is not exact in regarding, either here or Eph. v. 25, 26, sanctification as 'importing the same thing with justification.' The true dependence, viz. 'that the first part of sanctification, the beginning of a new life,' must precede justification, is stated with clearness and precision by Hammond, *Practical Catechism*, c. 4, p. 79 (A.-C. Libr.); compare Messner, *Lehre der Apostel*, p. 259. The life of Christians begins with a hallowing movement proceeding from the Spirit (see Harless, *Chr. Ethics*, § 25, p. 226, Clark), and continues as true life only in so far as He vouchsafes to abide in the heart and to develop that movement. In this Epistle, however, the 'ordo salutis' is not set forth with any studied precision (comp. Calv. *in loc.*), its main purpose being corrective rather than soteriological: see Philippi, *Glaubenslehre*, Part V. 1, p. 272 sq. The thrice repeated ἀλλὰ ('aliud jam hoc esse, quod sumus dicturi,' Klotz, *Devar.* Vol. II. p. 2) enhances and gives rhetorical force to each statement in the contrast; see Wilke, *Neutest. Rhetorik*, § 124, p. 398. ἐν τῷ ὀνόματι κ.τ.λ.] '*in the name of the Lord Jesus Christ and in the Spirit of our God;*' clearly to be joined with the three preceding members, the whole clause specifying the holy spheres of divine agency (comp. Mark xvi. 17, Luke x. 17, Acts iii.

ματι τοῦ Κυρίου Ἰησοῦ Χριστοῦ καὶ ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν.

12 *Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα* The body is not for fornication, nor are our members to be made those of a harlot. The body is a temple of the Spirit.

11. Ἰησοῦ Χριστοῦ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on greatly preponderating authority; *Rec.* omits Χριστοῦ.

16, 10, iv. 7, 10, and see notes on 1 *Thess.* iv. 18) with which the washing, sanctifying, and justifying stood in causal connexion. There is here no such studied precision of language as to justify our assigning ἐν τῷ ὀνόματι κ.τ.λ. to one of the preceding verbs and ἐν τῷ Πνεύματι κ.τ.λ. to another. The spiritual state in which, by God's grace, the Corinthians now were, is emphatically recited; then, in a concluding clause, the divine spheres of operation, in which and by which it was brought about.

12—20. *Resumption of the subject of fornication: the false arguments used to excuse it, and the true deadly nature of the sin.*

12. Πάντα μοι ἔξεστιν] '*All things are lawful for me*,' or, if it be considered desirable to maintain the παρονομασία in the second clause of the verse,—'*all things are in my power;*' scil. all things that are morally, and on true Christian grounds, to be accounted as ἀδιάφορα; see Sanderson (in his excellent sermon on ch. x. 23) *Serm.* xi. (ad Aulam), p. 508 (Lond. 1686). The principle maintained by the Apostle (see ch. x. 23), and set forth generally in his teaching, had been apparently perverted in its application by members of the Corinthian Church. It has been doubted whether the sentiment is thus to be referred to the Apostle, or whether it may not be considered a sentiment known by the Apostle to have been used and based on the principle that if it be not wrong to gratify one appetite why should it be wrong to gratify another? Such a view is possible, but there is certainly no one of the usual indications that we have here the sentiment of opponents, nor can we, on such an hypothesis, readily explain the ἀλλ' οὐ πάντα συμφέρει. If we have the Apostle's words, brought up by him here, because known to have been misused, the limitation is at once intelligible and natural. The Apostle had been misunderstood in reference to a statement he had made (ch. v. 9); here was another and a far graver case, because one of deliberate perversion. The personal pronoun μοι has here obviously an inclusive reference to Christians generally. It expresses with point and force a statement of general application; comp. ver. 15, viii. 13, x. 23, 29, 30, xiv. 11, and see Sanderson, *loc. cit.* p. 517 (Lond. 1686). ἀλλ' οὐ πάντα συμφέρει] '*but not all are profitable;*' scil. morally profitable and advantageous (οὐ λυσιτελεῖ, Theod.), with general reference to all in any way concerned. In ch. x. 23 the τὸ συμφέρον is more precisely stated under the form of οἰκοδομή. οὐκ ἐγὼ κ.τ.λ.] '*but I will* NOT *be brought under the power of anything;*' of any practice or anything in which I use my ἐξουσία: 'τινός, *ulla re.* Neutrum, ut πάντα,' Beng. There is no strong emphasis on the

συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξ-
ουσιασθήσομαι ὑπό τινος. τὰ βρώματα τῇ κοιλίᾳ, 13
καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτην
καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορνείᾳ,
ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι· ὁ δὲ 14
Θεὸς καὶ τὸν Κύριον ἤγειρεν καὶ ἡμᾶς ἐξεγερεῖ διὰ

14. ἡμᾶς] *Elz.* ὑμᾶς, but only with the support of a few mss.

ἐγώ (' *non ego!* alius audeat per me,' Beng.): the ἐγὼ simply answers to the preceding μοι. The really emphatic word is οὐκ; comp. Acts vii. 48, and see Winer, *Gr.* § 61. 5. What the Apostle says is, that the ἐξουσία of the Christian must never so be used that the matter or practice to which it extends prove in the sequel to be of over-mastering influence; the free, must not become the fettered, will; comp. Martensen, *Chr. Ethics*, § 31 sq. On the nature of our Christian liberty, see Sanderson, *Serm.* v. (ad Populum), p. 241 (Lond. 1686).

13. τὰ βρώματα κ.τ.λ.] '*meats are for the belly;*' appertain to, are intended for: the κοιλία is designed to be their ὑποδοχή. The word κοιλία has here its ordinary and primary meaning, not γαστριμαργία (Chrys.): see Suicer, *Thesaur.* s. v. Vol. II. p. 119. These things, the κοιλία and the βρώματα, have relation by way of purpose to each other; no such relation exists between the σῶμα and πορνεία; compare Origen (Cram. *Cat.*) *in loc.* ὁ δὲ Θεὸς κ.τ.λ.] '*but* (in contrast and continuation; not 'eleganter pro *enim*,' Beng.) *God will bring to nought both it and them;*' viz. by death and organic change. The first point in the example before us is, that the two things specified stood in a natural and designed relation to each other; the second, that the things are transitory and perishable, and that, by the will and action of their Creator. In the alleged parallel case it was widely different; the σῶμα was not designed for πορνεία, nor was it created καταργεῖσθαι, but μετασχηματίζεσθαι (see Phil. iii. 20). The deduction from this present clause would obviously be, that these perishable things, as having no relation to the moral and enduring personality, might properly be regarded as ἀδιάφορα: 'quæ destruentur, per se liberum habeant usum,' Beng. τὸ δὲ σῶμα κ.τ.λ.] '*but the body is not for fornication;*' contrasted relation of the things now mentioned with what had preceded; δὲ having its usual antithetical force, and marking the contrast between the σῶμα and the κοιλία, between the whole, with all its mysterious future, and the earthly and perishable part. The body is for the Lord; for, as the Apostle says below (ver. 15), our bodies are members of Christ. καὶ ὁ Κύριος τῷ σώματι] '*and the Lord for the body;*' scil. to use it as an instrument for His service. He who both sanctifies by His Spirit, and finally glorifies, the body (Phil. iii. 20), vouchsafes to stand to it in such a relation as to be in a certain sense *for* it, even as it is *for* Him: 'quanta dignatio,' Beng.

14. ὁ δὲ Θεὸς κ.τ.λ.] '*but God both raised up the Lord, and will*

15 τῆς δυνάμεως αὐτοῦ. οὐκ οἴδατε ὅτι τὰ σώματα
ὑμῶν μέλη Χριστοῦ ἐστιν; ἆρας οὖν τὰ μέλη τοῦ
16 Χριστοῦ ποιήσω πόρνης μέλη; μὴ γένοιτο. ἢ οὐκ

raise up us (also) by His power;' the καὶ—καὶ placing the raising up of the Lord and the raising up of us His redeemed, in closest relation and interdependence. This clause stands in parallelism to ὁ δὲ Θεὸς κ.τ.λ. in verse 13, and marks by contrast the totally different circumstances of the mere physical part that was designed to perish, and the mysterious whole that was to be raised up and to be changed (ch. xv. 52). There does not seem any very certain distinction between the ἤγειρεν and the ἐξεγερεῖ ('de primitiis . . . . de massâ dormientium,' Beng.), the tendency to composition without any clear addition of meaning being one of the characteristics of later Greek. The compound occurs only here and Rom. ix. 17; the simple form (in ref. to the resurrection) very frequently, and equally with reference to our Lord and to the dead generally. διὰ τῆς δυνάμεως αὐτοῦ] This clause may refer to both verbs, but is more naturally connected only with ἐξεγερεῖ. It was to the latter clause rather than to the former that (in Corinth especially) words indirectly confirming the declaration ('Quis ergo dubitet? Deus est omnipotens,' Beng.) were instinctively added: ἡ δύναμις τοῦ Θεοῦ μεγάλα κατορθοῦσα καὶ τοῦτο ποιήσει, Theoph.

15. Οὐκ οἴδατε κ.τ.λ.] '*Know ye not that your bodies are members of Christ;*' very portions of Him who is the Head, and with whom the whole body of the faithful, and so each true member of that body, is closely and organically united: see Eph. iv. 16. The present verse repeats in another form, and substantiates, the ground-thought, τὸ σῶμα τῷ Κυρίῳ (ver. 13): the heathen and half-heathen view was, τὸ σῶμα κοινὸν πρὸς τὰ ζῶα (Epict. *Dissert.* 1. 3. 1); the Christian view, τὸ σῶμα μέλος τοῦ Χριστοῦ; compare Harless, *Chr. Ethics*, § 44, p. 360 sq. (Transl.). ἆρας οὖν κ.τ.λ.] '*Having taken away then the members of Christ;*' circumstantial participial clause (see Kühner, *Gr.* § 309. *e*), marking by the use of the verb ἆρας the deliberate and wilful nature of the act, τὸ ἀποσπᾶσαι τὰ μέλη τοῦ Χριστοῦ (Theoph.), and the making them μέλη πόρνης: 'summa in hoc participio inest ἐνάργεια, indignitatem rei quasi depingens,' Beng. It may be doubted whether ποιήσω is the deliberative subj. (Winer, *Gr.* § 41. 4. *b*), or the future of ethical possibility (Winer, § 40. 6) The latter is perhaps slightly more probable, the distinction, in such ambiguous cases, appearing to turn upon the greater or less tinge of futurity that seems to be involved in the clause. Here the ἆρας seems to be regarded as prior to the ποιήσω, and so to point rather to the future: consider Eurip. *Ion*, 771 (quoted by Winer) εἴπωμεν, ἢ σιγῶμεν; ἢ τί δράσομεν; where the change of mood is perhaps to be explained on the above principle. μὴ γένοιτο] '*Far be it!*' On the use of this interjec. formula as rebutting the inference drawn, or the statement made, by an adversary, see notes *on Gal.* ii. 18.

16. ἢ οὐκ οἴδατε] '*Or know ye not;*' second proof of the main

οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἓν σῶμά ἐστιν; Ἔσονται γάρ, φησίν, οἱ δύο εἰς σάρκα μίαν. ὁ δὲ 17

position—that fornication cannot be regarded, like the use of *βρώματα*, as something merely *ἀδιάφορον*,—the *ἤ* not referring either to the *μὴ γένοιτο* (Meyer), or to the strong expression *πόρνης μέλη* (De Wette), but simply serving to introduce a second and even stronger form of argument. The Christian who thus sinned, not only took the *μέλη Χριστοῦ* and made them *μέλη* of the *πόρνη*, but became a single *σῶμα* with her.

ὁ κολλώμενος τῇ πόρνῃ] '*he that cleaveth to the harlot*' (with whom for the time he is sinning). The strong word *κολλᾶσθαι* (comp. Suicer, *Thesaur.* Vol. II. p. 134) is studiously chosen as occurring in its compound form in the passage alluded to (Gen. ii. 24; comp. Ecclus. xix. 2, *ὁ κολλώμενος πόρναις*), and as also adding significance to the frightful statement which follows. They who were two independent *σώματα* became by their sin *ἓν σῶμα*: *οὐκέτι γὰρ ἀφίησιν ἡ συνουσία τοὺς δύο εἶναι δύο, ἀλλ' ἓν ἀμφοτέρους ἐργάζεται*, Chrys.

ἔσονται γὰρ κ.τ.λ.] '*for the two shall be, saith He, one flesh:*' proof from Gen. ii. 24 of the strong expression in the preceding clause. The words primarily relate to what is blest and pure, but, in reference to the natural fact, are equally applicable to the case which the Apostle is alluding to: comp. Theod. *in loc.* In the original Hebrew the *οἱ δύο* is not expressed, but the words occur in all the citations of the passage in the N. T., viz. Matth. xix. 5, Mark x. 8, Eph. v. 31, and in the LXX. The insertion in the Greek probably arose, not from any polemical reason (in favour of monogamy, Meyer) but simply to give an antithetical force to the declaration. **φησίν**] It may be doubted what nominative is to be supplied to this practically impersonal verb, whether *ἡ γραφή* (comp. John vii. 38, Rom. iv. 3, ix. 17, al.), or *ὁ Θεός* (comp. Matth. xix. 5, 2 Cor. vi. 2, where this nominative is distinctly suggested by the context): the latter is perhaps the more natural; comp. Winer, *Gr.* § 58. 9, and notes *on Eph.* iv. 8. Though Adam uttered the words, it was from God that they came: 'Deus utique per hominem dixit, quod homo prophetando prædixit,' August. *de Nupt.* II. 4. **εἰς σάρκα μίαν**] '*one flesh;*' not '*joined into*,—a more forcible expression than *in*' (Wordsw.),—but simply the Hebraistic rendering (LXX) of the לְבָשָׂר אֶחָד of the original; comp. Guillemard, *Hebraisms in N. T.* p. 3 (Cambr. 1879). In Attic Greek the meaning would be 'serve as one flesh' (comp. Plato, *Alcib.* I. p. 126, *εὐβουλία, εἰς τί ἐστιν;*),—a meaning here obviously untenable: comp. Rost u. Palm, *Wörterb.* s. v. *εἰς*, Vol. I. p. 790.

17. **ὁ δὲ κολλώμενος τῷ Κυρ.**] '*But he that cleaveth to the Lord;*' strong antithesis to the *ὁ κολλ. τῇ πόρνῃ* of the preceding verse. The expression is chosen, in part to sustain the antithesis, and in part to express close and intimate union; comp. 2 Kings xviii. 6, *ἐκολλήθη τῷ Κυρίῳ*, Sir. ii. 3, *κολλήθητι αὐτῳ* [*Κυρίῳ Θεῷ*], *καὶ μὴ ἀποστῇς*, al. The construction of the verb in the LXX is singularly varied: it is used with the genitive (Job xli. 7), dative, and the preposi-

18 κολλώμενος τῷ Κυρίῳ ἓν πνεῦμά ἐστιν. Φεύγετε
τὴν πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄν-
θρωπος ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων
19 εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. ἢ οὐκ οἴδατε ὅτι τὸ

tions εἰς (Psalm xliii. 26), ἐν (2 Kings v. 27), μετά (Ruth ii. 8), περί (Jer. xiii. 11), πρός (Deut. x. 20), and with ὀπίσω (Psalm lxii. 9). In the N. T. it is only found with a dative, and once (Rev. xviii. 5) with ἄχρι.

ἓν πνεῦμά ἐστι] *is one spirit* with Christ: in the purest earthly union it was but ἓν σῶμα; with Christ is ἓν πνεῦμα. The spirit of the believer so becomes one with the Spirit of the Lord, that the Lord lives in him, and he in the Lord; comp. Gal. ii. 20, and on the blessed nature of this *unio mystica*, Hooker, *Serm.* III. 1, Vol. III. p. 764 sq. (ed. Keble), Rothe, *Dogmatik*, Part III. § 71: comp. also Weiss, *Bibl. Theol.* § 84. *b*, Vol. I. p. 458 (Transl.). Truly is it said by Bp. Martensen, 'The deepest quietive, the deepest peace and serenity, and at the same time the deepest joy, is to be found only in fellowship with Christ,' *Chr. Ethics*, § 110, p. 336 (Clark).

18. Φεύγετε τὴν πορνείαν] '*Flee fornication;*' *i.e.* 'don't argue or parley with this deadly sin;' sum and substance of the Apostle's foregoing exhortations,—expressed in this single inclusive command, and illustrated by the verses which follow. The absence of connecting particles gives a fuller force to the clause. πᾶν ἁμάρτημα κ.τ.λ.] '*Every sin which a man may have committed is outside of the body;*' 'extra corpus est,' Vulg. These somewhat difficult words have received many interpretations. The common view is that the Apostle is here speaking in a general form, and that the exact words (πᾶν κ.τ.λ.) are not to be pressed ('tales sententiæ morales non morose urgendæ sunt,' Beng.), there being some sins, *e.g.* intemperance, which can hardly be said to be completely ἐκτὸς τοῦ σώματος. The true force of the words and of what the Apostle has already said is, however, thus seriously weakened: there *is* no other sin which is ἐντὸς τοῦ σώματος in the frightful form in which πορνεία is. By it the whole σῶμα, inwardly as well as outwardly, is made over to another, and is utterly separated from Christ. Such sins as intemperance or self-murder involve acts injuriously affecting the body, yet done, as it were, from without; but the sin of the ὁ πορνεύων (observe the tense as contrasted with ὃ ἐὰν ποιήσῃ) is, so to say, within the body, and using it as a direct agent and implement: see Hofmann *in loc.* εἰς τὸ ἴδιον σῶμα ἁμαρτάνει] '*sinneth against his own body*,'—not merely by dishonouring or polluting it (Theodorus, Sever.), but by taking it from Christ, making it one body with a harlot, and, especially, by converting it into a direct instrument of sin. It is in the dreadful fact of the σὰρξ μία, and all the consequences that flow from it, that the Apostle's distinction between πορνεία and other sins affecting the body is to be fully understood and realized: comp. Neander *in loc.* Fornication is a sin against the personality, in a form, and to an extent, far beyond that of any other sin of sensuality: see Harless, *Chr. Ethics*, § 41. 3, p. 368 (Transl.).

σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου Πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ; καὶ οὐκ ἐστὲ ἑαυτῶν, ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν Θεὸν ἐν 20

19. ἢ οὐκ οἴδατε] '*Or know ye not*:' elucidatory and confirmatory of the serious statement of the last clause; 'Or, if ye doubt that πορνεία verily is a *sin* against a man's own body, know ye not what that body really is?' Though ἴδιον in one sense, it is strongly otherwise in its true sense; 'suaviter limitatur τὸ *proprium* v. 18. Ita nostrum est corpus ut sit templum Dei,' Beng.

τὸ σῶμα ὑμῶν κ.τ.λ.] '*your body* (*i.e.* 'the body of each one of you') *is the temple of the Holy Ghost which is in you*,' comp. Rom. viii. 11. On this distributive use of the singular, exx. of which are found in good Attic prose, especially with plural adjectives, see Kühner, *Gr.* § 347. 4, Winer, *Gr.* § 27. 1. The use with a simple associated genitive, as here (Matth. xvii. 6, Luke ii. 31, 2 Cor. viii. 24, comp. Eph. vi. 14), is rare in earlier Greek, except in poetry: comp. Bernhardy, *Synt.* II. 3, p. 60. A few authorities read τὰ σώματα; but both external evidence and internal (from probability of a correction) show it to be wholly inadmissible. On the anarthrous, but here no less definite, ναός (not '*a* temple,' Rev., Wordsw., but '*the* temple'), see notes on ch. iii. 16, and comp. Origen (Cramer, *Cat.*), who, in commenting on the verse, passes almost naturally into the definite form. οὗ ἔχετε ἀπὸ Θεοῦ] '*which ye have from God*;' enhancement of the preceding words by a mention of the giver of the blessed gift—Almighty God: καὶ τῷ μεγέθει τῆς δωρεᾶς, καὶ τῇ ἀξίᾳ τοῦ δεδωκότος καταπτοεῖ, Œcum. It is hardly necessary to remark that the οὗ is due to the ordinary rule of attraction; see Winer, *Gr.* § 24. 1. This usage seems to bind the relative clause more closely to what has immediately preceded; comp. Tit. iii. 6, where the οὗ almost certainly refers to the nearer, and not the remoter, substantive. καὶ οὐκ ἐστὲ ἑαυτῶν] '*and ye are not your own*:' second reason why πορνεία was to be accounted an ἁμαρτία against the ἴδιον σῶμα, viz. because the true person, body, soul, and spirit, belonged, not to themselves, but to God. On this genitive with the auxiliary verb, and its various uses, see Donalds. *Gr.* § 452, *cc.*, Kühner, *Gr.* § 418, and the excellent remarks of Rumpel, *Casuslehre*, p. 281 sq. (Halle, 1845).

20. ἠγοράσθητε γὰρ τιμῆς] '*For ye were bought for a price*;' viz. the precious blood of Christ, as more expressly stated in Eph. i. 7, 1 Pet. i. 18, 19, Rev. v. 9; comp. Acts xx. 28, 1 John i. 7. The blood of our blessed Lord is the λύτρον: He came, as He Himself says, δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν; see also Mark x. 45, 1 Tim. ii. 6, and the clear statements of Usteri, *Lehrb.* II. 1. 1, p. 107. In regard to the four parts or degrees of redemption (payment of ransom, admission into the Church, exemption from the tyranny of sin, and everlasting salvation), see Jackson, *Creed*, Book IX. Vol. VIII. p. 219 (Oxf. 1844), and on the ransoming, as distinguished from the atoning, work of Christ, Kreibig, *Versöhnungslehre* (Introd.) p. 1 sqq. (Berlin, 1878): see also two sermons

τῷ σώματι ὑμῶν.

VII. Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀν- It is good to be as I am; but, if otherwise, let husband and wife each observe conjugal duty to the other.

20. σάματι ὑμῶν] The added words, καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστι τοῦ Θεοῦ (*Rec.*), have greatly preponderant authority against them, and are omitted by *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort.*

1. ἐγράψατε] *Rec.*, *Lachm.* [*Treg.*] add μοι with authority of considerable weight. The authority, however, for the omission seems critically preponderant. So *Tisch.*, *Rev.*, *Westc.* and *Hort.*

on this passage by Farindon, *Serm.* Vol. II. p. 495 sqq. The gen. τιμῆς (not 'magno pretio,' Vulg., but simply 'pretio,' Clarom., Syr. Copt., al.) is the so-called genitive of *price* (Kühner, *Gr.* § 418. 6),—a gen. perhaps allied to the gen. of *amount* (see Krüger, *Sprachl.* § 47. 17), or to the genitive of *relation* (Donalds. *Gr.* § 453, *dd*), but, more probably, falling under the general idea of causality, as cases occur (*e.g.* Lysias, 27. 6) in which the instrumental dative takes the place of this genitive. It must, however, be remembered that all these definitions of the genitive are only conventional. The true and primary idea of this difficult case would seem to be 'limitation of the general by the special;' and this, it is obvious, may appear under varied aspects: see especially, Rumpel, *Casuslehre*, p. 17, and p. 242 sq. On the use and meaning of ἀγοράζω in the N. T., see Cremer, *Wörterb.* s. v. p. 58. δοξάσατε δὴ κ.τ.λ.] '*glorify then God in your body*;' not 'by your body,' the preposition marking, as usual, the *sphere* in which, or the *substratum* on which, the action takes place: see Gal. i. 20, and notes *in loc.* The particle δή (only used seven or eight times in the N. T.) has here its usual meaning. It gives force to, and emphasizes, the imperative; 'illico rem, de qua præcipimus, transigi jubemus.' Klotz, *Devar.* Vol. II. p. 395, Kuhner, *Gr.* § 500. 1, Krüger, *Sprachl.* § 69. 17. 2. The primary meaning of the particle appears to be temporal, the derivation appy. being from the same root-form as the Lat. 'jam' (Curtius, *Etym.* p. 560; most certainly not from Sanscr. *div*, as Hartung, and even Bäumlein, p. 98): this temporal meaning soon merges into the more usual ethical meaning of emphatic retrospect and emphasis generally: see the excellent section of Kühner on this somewhat protean particle, *Gr.* § 500. 1 sqq.

III. ANSWERS TO QUESTIONS RELATIVE TO MARRIED AND SINGLE LIFE (ch. vii.).

1–7. *Rules for the married.*

1. Περὶ δὲ ὧν κ.τ.λ.] 'Now *concerning the things which ye wrote to me:*' transition, by means of the δὲ μεταβατικόν (see notes *on Gal.* i. 11), to another of the subjects which had been brought before the Apostle by the Corinthian Church; so ver. 25, viii. 1, xii. 1. On this subject, and the party or parties in the Corinthian Church by whom it was brought before the Apostle, much difference of opinion exists. The most reasonable view appears to be this;—that as there was confessedly in Corinth a party that claimed to be 'of Paul,' and another 'of Cephas' (1 Cor. i. 12), and as one of these Apostles was

θρώπῳ γυναικὸς μὴ ἅπτεσθαι· διὰ δὲ τὰς πορνείας 2 *ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἑκάστη τὸν*

married, and the other was not, so the adherents of, at least, these two parties might, very conceivably, have differed on the subject, not merely of the expediency, but of the actual rightfulness, of marriage (see ver. 28, 36); and that thus the question might naturally form a not unimportant portion of the Corinthian letter. It is also not improbable, owing to the ascetic tendencies which early showed themselves in the Church (1 Tim. iv. 3 exhibits this tendency in its distinctly *heretical* aspects: see notes *in loc.*), and which perhaps were additionally called out at Corinth by a reaction from the prevailing licentiousness of the city, that doubts on the subject of marriage were entertained by some at least of the adherents of all the parties (except perhaps that of Cephas) into which the local Church was unhappily divided. However this may be, the questions addressed to the Apostle on the subject were clearly regarded by him as of great importance, and are answered by him with the greatest circumspection and care. On the subject itself see Rothe, *Theol. Ethik*, § 1080, Vol. v. p. 11 sq. Harless, *Chr. Eth.*, § 52. 1, p. 426 sq. (Transl.), and esp. Martensen, *Chr. Ethics*, § 4-7, Part III. § 6, p. 11 sq. (Transl.)

καλὸν ἀνθρώπῳ κ.τ.λ.] '*it is good for a man not to touch a woman*:' as a general principle it is καλὸν for a man,—not merely profitable or advantageous (Hofm.), but *good* for him,—simply and morally good (see notes *on* 1 *Thess.* v. 21), not to touch (sexually,—Gen. xx. 4, 6, comp. Ruth. ii. 9, Prov. vi. 29; so ψαύεσθαι, Philo, *de Leg.* p. 781, and Lat. 'tangere': comp. Valcken. *Schol.*, and Kypke *in loc.*) a woman; as, however, the verses that follow show, it is a principle that is necessarily to be modified and limited by circumstances. While this principle is morally good on the one hand, so, on the other hand, is it right and true to say with the author of the Epistle to the Hebrews, τίμιος ὁ γάμος ἐν πᾶσιν, ch. xiii. 4. Marriage, indeed, is so highly favoured of God as to signify the mystical union of Christ and His Church: it is to the subject of marriage, then, that the Apostle at once passes.

2. διὰ δὲ τὰς πορνείας] '*But because of the fornications*,' *i.e.* the commissions of πορνεία prevalent at Corinth; the plural denoting the concrete form of the sin specified by the abstract substantive; see esp. the copious list of exx. in Kühner, *Gr.* § 348. 3. c, and comp. Winer, *Gr.* § 27. 3, and notes *on Gal.* v. 20. This passage has been urged as an instance of the use of διὰ to denote purpose *directly*. It may be doubted whether this is the case. In expressions like διὰ τί, final cause does seem occasionally to be distinctly marked (Aristot. *Phys.* II. 3. 3, ib. 7. 1, al.); in the present case, however, the purpose is really only *per consequens*,—'on account of,' and so inferentially 'to prevent;' see Winer, *Gr.* § 49. b, but also consider the exx. in Kühner, *Gr.* § 434. II. 3. ἕκαστος τὴν ἑαυτοῦ κ.τ.λ.] '*Let each man have his own wife*;' not, permissively, 'he may have' (see ver. 15, and comp. Kühner, *Gr.* § 397. 2), but, as the preceding clause serves distinctly to show, with the full and proper im-

3 ἴδιον ἄνδρα ἐχέτω. τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν
4 ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. ἡ γυνὴ
τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλὰ ὁ ἀνήρ·
ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξ-

3. ὀφειλήν] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.* ὀφειλομένην εὔνοιαν,—an old (Syrr.), though very obvious, gloss.

peratival force, 'let him have,' *i.e.* 'it is morally desirable and right that he should have;' διὰ δὲ τὰς πορνείας εἰπὼν εἰς ἐγκράτειαν συνωθεῖ, Theoph. The distinction between the imperative of direct command and the imperative of permission can only be settled by means of the context; see Winer, *Gr.* § 41. 1. In this chapter the reader will do well fully to realize the standpoint from which the Apostle speaks, and the circumstances under which he gives his directions. He was addressing the Christian inhabitants of a city notorious for its sensuality and licentiousness; he was also speaking as one who deeply felt the ἐνεστῶσαν ἀνάγκην (ver. 26) of the times, and the reality of the need for all who were in earnest, to be, as far as possible, ἀμέριμνοι (ver. 32), and so the more free to serve the Lord ἀπερισπάστως; he was, lastly, answering grave questions under the conviction that the time was shortened (ver. 29). and the fashion of this world fast passing away. Under the influence of all these deep feelings he gives his counsel; and the summary of this counsel clearly is,—μὴ ζητεῖ γυναῖκα. ἐὰν δὲ καὶ γαμήσῃς οὐχ ἥμαρτες (ver. 28); 'semel, nec suâ sponte, sed interrogatus, cœlibatum suadet, idque lenissime,' Beng.; see Martensen, *Chr. Ethics*, Part III. § 6, p. 14. Meyer rightly calls attention to the clear and emphatic manner in which the verse condemns polygamy and concubinage; comp. Hofm. *in loc.*

3. τὴν ὀφειλήν] '*her due*,' sc. 'debitum conjugale,' Valck. The word ὀφειλὴ occurs in two other passages in the N. T., Matth. xviii. 32, and Rom. xiii. 7, but is not found elsewhere either in classical or Hellenistic Greek: see Grimm, *Lex.* s. v., Lobeck, *Phryn.* p. 90, and for a similar use of χάρις, Valck. *Schol.* Vol. II. p. 204: comp. also Wolf *in loc.* What is said in reference to the man is, in the latter portion of the verse, said in reference to the woman; εἶπεν ὀφειλὴν ὀφείλεσθαι ἀπὸ τοῦ ἀνδρός, καὶ τῷ ἀνδρὶ ἀπὸ τῆς γυναικός, Orig. ap. Cram. *Cat.*

4. ἡ γυνὴ κ.τ.λ.] '*The wife has no power over her own body*,' scil. in the matter under consideration; and conversely. Each must render the ὀφειλὴ when the other asks for it The repetition of the words in reference to the husband is intended distinctly to mark the principle,—'jus utrinque est æquale,' Beng.: τὸ δὲ ὁμοίως δὶς κείμενον, διδωσι νοεῖν ὅτι μὴ νομιζετω ὁ ἀνὴρ ἐν τοῖς κατὰ τὸν γάμον πράγμασιν ὑπερέχειν τῆς γυναικός· ὁμοιότης ἐστὶ καὶ ἰσότης τοῖς γεγαμηκόσι πρὸς ἀλλήλους, Origen, ap. Cram. *Cat.* Theodoret (*in loc.*) notices that in this verse the woman is first spoken of in reference to the subject-matter of the verse, ἐπειδὴ αὗται μάλιστα πρὸ

ουσιάζει, ἀλλὰ ἡ γυνή. μὴ ἀποστερεῖτε ἀλλήλους, 5
εἰ μήτι ἂν ἐκ συμφώνου πρὸς καιρόν, ἵνα σχολά-
σητε τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα

5. σχολάσητε—ἦτε] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, σχολάζητε τῇ νηστείᾳ καὶ προσευχῇ, καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχησθε.

τῶν ἀνδρῶν εἰώθασιν ἀσπάζεσθαι τὴν ἐγκράτειαν.

5. μὴ ἀποστερεῖτε ἀλλήλους] '*Do not defraud one another;*' scil. in regard of these conjugal rights. The word is chosen (observe also the tense; pres. not aor.) with reference to what has been already said, and fitly shows that, however plausible might be the arguments of a false asceticism (comp. De W.), it did amount to a plain withholding of that which was a due; 'congruit hoc verbum cum verbo *debendi*, ver 3.' Beng.: see Hofm. *in loc.*

εἰ μήτι ἂν κ.τ.λ.] '*unless it should perhaps be by consent;*' the ἂν here standing without any verb, and probably to be considered as combined with the preceding restrictive εἰ μήτι; see Buttm. *Gr. N. T.* p. 219, and comp. Hartung, *Partik.* Vol. II. p. 330. The εἰ μήτι, in fact, make up a sort of compound word, into which the preceding εἰ becomes so far merged that the ἂν is attached as adding further condition to what was already conditioned: so, in earlier Greek, εἰ is sometimes added to a preceding εἰ μή (*nisi si*); see exx. in Kühner, *Gr.* § 577. 8, Klotz, *Devar.* Vol. II. 525. The verb to be supplied would not be in the optative, as in earlier Greek (Kühner, *Gr.* § 577. 1), but either the indicative, as in 2 Cor. xiii. 5, οἴ, more probably, the subjunctive, as in Luke ix. 13, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν. ἵνα σχολάσητε] '*in order that ye may be free for;*' purpose of the exception, with its two associated conditions, ἐκ συμφώνου (compare Winer, *Gr.* § 57. *d.*) and πρὸς καιρόν. It might properly be adopted when special circumstances might suggest more special devotions: 'interdum accidit, ut omnibus aliis omissis jejunandum sit et orandum, ut cum ingruat aliqua calamitas, si appareat judicium iræ Dei, vel quum aliquo difficili negotio impedimur, vel quum aliquid agendum est magni momenti, quale est institutio pastorum,' Calvin. Such a principle was recognized by the Jews (Exod. xix. 15, 1 Sam. xxi. 4), and even, the heathens (see Wetst. *in loc.*): see the numerous reff. on this subject in Fabricius, *Biblioth. Antiq.* xx. 8, p. 584. The whole is summed up in the single sentence,—'abstinentia prævia servit precibus,' Beng. καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε] '*and may again come together;*' dependent on the preceding ἵνα, though the expression of purpose has really died out, and latently passed into that of a kind of permissive direction: comp. the somewhat similar 2 Cor. viii. 7, where, however, the clause stands more isolated, and is probably dependent on some verb of command; see notes *on Eph.* v. 33. The expression ἐπὶ τὸ αὐτὸ (ch. xi. 20, xiv. 23, Luke xvii. 35, Acts i. 15, ii. 1, iii. 1) expresses the idea of *locality*

μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.
6 τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν.
7 θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν·

7. θέλω δε] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderating authority. The reading θέλω γὰρ (*Rec.*) is fairly supported,

(ἐπὶ τὸν αὐτὸν τόπον, Hesych.), and so, in this particular passage, of the again living together as man and wife. Some exx. will be found in Loesner, *Obs.* p. 165.

ἵνα μὴ πειράζῃ κ.τ.λ.] '*in order that Satan may not tempt you because of your incontinence;*' purpose of the implied counsel contained in the καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, and with special reference to the personal Tempter; 'non facile est tentatio sine Satana præsumenda,' Beng. On the form ἀκρασία ('incontinentia,' Vulg., Copt., 'concupiscentia corporis,' Syr., 'ungahôbáins,' Goth.; comp. Theod.-Mops., [λέγει] τὸν κρατεῖν οὐ δυνάμενον εἰς πορνείαν καταφέρεσθαι), the earlier form being ἀκράτεια, see Lobeck *Phryn.* p. 524, It occurs Matth. xxiii. 25, and occasionally in Polybius, *e. g. Hist.* i. 66. 6, iv. 6. 10, xxxii. 11. 5. The word is not derived from κρᾶσις, κεράννυμι (Wordsw.) but from ἀκράτης, and has its first syllable short: ἀκρᾰσία (opp. to εὐκρασία) is a different word; see Rost u. Palm, *Lex.* s. v. Vol. i. p. 82.

6. τοῦτο] *This*, scil. all that refers to the natural conjugal relations, ver. 3 sq., all which being specified preceptively in form calls forth from the Apostle the statement that, though in form κατ' ἐπιταγήν, it is to be understood as really κατὰ συγγνώμην. The sentiment thus is, 'Live together as man and wife, except under special circumstances;' and amounts to a qualified repetition of verse 2. At first sight it might seem plausible to refer the τοῦτο simply to that verse (De W.), and to regard the rest as practically parenthetical. The objection, however, that the thought seems to rest not so much on the fact of marriage as on the conjugal relations involved in it, seems sufficient to justify the reference, not to ver. 2, but to the verses which follow it. To refer the τοῦτο simply to ver. 5 (Meyer) is open to the obvious objection that the μὴ ἀποστερεῖτε ἀλλήλους is only the τὴν ὀφειλὴν ἀποδιδότω expressed in another form (see Hofm. *in loc.*); and to refer it merely to a part of that verse καὶ πάλιν κ.τ.λ. (Orig., al.) is still less tenable, as that verse obviously forms one connected whole.

κατὰ συγγνώμην] '*by way of concession*,' 'secundum indulgentiam,' Vulg., 'tanquam infirmis,' Syr. This word only occurs in the N. T. in this passage. It is, however, common both in classical and in later Greek (LXX, Prol. Ecclus, and ch. iii. 13, 2 Macc. xiv. 20 *Alex.*, and frequently in Polybius), and in all cases has the meaning either of 'venia,' or (as here) of 'indulgentia;' Suid. συγγνώμη· συγχώρησις. That it is here used for γνώμη ('ut significaverit Paulus non esse hoc suum præceptum, sed amici consilium,' Valck. *in loc.*), is contrary to the lexical meaning of the word.

7. θέλω δέ] '*Yet I would:*' expression, with clear antithesis to the foregoing verse, of the Apostle's per-

ἀλλὰ ἕκαστος ἴδιον ἔχει χάρισμα ἐκ Θεοῦ, ὁ μὲν

but is apparently an early instance of a correction, the true connexion not having been clearly seen. The other changes, ἔχει χάρισμα for χάρισμα ἔχει, and ὁ—ὁ for ὃς—ὅς, are adopted by *Lachm.* and the other edd. on very greatly preponderating authority.

sonal feeling in the matter; 'What I have said is κατὰ συγγνώμην, but my own personal desire in the matter is that all should be as I am.' The sentiment of the first verse is thus in effect reiterated. In regard of the verb θέλω, it may be remarked that there is nearly always some degree of will-energy expressed by it, whereas in βούλομαι it is rather the direction taken by the will that comes into prominence; consider Rom. vii. 15, where θέλω and μισῶ are in a kind of antithesis, and contrast Acts xviii. 15. The two words are in juxtaposition and in a sort of illustrative contrast in Eurip. *Iph. in Aul.* 340, τῷ δοκεῖν μὲν οὐχὶ χρῄζων, τῷ δὲ βούλεσθαι θέλων; see the careful comments of Cremer, *Wörterb.* s. v. βούλομαι, p. 142, and notes *on* 1 *Tim.* v. 14. Probably of the many distinctions that have been drawn that of Ellendt will be found to cover the widest area, viz. that θέλειν marks the desire generally, the instinctive will, βούλεσθαι the desire as founded on some sort of inward deliberation (*Lex. Soph.* Vol. I. p. 316); comp. Matth. i. 19, Eph. i. 11 and notes *in loc.*

πάντας ἀνθρώπους κ.τ.λ.] '*that all men should be;*' explanatory adjunct to the predication (Donalds. *Gr.* § 584), specifying the substance and purport of the θέλω. On this expansion of what has been, not inappropriately, termed the *paratactic* accus. (*i.e.* the accus. dependent on, rather than governed by, the intransitive verb), see the suggestive remarks of Rumpel, *Casuslehre*, p. 186, and comp. Kühner, *Gr.* § 473. 2. On the word itself it may be said that the state of Corinth and the licence connected with the traditional worship of Aphrodite (Strabo, *Geogr.* VIII. 6. 20) might well have called it forth from one who had spent eighteen months in the city, and seen with his own eyes the prevailing sensuality and corruption. On the Apostle's sentiments and teaching on this subject, see Rothe, *Theol. Ethik*, § 1080, Vol. V. p. 12 sq. (ed. 2). ὡς καὶ ἐμαυτόν] '*even as myself;*' scil. ἐν ἐγκρατείᾳ, Chrys., 'cœlibem,' Beng.; the accusative being continued by a kind of intelligible attraction; contrast Acts xxvi. 29. On this so-called 'comparative' use of καί (comp. notes *on Phil.* iv. 12), whereby, in clauses where comparison is expressed or implied, the contrasted member of the comparison is brought into prominence and emphasis, see notes *on Eph.* v. 23. In such cases the particle both coordinates and emphasizes. ἴδιον ἔχει χάρισμα] '*has his own gift of grace;*' his special gift (in regard of the subject-matter generally,—continence and its degrees) as vouchsafed to him by the Holy Ghost, and flowing forth from God as its source; see notes *on* 2 *Tim.* i. 6, and on the two uses of this word in the N. T., the general and the special, Cremer, *Wörterb.* s. v. p. 581. See

οὕτως, ὁ δὲ οὕτως.

8 Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς It is good for the unmarried to remain so. In the case of the married, separation is to be avoided. It is best for each one to remain in the state in which he was called.

also the good article of Suicer, *Thesaur.* s. v. Vol. II. p. 1500 sq.

ὁ μὲν οὕτως κ.τ.λ.] '*one in this manner and another in that;*' not with special reference to τὸ παρθενεύειν on the one hand, and τὸ γαμεῖν on the other (Theophyl.), but simply and generally, the context suggesting and supplying the application. The use of οὕτως in each member rather than of οὕτως in the one and ἐκείνως in the other (Isocr. *Panath.* p. 269 B, τότε μὲν ἐκείνως νῦν δὲ οὕτως) belongs to later Greek: see 2 Sam. xi. 25, and comp. Judges xviii. 4, 2 Sam. xvii. 15, al.

8—24. *Rules for the unmarried; and for the married, especially in reference to separation. Christianity in its relation to outward circumstances.* 8. λέγω δὲ τοῖς ἀγάμοις] '*I say also to the unmarried;*' continuation, in the form of a more distinct direction (λέγω), of the sentiment of the preceding verse (θέλω δὲ πάντας κ.τ.λ.), and application of it to the cases of the ἄγαμοι and the χῆραι. There is thus no specially marked transition ('Now I say') from the married to the unmarried, but, as the order of the words indicates, a reiteration, by means of the adjunctive δέ, of the leading sentiment of the chapter (ver. 1) with reference to those who are now coming before the Apostle's thoughts. It has been thought, from the mention of the χῆραι, that ἄγαμοι are to be limited to widowers (see Maier *in loc.*): the obviously inclusive τοῖς γεγαμηκόσιν (ver. 10) points, however, to a similarly inclusive reference, — unmarried, whether male or female, previously married or not. The καὶ is thus in its *adjunctive*, rather than its simply copulative, sense, and adds the special to the general: see notes *on Phil.* iv. 12. Widows are naturally specified as probably, even at that time, occupying a distinctive position in the Christian community; comp. 1 Tim. v. 3 sq. ἐὰν μείνωσιν ὡς κἀγώ] '*if they should abide even as I;*' scil. ἄγαμοι. The καλὸν is again reiterated; see ver. 1. On the καὶ of comparison (κἀγώ), see the preceding verse. The aor. subjunct. has here its tinge of the future exact, of which tense (with ἐὰν) it is the usual representative,— 'if in the sequel they shall remain' ('si permanserint,' Clarom.): see Kühner, *Gr.* § 389. 6, 7. It should, however, be remembered that ἐὰν with the aor. subj. is the more general and usual form, the present being reserved for cases where the duration of a state is more particularly to be marked; compare Krüger, *Sprachl.* § 53. 6. 4, Bernhardy, *Synt.* x. 9, p. 382. In regard of the question whether the Apostle had ever been married or not, it seems enough to say that a mistaken interpretation of Phil. iv. 3 (Clem.-Alex.) cannot be accepted as outweighing the tradition of the Church as expressed in Tertull. *de Monog.* cap. 8, al.

9. εἰ δὲ οὐκ ἐγκρατεύονται] '*But if they have not continency,*'

χήραις, καλὸν αὐτοῖς ἐὰν μείνωσιν ὡς κἀγώ. εἰ δὲ 9
οὐκ ἐγκρατεύονται, γαμησάτωσαν· κρεῖττον γάρ
ἐστιν γαμῆσαι ἢ πυροῦσθαι. τοῖς δὲ γεγαμηκόσιν 10

8. αὐτοῖς] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, αὐτοῖς ἐστίν.

9. γαμῆσαι] The reading is very doubtful. The present γαμεῖν is adopted by *Tisch.*, *Westc.* and *Hort* (with margin): the aorist γαμῆσαι, by *Rec.*,

'have not power over themselves' (middle); the οὐ not here so coalescing with the verb as only to express a single idea (see Winer, *Gr.* § 55. 2, Kühner, *Gr.* § 513. 4, Herm. *Viger*, No. 309), but preserving its independent force (comp. John x. 37, where οὐ ποιῶ is more than merely 'neglect'), though confessedly expending it on the verb with which it is associated. Where a fact has sharply to be brought out, and sharply to be negatived, there εἰ οὐ seems to be not only permissible, but logically correct. In regard of the connexion of the verse, it may be observed that, as in verse 8 the opening words of the chapter were, in point of fact, reiterated, so here what is said in ver. 2 is practically also repeated. Marriage, in one of its aspects, is the remedy for incontinency: one of the reasons for which it was ordained, as the opening exhortation in our Marriage Service solemnly declares, 'for a remedy against sin, and to avoid fornication;' see, however, Harless, *Chr. Ethics*, § 52, p. 433 (Transl.). The form ἐγκρατεύεσθαι, though only found in the LXX and in the N. T., is recognized by the grammarians as a correct form: see Thom. Mag. p. 30 (ed. Bernard), ἀκρατεύεσθαι μηδαμῶς εἴπῃς, ἀλλὰ οὐκ ἐγκρατεύεσθαι. The condemned word, however, is found in Menander and Aristotle.

κρεῖττον] '*better*;' not necessarily as the lesser of two evils (see Raphel *in loc.*), but as absolutely better, because involving no sin (comp. ver. 28). It is still, however, clear that, so far as the Apostle's judgment is given, he considers the μένειν ὡς κἀγὼ the best course of all.

γαμῆσαι] '*to marry*,' 'to enter into the married state,'—aor., in contrast with the present which follows. Two forms of the aorist of this verb occur in the N. T., the earlier ἔγημα (Matth. xxii. 25, Luke xiv. 20) and the later ἐγάμησα (Matth. v. 32, Mark vi. 17, al.): both occur below in ver. 28. The latter form is said to have appeared first in the age of Menander; see Lobeck, *Phryn.* p. 742. πυροῦσθαι] '*to burn*' (present; to continue in that state), 'uri,' Vulg., 'intundnam,' Goth., *i.e.*, as more fully expressed in Syr., 'uri *concupiscentia*' [*b'regto*]: ἐνέφηνεν ὅση τῆς ἐπιθυμίας ἡ τυραννίς, Chrys. The word occurs occasionally in the N. T., sometimes in its literal (Eph. vi. 16, 2 Pet. iii. 12, Rev. i. 15, iii. 18), sometimes in its metaphorical, meaning, as here (in ref. to lust) and 2 Cor. xi. 29 (in ref. to grief: 'ardere doloribus'): see also 2 Macc. iv. 38, x. 35, xiv. 45, where it is connected with τοῖς θυμοῖς. The various uses of the word in the LXX and in the eccl. writers will be found in a good article in Suicer, *Thesaur.* s. v. Vol. II. p. 894 sq.

10. τοῖς δὲ γεγαμηκόσιν παραγγέλλω] '*But to those that have*

παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ Κύριος, γυναῖκα ἀπὸ
11 ἀνδρὸς μὴ χωρισθῆναι (ἐὰν δὲ καὶ χωρισθῇ, μενέτω

Lachm., Treg., Rev., with perhaps a slight preponderance of external authority. The internal evidence seems to point the same way, the change to the present being perhaps due to a conformity to the pres. *παραγγέλλω*.

married I give command;' not 'to the married,' generally (Arm., Auth.), but 'to those who have married' (Copt., which rightly expresses the tense), scil. since they became Christians, and so (in contrast to those who were content to wait for the γαμησάτωσαν) have acted on their own account: comp. Hofm. *in loc.* The Apostle speaks here to those who were on both sides Christians, and conveys to them the authoritative *command* (παραγγέλλω: see 2 Thess. iii. 4, 6, 10, 12, 1 Tim. i. 3, iv. 11, v. 7, vi. 13, 17, al.) which follows,—γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι. In ver. 12, 13, he speaks to those who were Christian only on one side, but to them also he gives substantially the same direction, speaking, however, as an inspired Apostle (see below) rather than directly from the Lord. Why the Apostle here speaks primarily of the case of the woman does not seem perfectly clear. It may have been from the obvious fact that the case of a woman separating herself would at once seem incompatible with all deeper Christian life; or that the known licence of Hellenic married life, in regard of separation, on the part of the woman as well as of the man (see Hermann, *Privatalterthümer*, § 30. 14 sq.) was prevailing even in Christian Corinth; or, less probably, that ascetic practices might have crept into the Church, against which the Apostle desired (especially in such a context as the present) to direct words of implied warning and prohibition.

οὐκ ἐγὼ ἀλλὰ ὁ Κύριος] '*not I but the Lord:*' corrective clause, 'I command—yet not I, but &c.,' the command having been, in effect, given in the express declarations of our Lord Himself in reference to the subject of divorce (Matth. v. 31, 32, xix. 3 sq., Mark x. 2 sq., Luke xvi. 18); ἐπειδὴ νόμον ῥητῶς ὑπὸ τοῦ Χριστοῦ τεθέντα ἀναγινώσκειν μέλλει περὶ τοῦ χωρὶς πορνείας μὴ ἀφιέναι γυναῖκα διὰ τοῦτό φησιν, 'οὐκ ἐγώ,' Chrys. The same great expositor rightly remarks that the οὐκ ἐγὼ implies no more than this: the ἐγὼ does not point to St Paul in his merely uninspired character, but throughout the chapter (so in ver. 12) to the Apostle *in his inspired character*, and as having the Spirit of the Lord (ver. 40): comp. Weiss, *Bibl. Theol.* § 89. *b*, Vol. II. p. 13 sq. (Transl.).

ἀπὸ ἀνδρὸς μὴ χωρισθῆναι] '*do not separate herself from her husband*' ('a viro non discedere,' Vulg., 'separate from,' Goth., Copt.), the passive voice having here, in effect, a reflexive force. On the really close connexion between the passive and middle voices, of which passages like the present supply an illustration, see Kühner, *Gr.* § 378, 4. Whether it be best to adopt a purely passive translation or, as here, a practically reflexive translation, can only be determined by the context. On the explicit nature of this command, and the question of

ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω), καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι. Τοῖς δὲ λοιποῖς λέγω 12

12. λέγω ἐγώ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very clearly preponderating authority: *Rec.*, ἐγὼ λέγω.

divorce generally, see Rothe, *Theol. Ethik*, § 1081, Vol. v. p. 30 sq. (ed. 2), Martensen, *Chr. Ethics*, Part III. § 21, p. 41 sqq. (Transl.).

11. ἐὰν δὲ καὶ χωρισθῇ] '*but if she do separate herself;*' the καὶ having here its '*etiam*' force (see Klotz, *Devar.* Vol. II. p. 635), and bringing into emphasis the χωρισθῇ, '*etiam separata fuerit* ['discesserit,' Vulg.], contra præceptum,' Beng. On this and other uses of *καί*, see notes *on Phil.* iv. 12; and on the ἐὰν with the subjunctive as generally marking objective possibility, *i.e.* where experience will prove the truth or otherwise of the supposition, see Hermann, *Viger*, No. 312; but see notes *on Gal.* i. 9. We must regard this and the following clause as purely parenthetical, the infinitival construction being again continued as if no break had occurred. καταλλαγήτω] '*be reconciled*,' 'reconciliari,' Vulg., Syr. The passive translation is here more natural than the middle, 'novum ingenium induere,' Fritzsche *in Rom.* v. 10: the reconciliation would probably be due, at least to some extent, to the intervention of others; see Rom. v. 10, κατηλλάγημεν τῷ Θεῷ, 2 Cor. v. 20, καταλλάγητε τῷ Θεῷ, and comp. Matth. v. 24, διαλλάγηθι τῷ ἀδελφῷ σου. The distinction drawn by Tittmann (*Synon.* p. 102 sq.) between καταλλάττειν ('facere ut *alter* inimicum animum deponat') and διαλλάττειν ('efficere, ut quæ fuit inimicitia *mutua*, ea esse desinat') is ingenious but doubtful; see the careful note of Fritzsche, *Rom. l. c.* Vol. I. p. 276. The διὰ probably denotes the 'transitum ex aliâ in aliam conditionem;' see Winer, *Verb. Compos. in N. T.* v. p. 7. καὶ ἄνδρα κ.τ.λ.] '*and that the husband do not part from his wife.*' Attention is called by expositors to the omission of the all-important exception, παρεκτὸς λόγου πορνείας (Matth. v. 32, xix. 9). There is, however, no ground whatever for supposing that such an omission was designed. The Apostle is not considering the question of divorce proper, but of separations of a totally different kind: even in Mark x. 10 and Luke xvi. 18 the exception is not specified. Bengel draws a distinction between the uses here of χωρίζεσθαι ('*separatur* pars ignobilior, mulier') and ἀφιέναι ('*dimittit* nobilior, vir'), and maintains it even in ver. 13, on the ground of the believing wife being really the superior. This is perhaps a little overstrained. The latter verb is certainly more usual in ref. to the husband, but is also appropriately used in ref. to the wife in ver. 13, as, in fact, taking upon herself the responsibility of the separation; see Hofm. *in loc.*

12. Τοῖς δὲ λοιποῖς] '*But to the rest say I, not the Lord*,' scil. to those not included in the above directions to the ἀγάμοις and the γεγαμηκόσιν. Both these classes were Christians: the Apostle is now about to speak to a mixed class, viz. a class in which either husband or wife remained a heathen. In regard of such cases our Lord had given no command. The Apostle then, as having the Spirit of God

ἐγώ, οὐχ ὁ Κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει
ἄπιστον, καὶ αὐτὴ συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ
13 ἀφιέτω αὐτήν· καὶ γυνὴ ἥτις ἔχει ἄνδρα ἄπιστον,
καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω
14 τὸν ἄνδρα. ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ

13. καὶ οὗτος—ἀφιέτω τὸν ἄνδρα] So *Lachm., Tisch., Treg., Rev., Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, καὶ αὐτὸς—ἀφιέτω αὐτόν.

(ver. 40), gives his directions. On ἐγώ, as contrasted with ὁ Κύριος, see notes on ver. 10. ἔχει] '*has*;' the word being studiously chosen, here and ver. 13, to mark this as a marriage contracted prior to the conversion to Christianity: περὶ τῶν πρὸ τοῦ κηρύγματος συναφθέντων ἐνταῦθα φησίν, Theodoret. συνευδοκεῖ] '*consents*,' scil. 'agrees with the husband on the subject,' the σὺν referring to the mutual nature of the agreement; comp. 2 Macc. xi. 35, ὑπὲρ ὧν Λυσίας ὁ συγγενὴς τοῦ βασιλέως συνεχώρησεν ὑμῖν, καὶ ἡμεῖς συνευδοκοῦμεν. The verb occurs (with a dat.) Luke xi. 48, Acts viii. 1, Rom. i. 32, and, without an associated noun, Acts xxii. 20 (according to the best text).

13. καὶ οὗτος κ.τ.λ.] '*and he consents to dwell with her:*' transition from the relative into the demonstrative. It is of course true that, as Winer says (*Gr.* § 22. 4), St Paul might here have written ὃς συνευδοκεῖ; the change into the demonstrative form is, however, far more true to the genius of the language, and to the avoidance of the repetition of the relative in the dependent clause; see Bernhardy, *Synt.* vi. 16, p. 304, Kühner, *Gr.* § 561. 1. μὴ ἀφιέτω τὸν ἄνδρα] '*let her not part from her husband;*' τὸν ἄνδρα,—though a heathen, he was her husband. On the use of ἀφιέναι in the case of the wife, see notes on ver. 11: it is in fact a *vox media* by means of which the Apostle preserves a strict and literal identity between the rules for the two sexes. Ἀπολύειν (the regular word in the N. T.; in classical Greek ἀποπέμπειν or ἐκβάλλειν: see Bremi, *Demosth.* p. 92) could not have been used in reference to the wife, nor ἀπολείπειν (the usual word in the case of the wife; see Thomas Mag. s. v. ἀπολείπειν, p. 97, ed. Bernard) in reference to the husband. The general sentiment is clear and emphatic, that the conversion to Christianity does not justify the separation of husband and wife, where the non-Christian, whether husband or wife, was willing to dwell with the other.

14. ἡγίασται γὰρ κ.τ.λ.] '*For the unbelieving husband has been sanctified in the wife;*' confirmatory of the directions given in the two foregoing verses: οὐ γίνεται ἀκάθαρτος [ὁ ἀνήρ], ἀλλὰ νικᾷ ἡ καθαρότης τῆς γυναικὸς τὴν ἀκαθαρσίαν τοῦ ἀνδρός, καὶ νικᾷ ἡ καθαρότης τοῦ πιστοῦ ἀνδρὸς πάλιν τὸ ἀκάθαρτον τῆς ἀπίστου γυναικός, Chrys. The ἁγιότης thus referred to has of course no personal reference: the husband was not in himself sanctified, but by being closely united to one who was a member of the Church and of the company of the ἅγιοι, was regarded as in a *quasi*-Christian light; the conjugal bond through the believing

γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν,

14. τῷ ἀδελφῷ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on greatly preponderating uncial authority: *Rec.*, τῷ ἀνδρί, with nearly all the Vv. The Memph., however, is in favour of the text.

wife had the character of Christian matrimony. So rightly Calv., 'nihil prodest hæc sanctificatio conjugi infideli: tantum eo valet, ne ejus copula fidelis inquinetur, et profanetur ipsum matrimonium:' in a word, matrimony was still 'holy matrimony.' ἐν τῇ γυναικί] '*in the wife:*' she was the substratum or basis of the sanctifying; see Winer, *Gr.* 48. 2. *a*, and comp. notes *on Gal.* i. 24. So ἐν τῷ ἀδελφῷ in the next clause. The true force of the preposition thus remains; the action being regarded as taking place, not 'by means of,' but, so to speak, in the causal sphere of the person or thing with which this preposition is connected: see the good collection of exx. in Kühner, *Gr.* § 431. 1. 3. Such distinctions may seem finely drawn, but they are real, and in some cases (*e.g.* ἐν Χριστῷ, ἐν Κυρίῳ, al.) of distinct exegetical importance: see notes *on Gal.* ii. 17, and *on Eph.* ii. 6, iv. 1. ἐπεὶ ἄρα κ.τ.λ.] '*since it would then follow that your children are unclean*,' 'alioquin filii vestri immundi essent,' Vulg.: proof of what was stated, by showing what would clearly follow if the non-Christian parent had not been regarded as thus ἡγιασμένος. On the use of ἐπεί, see notes on ch. v. 10, and on the use and meaning of ἄρα ('significatio levioris cujusdam ratiocinationis, quæ indicat *rebus ita comparatis* aliquid ita aut esse aut fieri,' Klotz, *Devar.* Vol. II. p. 167), Donalds. *Gr.* § 548. 4, and notes *on Gal.* v. 11. What is obviously assumed is that the children of Christians generally are ἅγια,—not in a personal sense, but as standing in the closest relation to those who, by profession, are ἅγιοι. Even if born only of one Christian parent the child was still the child of a Christian, and as such, owing to the closeness of the union between parent and child, had, so to speak, a ἁγιότης shed upon it from its closeness of union with what was Christian: comp. Hooker, *Eccl. Pol.* v. 60. 6. The ὑμῶν has thus a perfectly general reference, viz. to the Christian hearers or readers of the Epistle, and includes all cases in which a child could claim a Christian parent or parents. The different grounds on which such children could be accounted ἅγια are well stated by Edwards *in loc.* No inference can possibly be drawn from the passage as to infant baptism. Though children are spoken of as ἅγια in the sense, and from the circumstances, already specified, yet that which they are φύσει (comp. Eph. ii. 3) remains wholly unaffected and unchanged: the need for Christian baptism remains entirely the same; see Müller, *Doctrine of Sin*, Vol. II. p. 305 (Transl.), and Hofmann, *Schriftbeweis*, Part I. p. 454, and the clear note in his *Commentary (in loc.)*. νῦν δέ]] '*but as it is*,' the νῦν having its logical rather than its temporal meaning; see notes on ch. v. 11.

15 νῦν δὲ ἁγιά ἐστιν. εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις, ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός.

15. ἡμᾶς] So *Rec.*, *Lachm.*, *Treg.*, and *Rev.* (with marg.), on slightly preponderating authority: *Tisch.*, *Westc.* and *Hort* (with marg.), ὑμᾶς. It also seems more probable that ὑμᾶς was a correction for ἡμᾶς, than conversely.

15. χωριζέσθω] '*let him depart;*' permissive imperative; there need be no hindrance on the part of the Christian wife; comp. ch. xiv. 38, and see Winer, *Gr.* § 43. 1, Kühner, *Gr.* § 397. 2. Having given direction in the case of the ἄπιστος desiring to remain with his Christian wife (ver. 13), the Apostle now deals with the case of his leaving her. In such a case, he says, the Christian wife, and, in the converse case, the Christian husband, are neither of them bound, in regard of the deserting husband or wife, as they would each have been, if the one so deserting had been a Christian; οὐκ ἔχει ἀνάγκην ὁ πιστὸς ἢ ἡ πιστὴ ἐν τοῖς ἀπίστοις τοιαύτην, οἵα αὐτῷ ἐπίκειται ἐπὶ τῶν πιστῶν, Photius.

οὐ δεδούλωται ἐν τοῖς τοιούτοις] '*is not under bondage in such circumstances;*' appy. a studiously strong word (contrast the lighter δέδεται ver. 39) to enhance indirectly the inferential sanction of the Apostle to the regarding of the marriage as dissolved. The interpretation of these words has been the subject of much controversy. That they imply that wilful desertion on the part of the unbelieving husband or wife is to be regarded as having set the believing wife or husband free, cannot reasonably be doubted; comp. Hofmann *in loc.* Whether one so set free is to be considered as at liberty to marry again (a Christian, see ver. 39) is more open to question. Nothing certainly is expressly said (Neand.), but the tenor of the words (οὐ δεδούλωται κ.τ.λ.) seems in favour of the liberty; see Rothe, *Theol. Ethik*, § 1081, Vol. v. p. 30 (ed. 2), Martensen, *Chr. Ethics*, Part. III. § 19, p. 38 (Transl.). Such too is the ruling of the canon law: see the authorities cited by Wordsworth *in loc.* The only real difficulty is whether such an interpretation can be considered consistent with our Lord's declaration, Matth. v. 32, xix. 9. The ordinary view seems reasonable; viz. that our Lord's words must be understood as referring, by the very nature of the case and of the context, to those, and such as those, to whom the words were addressed, and that, in regard of such cases as those now under consideration, nothing further could be deduced from our Lord's command than this—that the *believing* husband or wife was not at liberty to depart. If deserted by the unbelieving, then fresh considerations arose.

ἐν εἰρήνῃ] '*in peace;*' not 'in pacem,' Clarom., but, with the usual and proper force of the preposition, 'in a sphere of, and with the accompaniments of, peace:' peace was the *moral element* in which the κλῆσις took place; see Winer, *Gr.* § 50. 5, and notes *on Eph.* iv. 4; comp. 1 Thess. iv. 7. The clause is

τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις ; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις ; Εἰ μὴ ἑκάστῳ ὡς 16 17

thus to be connected, not directly with the *χωριζέσθω* (Chrys., De W.), —for the departing might have been perfectly peaceable,—but with that which precedes: it presents under a slightly different aspect (*δὲ*) the same general sentiment; Christianity involves no elements of bondage; it is in peace that we have received our Christian calling from God. The Christian wife, then, need feel no peace-disturbing scruples about the matter, *εἰ ὁ ἄπιστος χωρίζεται, χωριζέσθω*: see Hofm. *in loc.*, who has well worked out the thought-connexion of this somewhat difficult verse.

16. *τί γὰρ οἶδας* κ.τ.λ.] '*For what knowest thou, O wife, as to whether thou wilt save thy husband:*' confirmation of the reasonableness of the foregoing direction, *εἰ δὲ ὁ ἄπιστος* κ.τ.λ.; 'let the *ἄπιστος* depart, and feel no anxious scruples thereon, for what knowest thou about the matter, whether, if thou strive to keep him, thou wilt convert him?' There are here two widely different views of the connexion of thought of this verse with the foregoing: (*a*) that of the earlier expositors (Chrys., al.), according to which the present clause is to be referred to the *μὴ ἀφιέτω* of ver. 12 and 13, and ver. 15 regarded as parenthetical; (*b*) the connexion indicated above, and adopted by the majority of modern interpreters. If (*a*) be adopted, then *εἰ* will in effect be 'whether—not;' and the verse will contain an argument against separation founded on the possibility of the *πιστὸν μέρος* converting the *ἄπιστον*. To this there is no grammatical objection, as the particle *εἰ*, which in itself only involves the enquiry 'de aliquâ re, utrum sit an non sit' (Klotz, *Devar.* Vol. II. p. 508), may be rightly rendered with an associated negative, if the same is plainly implied by the *context*; see Kühner, *Gr.* § 587. 21, Krüger, *Sprachl.* § 65. 1. 8. No other example, however, has been cited from the N. T. The real objection to (*a*) is founded on the sequence of the sentences, which appears regular and unbroken, confirmatory reasons here following each statement in a natural and logical order, and apparently precluding the assumption of any parenthesis. The main thought is *οὐ δεδούλωται*, and this is confirmed by the present verse and limited by that which follows. We maintain therefore with some confidence (*b*), and connect the *γὰρ* with the principal statement in the foregoing verse. In the question *τί οἶδας*, Meyer (citing Ellendt, *Lex. Soph.* Vol. II. p. 823) regards the *τί* as adverbial, and not as an object-accusative. This seems very doubtful in a context such as the present, where the transitive verb seems naturally to need its supplemental accus.: contrast the exx. cited by Ellendt *in loc.* That the sentence becomes in point of fact equivalent to '*How* knowest thou, &c,' may be conceded, but the ordinary regimen remains.

17. *Εἰ μὴ ἑκάστῳ* κ.τ.λ.] '*Save only as the Lord distributed to each:*' limitation of the principal foregoing thought, viz. that there was no *ζύγον δουλείας* in the case of the unbelieving husband (or wife) deliberately departing. The Apostle, by way of salutary caution, adds

ἐμέρισεν ὁ Κύριος, ἕκαστον ὡς κέκληκεν ὁ Θεός,
οὕτως περιπατείτω. καὶ οὕτως ἐν ταῖς ἐκκλησίαις
18 πάσαις διατάσσομαι. Περιτετμημένος τις

17. ἐμέρισεν] So *Rec.*, *Lachm.*, on apparently preponderating external authority: *Tisch.*, *Treg.* (with marg.), *Rev.*, *Westc.* and *Hort* (with marg.), μεμέρικεν. Internal arguments are also in favour of the text; a conformation of the aorist to the following perfect is more likely (the significance of the tense in each case not being perceived) than a change from the less usual form μεμέρικεν to the more familiar ἐμέρισεν. The order Κύριος—Θεὸς (*Rec.*, Θεός—Κύριος) is adopted by *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority.

that though, under the special circumstances, there was no actual δουλεία, yet that maintenance of the position which has been assigned to each one by the Lord is ever to be regarded as the normal Christian principle. Various other interpretations have been given of this somewhat difficult clause, but they will all be found either to infringe on the true exceptive force of εἰ μή (see notes *on Gal.* i. 7), or to obscure the prominence of the οὐ δεδούλωται, which (as has been already observed) is the main thought of the foregoing verse. In both this and the following clause the emphasis falls on the ἕκαστος (hence the slight inversion of order, ἑκάστῳ ὡς rather than ὡς ἑκάστῳ; comp. ch. iii. 5, Rom. xii. 3); each individual had his own outward μέρος (circumstances of earthly life) assigned to him by the Lord [not the *First*, but the *Second* Person of the blessed Trinity; see notes *on* 1 *Thess.* iii. 12], and each has his own special κλῆσις from God. κέκληκεν] '*has called:*' with reference to the enduring nature of the initial act of grace, the perfect always indicating 'actionem plane præteritam, quæ aut nunc ipsum seu modo finita est, aut per effectus suos durat,' Poppo, *Progr. de emend. Matth. Gramm.* p. 6. In the first clause the ἐμέρισεν simply refers to the past, and is silent as to the present; see notes *on Gal.* v. 24. On the regular reference of the κλῆσις to God *the Father*, see notes *on Gal.* i. 6.

οὕτως περιπατείτω] '*so let him walk;*' not merely, 'so let him remain' [existat], Æth., but 'let such be his course,' 'ita ambulet,' Vulg., 'sva gaggái, Goth.,—the verb περιπατεῖν in passages of this kind always referring to a man's course of life in its continuous, practical, and outward manifestations: see Suicer, *Thesaur.* s. v. Vol. II. p. 679, and notes *on Phil.* iii. 18, and *on* 1 *Thess.* iv. 12. καὶ οὕτως κ.τ.λ.] '*And so do I ordain in all the Churches:*' not only δεικνὺς τὸ τοῦ παραγγέλματος ἀναγκαῖον (Theodorus), but with a tone alike of apostolic authority and of conciliatory exhortation; 'doctrina universalis: in quâ etiam Corinthii possunt acquiescere,' Beng.; comp., Œcum. *in loc.*

18. Περιτετμημένος τις ἐκλήθη] '*Was any man called being circumcised?*' scil. being circumcised at the time he received his calling to Christianity. Application of the general rule just given to two cases

ἐκλήθη; μὴ ἐπισπάσθω· ἐν ἀκροβυστίᾳ κέκληταί τις; μὴ περιτεμνέσθω. ἡ περιτομὴ οὐδέν ἐστιν, καὶ 19 ἡ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν

18. κέκληταί τις] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on authority, very greatly preponderating for the perfect, and very clearly for the order of the words: *Rec.*, τις ἐκλήθη.

of considerable practical importance. Some commentators (De Wette, Meyer, al.) adopt here and ver. 27 a non-interrogative punctuation, the aor. indicative being regarded as used hypothetically—'suppose any one was called, &c.'; 'si circumcisus aliquis vocatus sit,' Syr., sim. Æth., and so appy. Copt., Goth.: comp. James ii. 19, and see Winer, *Gr.* § § 25. 1, 60. 4. This is grammatically admissible (see Kühner, *Gr.* § 391. 1, Krüger, *Sprachl.* § 54. 1. 1.) but is here somewhat forced, especially as there are no associated particles (*e.g.* καὶ δή) or that prominence of the verb (see exx. in Kühner) which might seem to suggest this hypothetical sense. We therefore, with *Lachm.* and most modern editors, adopt the interrogative. μὴ ἐπισπάσθω] '*let him not make himself uncircumcised*,' 'non adducat præputium,' Vulg.; with reference to a revolting practice, by surgical means (see Celsus, *de Med.* VII. 25), of superinducing a state that in appearance might be that of ἀκροβυστία: see, if necessary, the reff. in Winer, *Real-Wörterb.* Art. 'Beschneidung,' Vol. I. p. 160 (ed. 3), Wetst. *in loc.*, and the instances alluded to in Lightfoot, *Hor. Hebr.* (*in loc.*) Vol. II. p. 899 (Lond. 1686). The apostates and υἱοὶ παράνομοι mentioned in 1 Macc. i. 11 sq. ἐποίησαν ἑαυτοῖς ἀκροβυστίας καὶ ἀπέστησαν ἀπὸ διαθήκης ἁγίας (ver. 15); on which passage see the notes and reff. of Grimm (*Handb. zu den Apocryphen*, Part III. p. 14), and comp. Joseph. *Antiq.* XII. 5. 1. The act was either to avoid the risk of being scoffed at ('Judæi curti,' Hor.), if seen naked (comp. Joseph. *l. c.*), or to signify disavowal of the πάτριος θρησκεία (Joseph.), and adoption of the habits and principles of heathenism. ἐν ἀκροβυστίᾳ κ.τ.λ.] '*Has anyone been called in uncircumcision*;' scil. in the state of uncircumcision, Rom. iv. 10. The perfect serves slightly to mark the calling, not simply as having taken place, but as continuing in its effects: such a one was to give no heed to Judaizing teachers; comp. Gal. vi. 12.

19. οὐδέν ἐστιν] *is nothing, i.e.* 'is of no consequence,' in regard of the spiritual aspects of the question now under consideration; if circumcised, the man was no better; if uncircumcised, he was no worse; comp. ch. viii. 8. As Calvin rightly observes, 'utrumque in æquo ponit, ne alterius odio alterum stulte appetatur.' Circumcision was now a 'sacramentum mortuum' (Estius); primarily and generally a sign of dedication to God (see Herzog, *Real-Encycl.* Vol. II. p. 109), and to the Jew, of entering into special relations with Him (Gen. xvii. 10; see Kurtz, *Old Cov.*, Vol. I. § 58, p. 236 sq., Transl.), it lost all its significance when the better covenant was vouchsafed, and the good things were come of which it was one of the symbols and foreshadowings (comp.

20 Θεοῦ. ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ
21 μενέτω. Δοῦλος ἐκλήθης; μὴ σοι μελέτω· ἀλλ' εἰ
καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι.

Deut. x. 16, xxx. 6); ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη, Gal. v. 6; see Rom. ii, 25 sq. ἀλλὰ τήρησις κ.τ.λ. '*but the keeping of the commandments of God*,' scil. verily *is* something; 'est aliquid, confert ad justitiam et salutem,' Estius: comp. ch. iii. 7. Circumcision was an ἐντολή, but not one of universal obligation: 'quum hoc unum esset ex mandatis, quamdiu ceremoniis legalibus devincta fuit Ecclesia, videmus pro confesso sumi, adventu Christi abolitam fuisse circumcisionem,' Calv.

20. ἕκαστος ἐν τῇ κλήσει κ.τ.λ.] '*Let each one, in the calling wherewith he was called:*' reiteration, without any connecting particles, and so more emphatic, of the rule given above, in ver. 17, and implied throughout the paragraph. The κλῆσις must thus be taken, with its usual and theological reference (ὡς κέκληκεν ὁ Θεός, ver. 17), as marking the gracious agency, within the scope and ambit of which each one was to remain. The dative ᾗ does not involve a silent repetition of the preposition (Matth. xxiv. 50, Acts. xiii. 39, al.; comp. Winer, *Gr.* § 50. 7. *b.*), but is simply instrumental, as in 2 Tim. i. 9, καλέσαντος κλήσει ἁγίᾳ; each one was not simply called, but called in conformity with a merciful and divinely ordered procedure; comp. Jackson *on the Creed*, Book xii. 7. The rendering 'vivendi ratio' (Calv.), or 'status, in quo aliquem vocatio offendit' (Grimm), is lexically doubtful, and certainly inconsistent with the N. T. usage of the word: see Cremer, *Wörterb.* p. 333, and Edwards *in loc.*

ἐν ταύτῃ μενέτω] '*in this let him remain;*' with distinct emphasis: he was not to withdraw from the providential disposition of God as involved and implied in the εἰς τὴν πίστιν προσαγωγὴ (Theoph.) vouchsafed to him. For exx. of this emphatic use of the demonstrative, see Winer, *Gr.* § 23. 4; comp. ver. 24, ch. vi. 4.

21. Δοῦλος ἐκλήθης; κ.τ.λ.] '*Wast thou called, being a bond-servant? let it not be a care to thee;*' 'do not let the fact of being a bond-servant be a source of spiritual trouble to thee,'—τῆς δουλείας being in effect latent: see Winer, *Gr.* § 64. 1. *b.* There might be much in the state of the slave that might seem to preclude the full realization of Christian blessings: such anxieties, however, were to be cast aside; He who had vouchsafed to take the form of a δοῦλος had conferred the true freedom (ver. 22). ἀλλ' εἰ καὶ δύνασαι κ.τ.λ.] '*but if thou even canst become free.*' It seems hardly possible to doubt that in these words the ἀλλὰ has reference to the preceding negation, and that the καὶ throws its emphasis on the δύνασαι κ.τ.λ. and enhances the statement: see Hermann, *Viger*, No. 307, and the notes *on Phil.* ii. 17. Whether the rendering be 'also,' (Evans), or, much more appropriately, 'even,' really matters but little, provided the true connexion be maintained. In the ordinary rendering 'if thou canst even be-

ὁ γὰρ ἐν Κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος Κυρίου 22

come free' ('sed si potes etiam liber fieri,' Beza), or, dropping the καὶ altogether, 'if thou canst become free' (Copt., al.), the force of the καὶ becomes, directly or indirectly, transferred to ἐλεύθερος γενέσθαι, and thereby τῇ ἐλευθερίᾳ suggested as the more natural supplement to χρῆσαι. For such a practical trajection, however, of καί, no satisfactory example has been adduced. We seem bound therefore to adopt the natural connexion: so Syr., Arm., [Goth. 'although;' comp. Vulg.] and, very clearly, Phot. (Cram. *Cat.*) (εἰ καὶ δύνασαι διά τινος σπουδῆς καὶ ἐπιμελείας ἐλεύθερος γενέσθαι), and the Greek expositors (*in loc.*) generally. The real difficulty, however, is in the next clause. μᾶλλον χρῆσαι] '*use it rather.*' But what? τῇ ἐλευθερίᾳ or τῇ δουλείᾳ? The former of these seems at first sight more natural: that the Apostle should sanction the slave's availing himself of a fairly offered opportunity is only what we might naturally expect; 'to thee so it would be better,' Arm. Christianity points upward. Moreover the preceding words ἐλεύθερος γενέσθαι seem to suggest the synonymous substantive, and χρῆσαι, again, is more applicable to the adoption of a new state of things than the maintenance of an old state. These two objections, however, seem to be insuperable: (*a*) that the supplement of τῇ ἐλευθερίᾳ is logically inconsistent with the explanation already given of the preceding clause, and leaves the 'even' unintelligible; (*b*) that such a supplement is clearly not in harmony with the general tenor of the whole passage, which indisputably is ἐν ᾧ ἐκλήθη, ἐν τούτῳ μενέτω (ver. 24). We therefore adopt the latter supplement, τῇ δουλείᾳ, and see in it a Christian sentiment of a higher strain than that presented by the first aspect of the words. Though the Apostle does not, even in the most indirect way, *forbid* the legitimate use of any providentially offered opportunity, he makes everything else subordinate to the great cardinal thought, that in Christ all callings, all conditions, all distinctions, are practically obliterated (Gal. iii. 28, Col. iii. 11, comp. 1 Cor. xii. 13),—and the more so, as the time was now 'shortened' (ver. 29), and far other thoughts were now in all true hearts than the amelioration of a transitory temporal condition. Thus Syr. ('elige tibi ut servias; translators intercalate 'potius quam before 'ut,' but appy. without anything to justify it), the Greek expositors, and most modern writers, except Hofmann, who, though arguing with much force and ingenuity, fails to break down the reasoning founded on the plain grammatical consideration above alluded to. The γὰρ in the next verse then follows naturally; εἶτα καὶ τὴν αἰτίαν ἐπάγει. Chrys.

22. ὁ γὰρ ἐν Κυρίῳ κ.τ.λ.] '*For he that hath been called in the Lord being a bond-servant is a freedman of the Lord;*' confirmatory grounds for the foregoing directions; the Christian bond-servant may well remain contented with his position, for he is a freedman whose freedom Christ has purchased, and is ὄντως ἐλεύθερος; compare John viii. 36. The gen. Κυρίου, as Meyer rightly remarks, is not dependent on ἀπελεύθερος as the original manumitting owner, but as the (present)

ἐστίν· ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστιν
23 Χριστοῦ. τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι
24 ἀνθρώπων. ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ

22. ὁμοίως] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderating authority: *Rec.* adds καί.

possessor. The former servitude was not to the Lord, but to sin (Rom. vi. 20, δοῦλοι ἦτε τῆς ἁμαρτίας): from this Christ set us free; καθὸ ἐκεῖθεν ἐλευθερώσας, ὑπὸ τὴν οἰκείαν ἤγαγεν βασιλείαν, Photius (Cramer, *Cat.*). On the significant ἐν Κυρίῳ, see notes *on Eph.* iv. 1.

ὁμοίως ὁ ἐλεύθερος κ.τ.λ.] '*in like manner the free-man, when called, is a bond-servant of Christ:*' converse statement; the one who has external freedom, when made a Christian, becomes the δοῦλος of a redeeming Lord, and is sometimes permitted to bear the marks of His holy ownership: see Gal. vi. 17, and notes *in loc.* The connexion 'the bond-servant who is called' . . . 'he that is called being free' (Alf.) does not seem to be correct. In the first member, ὁ ἐν Κυρίῳ κληθεὶς is the subject, and δοῦλος in defining apposition: in the second member the changed position of the participle seems to make it more natural to regard ὁ ἐλεύθερος as the subject, in antithesis with the δοῦλος that follows, and κληθεὶς the defining or circumstantial participle; compare Donalds. *Gr.* § 442.

23. τιμῆς ἠγοράσθητε] '*Ye were bought for a price;*' scil. by Christ, at the cost of His most precious blood (1 Pet. i. 19); see notes and reff. on ch. vii. 20, where the nature of the λύτρον and the grammatical character of the genitive are both discussed. The exact reference of the next clause, μὴ γίνεσθε κ.τ.λ., has been very differently explained. It can hardly be a mere general counsel (Chrys., Theod., al.), as both the verse which precedes and the verse which follows have a special reference to the subject under consideration, viz. the patient continuance in the state or calling in which each one, by God's providence, was placed. The words seem more naturally to point to advisers and teachers who (under ircumstances not known to us) gave a very different counsel to that of the Apostle. They to whom the words were addressed were Christ's servants: it was to Him alone, and to His Spirit as vouchsafed to His Apostles and true teachers, that they were to look for guidance and direction. There was only too much of this kind of bondage to men in the Corinthian Church; compare Hofmann *in loc.*, whose own interpretation, however, 'do not spend your lives in a dependence on men in which your circumstances have not placed you,' is too vague for the connexion.

24. ἕκαστος ἐν ᾧ ἐκλήθη κ.τ.λ.] '*Let each man, brethren, in that state wherein he was called, therein abide.*' Reiterated counsel, closing the digression ver. 17, and repeating the rule of ver. 20 with still higher emphasis and enhancement (παρὰ Θεῷ); τοῦτο καὶ προοίμιον καὶ ἐπίλογον τῆς παραινέσεως τέθεικεν,

μενέτω παρὰ Θεῷ.

As to virgins, it is better that they should remain so, and be more free to serve the Lord; and so of widows.

Περὶ δὲ τῶν παρθένων, ἐπιταγὴν 25
Κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι
ὡς ἠλεημένος ὑπὸ Κυρίου πιστός

24. παρὰ Θεῷ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on greatly preponderating authority: *Rec.*, παρὰ τῷ Θεῷ.

Theod. παρὰ Θεῷ] '*with God*,' 'apud Deum;' dependent on the preceding μενέτω, and deriving from it its present quasi-local reference: τὸ δὲ παρὰ Θεῷ προσέθηκεν, ἵνα μὴ πάλιν τοῦ Θεοῦ ἀφιστώμεθα, Theoph. The words may mean before God,' *i.e.* from the point of view of God's judgment (Winer, *Gr.* § 48. *d.*); comp. ch. iii. 19, Gal. iii. 11, al., and see notes *in locc.* The local meaning, however, of *closeness to* (Donalds. *Cratyl.* § 177) seems here better to suit the context, and to harmonize with the quasi-local idea which is introduced by the verb. Under either aspect the clause conditions, and gives a new tone and force to the command. It thus suitably closes the period and the digression, and gives, as it were in epitome, the true rationale of all the foregoing advice: it is only from the closer walk with God, and fuller realization of His presence, that all positions and relations of life can rightfully be maintained. On this text, see a valuable sermon by Bp. Sanderson, *ad Pop.* iv. p. 203 sqq. (Lond. 1689).

25-40. *Rules relative to virgins and the fathers of such, and to re-marriage.* 25. Περὶ δὲ τῶν παρθένων] '*Now as concerning virgins:*' transition, by means of the usual δὲ μεταβατικόν, to the subject of virgins, about which questions had been addressed to him by members of the Corinthian Church; δδῷ καὶ τάξει προβαίνων καὶ τῆς παρθενίας μνημονεύει λοιπόν, Chrys. The term παρθένοι is understood by Theodorus among earlier, and by Bengel and others among later, expositors, to refer to both sexes; comp. Rev. xiv. 4, in which case, however, the use (adjectival and predicative) is clearly different from the present. Such an interpretation may perhaps just be lexically tenable (see the exx. in Steph. *Thesaur.* s. v. Vol. vi. p. 572, ed. Hase and Dind.), and may, at first sight, seem to derive some support from ver. 26, but is clearly out of harmony with ver. 28 and 34, in which the context seems to preclude the wider reference.

γνώμην δίδωμι] '*I give my opinion* or *advice*,' 'consilium do,' Vulg., Clar.; 'ragin giba,' Goth., συμβουλὴν προσφέρω, Theod.; see 2 Cor. viii. 10, and comp. notes *on Philem.* 14. It seems scarcely to amount here to 'judgment' (Auth., Rev.), but, in accordance with the tenor of the whole passage, to point to the 'opinion' which the Apostle had formed on the whole difficult subject (νομίζω καλὸν εἶναι, Chrys.), and which now, not so much in his office as their Apostle, as in his general position as ἀξιόπιστος εἰς τὸ παραινεῖν (Phot.), he states as his counsel or advice: note the νομίζω with which the next verse begins.

πιστὸς εἶναι] '*to be faithful*,' *i.e.*

26 εἶναι. *Νομίζω* οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως

'trustworthy' (comp. 1 Tim. i. 15 and notes *in loc.*), 'cui fides merito sit habenda,' Beza; one whose words and advice could fully be relied on: he was an ἀξιόχρεως σύμβουλος (Theod.), μυστικὰ ἄξιος πιστεύεσθαι (Theoph.); see ver. 40. It was through the mercy of the Lord that he was enabled thus faithfully to give the mind, though not the ἐπιταγήν, of his Master. The other renderings that have been adopted, *e. g.* 'true' (Rück., al.), or 'believing' (Hofm.), do not appear equally well to bring out the claim that the Apostle here puts forward for being attended to, viz. that by the mercy of God he was one whose words deserved attention.

26. νομίζω οὖν] '*I consider therefore*;' the verb. expressing the formulated opinion, and the οὖν, with its *collective* force ('ad ea, quæ antea revera posita sunt, lectorem revocat,' Klotz, *Devar.* Vol. II. p. 717), basing the expression of that opinion on the latter portion of the preceding verse. The accurate reader will observe in such passages as the present the fine but still perceptible distinction between this use of the particle and that of the more argumentative ἄρα. If ἄρα had been used, the present clause would have been more distinctly *illative* than would be in harmony with the general nature of the context. The *collective* use of οὖν just preserves the mean between resumption and direct argument; see, however, notes *on Gal.* iii. 5. On the two uses of οὖν (the *reflexive* and *collective*, see Klotz, *Devar. l. c.*, and comp. notes *on Phil.* ii. 1. τοῦτο καλὸν ὑπάρχειν κ.τ.λ.] '*that this is good by reason of the present necessity*;' the τοῦτο pointing forward, and placed prominently in the clause to enhance attention and prepare for the subsequent words ὅτι κ.τ.λ., which define and explain it; comp. Winer, *Gr.* § 23. 5, Krüger, *Sprachl.* § 51. 7. 3. What the Apostle advised was καλός: it was good; not merely in itself, but with due regard to the judgment of all right-minded persons; see notes on ch. v. 6. What especially made it good at the present time was the ἀνάγκη,—the precursory woes and calamities associated with the Lord's coming, of which He had distinctly spoken (Matth. xxiv. 8 sq.), and which even now were to be seen and felt everywhere. On the meaning of ἐνεστώς, and its reference to something that had already *commenced*, see notes *on Gal.* i. 4, and also *on 2 Thess.* i. 2. ὅτι καλὸν ἀνθρώπῳ κ.τ.λ.] '*that it is good*, I say, *for a man thus to be*,' scil. 'to be as he is,' to remain in the state in which he finds himself,—an illustration of which follows in the succeeding verse. The general principle being thus enunciated, or rather reiterated, the application to virgins (about whom questions had apparently more particularly been asked) is easy and natural. It is thus not necessary to stretch the meaning of ἀνθρώπῳ as itself 'utriusque sexus' (Beng.): what is καλὸν ἀνθρώπῳ is certainly so in the case of the παρθένος. The construction is slightly irregular, but the meaning perfectly clear. The Apostle apparently feeling (while dictating) that the preceding infinitival clause,

εἶναι. δέδεσαι γυναικί; μὴ ζήτει λύσιν· λέ- 27
λυσαι ἀπὸ γυναικός; μὴ ζήτει γυναῖκα. ἐὰν
δὲ καὶ γαμήσῃς, οὐχ ἥμαρτες· καὶ ἐὰν γήμῃ 28

28. γαμήσῃς] So *Lachm.*, *Tisch.*, *Treg.*, *Westc. & Hort*, on preponderant authority: *Rec.*, *Rev.*, γήμῃς. The union of B ℵ, and the likelihood of a correction to harmonize with the subsequent γημῃ seem to authorize this judgment. The article before παρθένος is doubtful, but appy. rightly retained in the text.

if continued regularly by means of an appositional infinitive (Hofm.) or otherwise (comp. Meyer, ὅτι ἄνθρωπος οὕτως ἐστι), might have left the meaning obscure, drops the infinitive and recommences with the more direct ὅτι καλὸν κ.τ.λ.: or, to speak more technically, he begins with one of the three forms of the 'objective' or 'exponential' sentence, and, without finishing the sentence, passes over to another; comp. Donalds. *Gr.* § 584. In classical Greek two clauses, the one with ὅτι the other with the infin., are sometimes found in dependence on the same verb (see Krüger, *Sprachl.* § 59. 2. 10): here, however, there is only one clause in two forms. To avoid the difficulty some expositors (De W., al., comp. Vulg.) take ὅτι in its causal sense, but fall into the greater difficulty of tautology.

The article before the οὕτως εἶναι, though not capable of being expressed in translation, adds force and distinctness; see Winer, *Gr.* § 44. 2. obs. It calls attention to the general principle on which the Apostle frames his answers to the questions put to him.

27. δέδεσαι γυναικί] '*Art thou bound to a wife?*' Explanation, by means of an interrogative clause, of the true tenor and intention of the foregoing counsel. The Apostle's advice was to be taken with due regard to existing relations; ἐπιτείνει καὶ ἀνίησιν, Orig. (Cram. *Cat.*). Both words have been pressed by interpreters; δέδεσαι, according to Theophyl., al., being regarded as marking the impeding character of marriage (κάκωσιν ἐπιφέρει ὁ γάμος, Theoph., comp. Orig.), and γυναικί, as including the case of a betrothed virgin-daughter (Hofm.). Neither view seems contextually supported. The verb simply marks the marriage-bond (see Rom. vii. 2, τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ), and the substantive, as the subsequent λύσιν seems to indicate, a married rather than an espoused woman. The dative γυναικὶ is the ordinary dative of juxtaposition or proximity (Donaldson, *Gr.* § 456), replaced sometimes in this formula by πρὸς with the accus., *e. g.* πρὸς ἄνδρα δεδεμένην, Iambl. *Vit. Pythag.* 11. 56. λέλυσαι ἀπὸ γυναικός] '*standest thou free from a wife?*' not 'hast thou been separated by death or desertion?' but, more inclusively, 'art thou free from the matrimonial bond?' 'denotat non solum eum qui uxori desiit esse alligatus, sed etiam eum qui nunquam alligatus fuit,' Beng.; comp. Grimm, *Lex.* s. v. λύω. In each clause the perfect has its full and proper force; see notes *on Eph.* ii. 7.

28. ἐὰν δὲ καὶ γαμήσῃς] '*But if it be that thou shalt have married;*' the καί, as usual in such collocations, throwing emphasis on

ἡ παρθένος, οὐχ ἥμαρτεν· θλίψιν δὲ τῇ σαρκὶ
29 ἕξουσιν οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν φείδομαι. Τοῦτο
δέ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἐστίν, τὸ

29. ὁ καιρός] *Elz.* prefixes ὅτι, but with clearly insufficient authority. *Elz.* also (with *Rec.*) adopts the order τὸ λοιπόν ἐστιν, but on still less authority; *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, ἐστίν, τὸ λοιπόν, but with differences of punctuation; see notes below.

the verb, and bringing the alternative into prominence. The student will find a full discussion on the uses of this particle in notes *on Phil.* iv. 12. οὐχ ἥμαρτες] '*thou didst not sin* in that act,' or, as the sequence of English tenses requires us to translate, '*thou hast not sinned.* In all such uses of the aorist this one principle has to be remembered,—that the tense *per se* marks an event that belongs to the past, but is silent as to whether it does or does not extend to the present. This latter point must in all cases be settled by the context, and the translation modified accordingly; see notes *on Gal.* v. 24, and *on* 1 *Thess.* ii. 16, and the sensible remarks of A. Buttman, *Gramm. N. T.* p. 172. On the aorist in the apodosis after ἐὰν with the subj., see Winer, *Gr.* § 41. 2 *b.* τῇ σαρκί] '*in the flesh*,' *i. e.* in bodily circumstances and relations; 'dicit multas molestias conjugio annexas esse . . . *Caro* igitur hic pro homine externo capitur,' Calv. The order of the words seems to indicate that the (intercalated) dative does not depend directly on the verb, but on the general statement (θλίψιν ἕξουσιν), its use being to specify the sphere, as it were, in which the action takes place; comp. 1 Cor. xiv. 20, μὴ παιδία γίνεσθε ταῖς φρεσίν, and see notes *on Gal.* i. 22. This form of dative is of frequent occurrence in the N. T., and is quite in harmony with the essential idea of the case; see exx. in Winer, *Gr.* § 31. 6, and comp. Rumpel, *Casuslehre*, p. 288 sq. ἐγὼ δὲ ὑμῶν φείδομαι] '*but I spare you*,' the ἐγὼ just marking the Apostolic authority of the writer, and so enhancing the wise counsel of the foregoing verses. The Apostle spares them, not in laying upon them no yoke of celibacy even when the very ἀνάγκη of the times might seem to justify it (see Wordsworth *in loc.*), but in advising a single life in such a period of trial. The present φείδομαι does not seem specially to mark the time then passing ('I am sparing you,' Alf.), still less to have any optative tinge ('cupio infirmitati vestræ consultum,' Beza; see contra, Winer, *Gr.* § 41. 2. obs.), but rather simply to state the actual and deliberate result; I have 'well weighed this matter, and, in so speaking, spare you;' comp. Winer, *Gr.* § 40. 2, Kühner, *Gr.* § 382. 6.

29. Τοῦτο δέ φημι] '*Now this I say;*' the transitional δὲ (see notes *on Gal.* i. 11, iii. 8) introducing fresh considerations, or, rather, a new aspect of the subject, designed to add force to the advice previously given: not only were the days full of trial (ver. 26), but the time was shortened; ἐγγὺς ἡ συντέλεια τοῦ παρόντος αἰῶνος, Theod.; πρὸς τῷ τέλει ὁ κόσμος, Sever.; ἤγγικεν ἡ βασιλεία τοῦ Χριστοῦ, Theoph. The use here of φημὶ rather than of the more usual

λοιπὸν ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσιν, καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες, καὶ οἱ 30 χαίροντες ὡς μὴ χαίροντες, καὶ οἱ ἀγοράζοντες ὡς

λέγω (τοῦτο δὲ λέγω, ch. vii. 6, Gal. iii. 17, Col. ii. 4, al.) seems to mark, as in ch. xv. 50, the gravity and importance of the statement: it was not intended so much to explain (Beng., compare Theodorus), as to confirm and to enhance, the foregoing counsel. ὁ καιρὸς συνεσταλμένος ἐστίν] '*the time is shortened;*' the lexical usage of the verb συστέλλειν ('contrahere,' 'coarctare,' Grimm, *Lex.* s. v.) clearly precluding any other meaning, especially when thus in connexion with καιρός. The solemn statement is referred by some expositors (Theod. I, Estius, Calv., al.) to the shortness and transitory nature of mortal life; 'a brevitate humanæ vitæ ducit argumentum,' Calv. This is possible; the solemn form, however, of the Apostle's words, and the general tenor of ver. 31, seem almost certainly to refer to the longed-for παρουσία of the Lord; see above. On the nature of this expectation on the part of St Paul and the Apostles, see notes *on* 1 *Thess.* iv. 15, 1 *Tim.* vi. 14. τὸ λοιπὸν ἵνα κ.τ.λ.] '*in order that, henceforth, they also that have wives should be as if they had them not;*' the καὶ slightly emphasizing the case of those specially under consideration, and the τὸ λοιπὸν marking by its prominence the changed circumstances of the new dispensation in all its future aspects, and echoing the sentiment of the foregoing clause,—'that, for the future,—a future that may be of no long duration,' &c.; γρηγορεῖτε οὖν ὅτι οὐκ οἴδατε κ.τ.λ., Matth. xxv. 42. The ἵνα (see a similar position of the particle, Gal. ii. 10) has its proper force: the time was shortened that so, in the order of God's providential government of the world (comp. Winer, *Gr.* § 53. 6), the whole relations of the future might be different from those of the past: διὰ τὴν τοῦ καιροῦ βραχύτητα πάντα τὰ ἐν σπουδῇ τισιν ὑπάρχοντα ὡς οὐκ ὄντα, φησίν, ὀφείλομεν ἡγεῖσθαι, Œcum. (Cram.). Most of the early Versions (Syr., Copt. [ed. De La G.], Arm.: contra Vulg., Clarom., 'reliquum est ut,') and the Greek expositors connect τὸ λοιπὸν with the foregoing clause: so Treg., De Wette, Alf., Wordsw., al. This connexion, however, is contrary to the usual position of τὸ λοιπὸν in St Paul's Epp. (Phil. iii. 1, iv. 8, 1 Thess. iv. 1, Thess. iii. 1; comp. Eph. vi. 10), and seriously dilutes the force of the solemn ὁ καιρὸς συνεσταλμένος ἐστίν. We seem therefore fully justified (with Auth., Rev., Meyer, Hofm., al.) in adopting the punctuation of the text, and, as it would seem, the general view of the early Latin Church.

30. ὡς μὴ κατέχοντες] '*as possessing not,*' scil. as retaining not what they may have bought; an object accusative being mentally supplied in each clause: compare 2 Cor. vi. 10, ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες. The necessity and trials of the time were to be regarded as modifying all the ordinary conditions and relations of life; 'summa est, Christiani hominis animum rebus terrenis non debere occupari, nec in illis conquiescere: sic enim vivere nos oportet, quasi singulis momentis migrandum sit e vitâ,' Calv. On this subject generally, see the carefully considered

31 μὴ κατέχοντες, καὶ οἱ χρώμενοι τὸν κόσμον ὡς μὴ καταχρώμενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου

31. τὸν κόσμον] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very clearly preponderating authority; *Rec.*, τῷ κόσμῳ τούτῳ.

comments of Rothe, *Theol. Ethik*, § 928, Vol. IV. p. 57 sq. (ed. 2).

31. καὶ οἱ χρώμενοι κ.τ.λ.] '*and they that use the world as not using it to the full*,' 'as if they enjoyed it not,' Arm.: just as they that bought were not to be over-anxious about retaining what they had bought, so they that used the world were only to use it up to the barest bound of their mere actual needs, and no further; μόνην ἐξ αὐτῶν τὴν χρείαν καρπούσθωσαν, Theodoret. The compound καταχρῆσθαι may mark either (*a*) '*perversitatem* usus,' or (*b*) '*abundantiam* usus,' there being lexical authority for each rendering. The Latin Vv. (Copt. only reproduces the Greek words; Æth. paraphrases) draw no distinction; Syr., and the Greek expositors (silet Chrys.) are in favour of (*a*); Arm. and the majority of the best modern interpreters adopt (*b*), —and, as it would seem, rightly; the foregoing clauses seeming to imply in the second member either a simple negation of the verb in the first, or a negation of a further and derivative meaning of it (ἀγοράζειν, κατέχειν). With this, and with the tenor of the whole exhortation (ver. 29 sq.), (*b*) is almost obviously more in contextual harmony than (*a*): the Apostle did not limit use merely by abuse, but by a form of use that stopped decidedly short of it.

The accus. is very unusual after χρῆσθαι, but is occasionally found in later writers; see Winer, *Gr.* § 31. 1. *i.* The suggestion of A. Buttmann is ingenious, and probably true,—that the subsequent καταχρώμενοι reflected, as it were, on the preceding χρώμενοι the case with which it is (in that sense; see exx. in Steph. *Thesaur.* s. v. Vol. V. p. 1305, ed. Hase) found associated; *Gramm. N. T.* p. 157 sq. On the use and abuse of the world see a wise sermon by Jones (of Nayland) *Sermons*, XXII. p. 244 sqq. (Lond. 1829). παράγει γὰρ κ.τ.λ.] '*for the fashion of this world passes away*,' like the changing scene in a play (Eurip. *Ion*, 166); comp. 1 John ii. 17. The present clause is not a *reason* for ὁ καιρὸς συνεσταλμένος ἐστίν (Alf.), but confirms the sentiment involved in the preceding clauses, and, as the repetition of the word κόσμος clearly implies, the words immediately preceding: they were not to take their enjoyment in this world, for its outward form and fashion was only πρόσκαιρος, and destined to give place to something more true and durable; καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ, 2 Pet. iii. 13. The present παράγει has thus more of its ethical than of its *purely* temporal meaning: it does not so much call attention to the actual present fact ('is passing away,' Alf.), as to the inevitable issue; the σχῆμα of the world, its 'habitus' ('qui est nubere, fiere, gaudere, emere,' Beng.), has no enduring character, μηδὲν βεβηκὸς καὶ οὐσιῶδες, Theoph. On the deep ethical significance of the statement, see Martensen, *Chr. Eth.*, Part I. § 48,

τούτου. θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος 32
μεριμνᾷ τὰ τοῦ Κυρίου, πῶς ἀρέσῃ τῷ Κυρίῳ· ὁ δὲ 33
γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῇ
γυναικί. Καὶ μεμέρισται καὶ ἡ γυνὴ καὶ ἡ παρθένος. 34

32. ἀρέσῃ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, ἀρέσει. The above-mentioned edd. also adopt the subj. in ver. 33 and 34.

34. καὶ μεμέρισται καί] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort* (but with differences of punctuation; see below), on very clearly preponderating authority, in reference to the first καί, and very greatly preponderating authority, in reference to the second: *Rec.* omits καὶ both before and after μεμέρισται. In what follows, decision is extremely difficult. The preponderant external evidence seems certainly in favour of the position of ἡ ἄγαμος after ἡ γυνή: so *Treg.*, *Rev.* (marg.), *Westc.* and *Hort*. As, however, part of this preponderant evidence is weakened by its admitting a second ἡ ἄγαμος after παρθένος, and as the above reading would necessitate the connexion of καὶ μεμέρισται with ver. 33, and thus seriously impair the clear and sharp antithesis between the two members of that verse, we adopt with *Rec.*, *Rev.*, on certainly fair external authority, the order in the text; believing that the confusion arose from ἡ ἄγαμος having been accidentally inserted in early copies where it was also present in its proper place, and then left out in this second and proper place as seeming to be superfluous

p. 140, and on the meaning of σχῆμα, and its distinction from μορφή, comp. notes *on Phil.* ii. 8.

32. θέλω δὲ ὑμᾶς κ.τ.λ.] '*But I would have you to be free from anxieties:*' in part a resumption of the ἐγὼ δὲ ὑμῶν φείδομαι (ver. 28), in part a statement of advice under the circumstances just specified,—the changing nature of the σχῆμα τοῦ κόσμου τούτου. It was from no ascetic theories, but from a due consideration of the whole circumstances of mortal life, its τὸ πρόσκαιρον, its cares and anxieties, that the Apostle has given them the counsel already given in the foregoing verses; σαφῶς ἔδειξε τὸν τῆς παρθενίας σκοπόν, Theodoret. He now adds that he desires them, as far as possible, to stand free of the anxieties, the μέριμναι τοῦ αἰῶνος (Mark iv. 19), which such a state of things necessarily involved; and of these, as he proceeds to show, married life had, by the nature of the case, its full share.

πῶς ἀρέσῃ τῷ Κυρίῳ] '*how he may please the Lord;*' the subjunctive, as usual in such forms of sentence, here expressing something which *may* or *should* take place; see Winer, *Gr.* § 41. *b*, 4. *b*. In the case of the future (*Rec.*) the reference is to that which *will* take place; but in sentences like the present the distinction is not very sharply marked: comp. notes *on Phil.* i. 22.

34. Καὶ μεμέρισται] '*And there is a division (of interests) also between the wife and the virgin;*' 'divisa est,' Clarom., Copt.; 'quam maxime diversas sibi partes habent,' Beng.: what is true of the married

ἡ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ᾖ ἁγία καὶ τῷ σώματι καὶ τῷ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῷ ἀνδρί. τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω, οὐχ ἵνα βρόχον

after παρθένος. τῷ σώματι καὶ τῷ πνεύματι] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort.*, on clearly preponderating authority: *Rec.*, σώματι καὶ πνεύματι.

35. σύμφορον] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very

and unmarried in the one sex, is also true (and even in a greater degree) in the other. The verb μεμέρισται does not mark, simply and generally, that there was a difference between the two, but that their cares and interests were essentially so different as practically to divide them from each other; συντόμως τῆς φροντίδος τὸ διάφορον ἔδειξε, Theodoret. On the use of the singular μεμέρισται, though associated with two nouns, see Kühner, *Gr.* § 370. 2. b. Such a structure, when the predicate *precedes*, and the subjects are intended to be conceived singly, is by no means uncommon; see exx. in Winer, *Gr.* § 58. 6. b. β. ἵνα ᾖ ἁγία κ.τ.λ.] '*that she may be holy both in her body and in her spirit;*' purpose and object of her μεριμνᾷ τὰ τοῦ Κυρίου: it was a true and practical μέριμνα, no mere sentiment, but an anxious effort to become holy both in body and in spirit (dat. of sphere in which the ἁγιασμὸς was to take place; see exx. in Winer, *Gr.* § 31. 6. a), even as He was holy; '*sanctitas* hic plus quiddam dicit, quam versu 14,' Beng. Here the moral and personal quality (comp. Eph. i. 4, v. 22, Col. i. 22, al.) is more especially marked and emphasized. On this important word (connected with ἄζομαι), which owes all its deeper meaning to the language of Revelation, see the admirable article in Cremer, *Wörterb.* p. 32–50, and comp. also Trench, *Synon.* § 88. The ideas of awe and reverence, which seem to predominate in earlier Greek, become suffused in the language of inspiration with that of love (Cremer, p. 33, 34), and so proportionately quickened and elevated into the highest moral conceptions; see the article on 'Heiligung' in Herzog, *Real-Encycl.* Vol. v. p. 679 sq.

35. τοῦτο δὲ κ.τ.λ.] '*But this I say for your own profit;*' scil. the advice that has been given, directly (ver. 26) and indirectly (ver. 32 sq.), ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. The Apostle here distinctly marks,—First, that he is speaking for their sakes, and not for the sake of asserting his own apostolic authority: secondly, that he is advocating celibacy, not in the abstract, but, on the one hand, with reference to the deep needs, and indeed the mysterious hopes, of the times in which they were living; and, on the other hand, with reference to their greater freedom (especially in such times) from worldly anxieties and distractions: ἀπέδωκεν τὴν αἰτίαν . . . οὐ παρὰ τὴν κοίτην ἢ τὴν ἀποχὴν τῆς κοίτης, ἀλλὰ παρὰ τὸ τὸν γάμον γέμειν φροντίδων, Severian, apud Cramer, *Cat.* οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω] '*not that I may*

ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὔσχημον καὶ εὐπάρεδρον τῷ Κυρίῳ ἀπερισπάστως. Εἰ δέ τις ἀσχη- 36

clearly preponderating authority. The reading εὐπρόσεδρον (*Rec.*) in the last clause (in place of εὐπάρεδρον) has scarcely any external support.

cast a noose over you;' scil. not that I may impose on you any entangling constraint, οὐχ ἵνα ἀναγκάσω ὑμᾶς, Œcum.: 'laqueo trahuntur inviti,' Beng. The metaphor is from the capture of wild game (Xen. *Cyneget.* II. 4, VI. 7, Aristoph. *Aves*, 527), and points, not to any snare of conscience which the Apostle might thus be laying for them, but simply to the coercive character which the command might carry with it, but which the Apostle here disavows; τὴν γὰρ ἀνάγκην βρόχον καλεῖ, Œcum.; compare Hofm. *in loc.* ἀλλὰ πρὸς τὸ εὔσχημον κ.τ.λ.] '*but with a view to what is seemly, and to waiting upon the Lord without distraction;*' statement of the Apostle's purpose on its positive side; he did not wish to put any constraint on them, but to lead them to that seemly attitude and aspect of Christian life (comp. Rom. xiii. 13, 1 Thess. iv. 12) which the exigencies of the times in which they were living required of all who were in earnest. The words that follow form one compound expression under the vinculum of the foregoing article, the dative being under the regimen of the substantive τὸ εὐπάρεδρον (Winer, *Gr.* § 31. 3), and the adverb ἀπερισπάστως ('sine distractione,' Est.; comp. Luke x. 40, ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν) being closely bound up with and enhancing the words which precede it. It was to be a genuine παρεδρεύειν τῷ Κυρίῳ without any admixture of worldly cares; 'non cogitantes de mundo,' Syr.

36. Εἰ δέ τις κ.τ.λ.] '*But if anyone thinketh that he is acting towards his virgin daughter in a manner not seemly:*' contrasted (δὲ) aspect of the matter; if anyone thinks that he is not acting εὐσχημόνως towards his virgin daughter (τὴν οἰκείαν παῖδα, Theodorus), but in a contrary manner; πάλιν ἐνταῦθα περὶ τῶν μηδέπω τὴν παρθενίαν ἑλομένων παρεκελεύσατο, Theodoret. The verb ἀσχημονεῖν may mean either (*a*) 'to act unbecomingly,' 1 Cor. xiii. 5, ἡ ἀγάπη οὐκ ἀσχημονεῖ; or (*b*) 'to suffer shame,' as apparently in Deut. xxv. 3, Ezek. xvi. 39; comp. Vulg. ('turpem se videri'), Syr. ('quod despectus sit'), Æth., Arm., Phot., al., and see Schleusner, *Lex.* s. v., Wetst. *in loc.* According to this latter view the ἀσχημοσύνη would appear to be involved in the fact of a marriageable daughter still remaining single (comp. Theod.): as, however, the general tenor of the passage appears to refer to what is ἄσχημον in act, as opposed to what is εὔσχημον in act, and as the use of ἐπὶ in the prepositional clause (ἐπὶ τὴν παρθένον αὐτοῦ) is much more naturally associated with a verb in an active than in a passive sense, we unhesitatingly adopt (*a*), and understand the clause to refer to the ἀσχημοσύνη involved in throwing temptation in the way of the παρθένος or her suitor, by constraining her to remain unmarried. So Chrys. (but ?) ap. Cram. *Cat.*, and the great majority of modern expositors. A few early interpreters appear to have considered that the reference may

μονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ᾖ ὑπέρ-
ακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιείτω·
37 οὐχ ἁμαρτάνει· γαμείτωσαν. ὃς δὲ ἕστηκεν ἐν τῇ

37. ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on greatly preponderating authority in regard of the position of ἑδραῖος, and still greater for the retention of αὐτοῦ: *Rec.* omits αὐτοῦ, and

be to the man's own παρθενία. This, as Severian rightly observes, is precluded by the terms and tenor of the present and of the following verses. ἐὰν ᾖ ὑπέρακμος] '*if she have passed the marriageable prime*,'—the χρόνον ἀκμῆς (Plato, *Rep.* vi. p. 460 E; 'ætas nubilis,' Calv.) judged customarily as suitable for marriage: clause closely associated with the foregoing (*Westc.* and *Hort* remove the usual comma), and pointing to that which would suggest to the father or guardian that he was acting in an unfair and unseemly manner towards his παρθένος. While she was under age he was not wrong in keeping her at home. The age referred to would of course vary in different countries: 'hanc [ætatem nubilem] jurisconsulti ab anno duodecimo ad vicesimum definiunt,' Calv. The μέτριος χρόνος ἀκμῆς is defined by Plato (*loc. cit.*) as twenty years.

καὶ οὕτως ὀφείλει γίνεσθαι] '*and it ought so to be;*' scil. and the marriage ought ('*debet*: eo quod melius consulere filiæ nescit,' Beng.), after due consideration of the circumstances, to take place: clause dependent on the foregoing εἰ, and pointing out the other circumstance, beside the feeling of the father or guardian, which ought in fairness to have weight; see Phot. *in loc.*, who very pertinently remarks ἑκούσιον γὰρ ἀλλ' οὐκ ἀκούσιον τὸ τῆς παρθενίας. The οὕτως is regarded by Hofman as referring to, and serving to introduce the ὃ θέλει ποιείτω, but is much more naturally referred to the predominant thought of the whole verse,—marriage, as contrasted with celibacy; οἷον ἐκδοῦναι, Phot. ὃ θέλει ποιείτω] '*let him do what he will*,' *i.e.* that which he desireth to do; not 'liberum sit ei elocare filium aut non elocare,' Est., but, 'let him act in accordance with the opinion he has formed (νομίζει) in reference to the particular case;' τὸ δοκοῦν πραττέτω, Theod. The father or guardian is to be free to follow out the course to which his thoughts have been directing him. γαμείτωσαν] '*let them marry;*' scil. the daughter and the one who has sought her in marriage. The case, then, contemplated in the verse only occurs when the παρθένος has been sought in marriage. To refer the γαμείτωσαν to παρθένοι generally, or to their suitors generally, is obviously forced and unsatisfactory. The whole tenor of the verse implies that there was another in the case beside the father or guardian and the παρθένος.

37. ὃς δὲ ἕστηκεν κ.τ.λ.] '*But he who standeth firm*, or *stedfast in his heart:*' the contrasted case. The epithet coming at the close gives an additional force to the clause,—'standeth, and that ἑδραῖος' (ch. xv. 58, Col. i. 23): ἑδραῖόν τινα ὑποτίθεται ἄνθρωπον· ὃν οὐκ ἴσχυσεν σαλεῦσαι ἡ δοκοῦσα παρὰ τοῖς ἀνθρώποις ἀσχημοσύνη, ἐπὶ τῶν φυλαττόντων παρθένους τὰς θυγατέρας, Œcum. ap.

καρδίᾳ αὐτοῦ ἑδραῖος, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιήσει. ὥστε καὶ ὁ γαμίζων τὴν παρθένον 38

places ἑδραῖος before ἐν τῇ καρδίᾳ. τῇ ἰδίᾳ καρδίᾳ, τηρεῖν] So *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on preponderating authority: *Rec.*, τῇ καρδίᾳ αὐτοῦ τοῦ τηρεῖν; *Lachm.*, τῇ καρδίᾳ τηρεῖν. ποιήσει] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on preponderating authority: *Rec.* ποιεῖ.

38. γαμίζων τὴν πάρθενον αὐτοῦ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on greatly preponderating authority: *Rec.*, ἐκγαμίζων. τὴν

Cram. *Cat.* μὴ ἔχων ἀνάγκην] '*not having any necessity*;' scil. not morally constrained to act otherwise, whether from a fear of the ἀσχημονεῖν specified in the preceding verse, or from any other reason founded on what was best for the παρθένος under the circumstances (καὶ οὕτως ὀφείλει γίνεσθαι, ver. 36). The term ἀνάγκη and the general tenor of the verses show that the feelings of the παρθένος are not alluded to as forming any element in the decision of the father (contra Phot.), except only so far as they might render the ὀφείλει still more clear. Duty is the predominating principle.

ἐξουσίαν δὲ ἔχει κ.τ.λ.] '*but hath power in regard of his own will:*' clause in antithesis to the foregoing, and so slightly irregular in its relapse to the indicative, though thus better connected with what follows: see exx. in Winer, *Gr.* § 63. 2. b, and comp. Buttmann, *Neutest. Gr.* p. 327. The genitive might here have been used without the περί (as in Matth. x. 1, and elsewhere), but, as Winer correctly observes (*Gr.* § 30. 3. 5), would not have had the fulness and definiteness which it gains by its union with the preposition. This ought to be marked in translation: contrast Auth., al.

καὶ τοῦτο κέκρικεν κ.τ.λ.] '*and hath decided this in his own heart, that he keep his own virgin*;' the explanatory infinitive (Winer, *Gr.* § 44. 1, Kühner, *Gr.* 472. 1. c, and notes *on* 1 *Thess.* iv. 3) serving to define more clearly the meaning of the pronoun. This repetition of the ἴδιος seems almost designed to mark how completely the matter was left with the father and regarded as dependent on his deliberate judgment. It may be that the virgin's resolves are blended in one with the parent's (Wordsw.); but this, at any rate, is not in any way specified. The very position of the present clause in its close connexion with the καλῶς ποιήσει,—not, as it might have been, at the very beginning of the verse,—is not without significance. The act is praised when it is indisputably the result of a well-considered decision on the part of the parent or guardian: see Hofmann *in loc.* καλῶς ποιήσει] '*he will do well:*' he will not merely stand in the position of one who οὐχ ἁμαρτάνει (ver. 36), but will be doing that which (as conditioned by the terms of the foregoing statement) is positively and morally right; μέγα κατώρθωσεν, Phot. ap. Cram. *Cat.*

38. ὥστε] '*So then, consequently:*'

ἑαυτοῦ καλῶς ποιεῖ, καὶ ὁ μὴ γαμίζων κρεῖσσον
39 ποιήσει. Γυνὴ δέδεται ἐφ' ὅσον χρόνον ζῇ ὁ
ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνήρ, ἐλευθέρα

παρθένον ἑαυτοῦ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, on appy. preponderating authority; *Tisch.*, *Westc.* and *Hort* (with marg.), τὴν ἑαυτοῦ παρθένον: *Rec.* omits the three words. In what follows *Rec.* reads ὁ δὲ μὴ ἐκγαμίζων, but with greatly preponderating authority against it. At the close of the verse *Lachm.*, *Tisch.*, *Treg.* (with marg.), *Rev.*, *Westc.* and *Hort* adopt ποιήσει on slightly preponderating authority: *Rec.*, ποιεῖ.

39. δέδεται] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very clearly preponderating authority: *Rec.* adds νόμῳ, probably from Rom. vii. 2. In the words that follow, αὐτῆς is added by *Rec.* to ἀνήρ (2nd place), but is rejected in the above-mentioned edd. on clearly preponderating authority.

statement of the substance of, and what *follows* from, the two verses which have preceded; ὥστε here, as usual, marking *consequence*. In English it is scarcely possible to make a regular distinction in translation between ὥστε and ἄρ' οὖν. In the Greek, however, the distinction is very clear, the latter particles expressing a strongly drawn *inference*, the former simply noting the 'consecutionem alicujus rei ex antecedentibus,' Klotz, *Devar.* Vol. II. p. 771: comp. Kühner, *Gr.* § 586. 3, Wilke, *Rhet.* § 81, p. 265.

καὶ ὁ γαμίζων . . . καὶ ὁ μὴ γαμ. κ.τ.λ.] '*both he that giveth his own virgin in marriage doeth well, and he that giveth (her) not in marriage will do better.*' In this sentence the καὶ—καὶ is appy. correlative ('both—and'), though the termination of the two clauses is not strictly similar but contrasted; the same idea of καλοποιΐα being common to both; compare ch. i. 22, and see Winer, *Gr.* § 53. 4. rem. It is clear from this passage and from the general tenor of the chapter that St Paul, speaking from his own convictions, deemed that a single life was better; but it must not be forgotten that in so speaking he was taking special account of the peculiar trials and exigencies of the times; see Rothe, *Theol. Ethik*, § 1080, Vol. v. p. 13 (ed. 2).

39. δέδεται] '*is bound*,'—obviously, as the context suggests, τῷ ἀνδρί: compare Rom. vii. 2. The Apostle had spoken about the remarriage of χῆραι in a previous portion of the chapter (ver. 8): he here reverts to the subject of remarriage, probably in answer to a question put to him by the Corinthian Church. That question does not seem to have been one on the subject of divorce generally (Wordsw.), but one called out by the known opinions of the Apostle, and was probably to this effect,—'Was remarriage, in the case of the death of a husband, to be considered perfectly permissible?' This the Apostle answers distinctly in the affirmative (ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι), but adds a cautionary condition. On the subject of second marriage generally, see Rothe, *Theol. Ethik*, § 1082, Vol. v. p. 34 sqq. ἐὰν δὲ κ.τ.λ.] '*but if her husband be dead;*' literally, 'have fallen on sleep' (fut. exact),

ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν Κυρίῳ. μακα- 40
ριωτέρα δέ ἐστιν ἐὰν οὕτως μείνῃ, κατὰ τὴν ἐμὴν
γνώμην· δοκῶ δὲ κἀγὼ Πνεῦμα Θεοῦ ἔχειν.

an obvious and natural euphemism found in writers of all periods (Hom. *Il.* xi. 241, κοιμήσατο χάλκεον ὕπνον; Theocr. *Idyll.* III. 49, ἄτροπος ὕπνος; Hor. *Carm.* I. 24. 5, 'perpetuus sopor'), but more especially in the writers of the Old and New Testament (Deut. xxxi. 16, 1 Kings ii. 10, al., 'slept with his fathers;' John xi. 11, 2 Pet. iii. 4, al.); see notes *on* 1 *Thess.* iv. 13.

μόνον ἐν Κυρίῳ] '*only in the Lord*;' the γαμηθῆναι is to be so conditioned: it is to be an act done, as it were, in that holy element, and as the Lord Himself would direct. It is clearly more than merely μετὰ σωφροσύνης, μετὰ κοσμιότητος. It distinctly *implies* that it is to be a marriage with a Christian (ὁμοπίστῳ, Theod. I; so Tertullian, Cyprian, Jerome, al.); otherwise the expression ἐν Κυρίῳ would be inapplicable, or, at any rate, void of its fuller significance: compare Weiss, *Bibl. Theol.* § 95. *b*, Vol. II. p. 95 (Transl.). On the expression ἐν Κυρίῳ, see Cremer, *Wörterb.* p. 385, and compare notes *on Eph.* iv. 1, vi. 1, al.

40. μακαριωτέρα] '*more blessed*,' sc. more spiritually happy in such a decision, as being more free to serve the Lord continuously and without distraction; comp. ver. 34. The word, as De Wette rightly observes, has in the N. T. always a higher meaning than that of mere happiness. In the earliest Greek the epithet in the shorter form μάκαρ is frequently associated with θεοί (comp. 1 Tim. i. 11, vi. 15, and Suicer, *Thesaur.* s. v. Vol. II. p. 289), the ideas of 'might' and 'greatness' being those conveyed by the original root (*mak*): see Curtius, *Etym.* No. 90, p. 148 (ed. 2), Fick, *Indo-Germ. Wörterb.* p. 144. In regard of the sentiment expressed, it may be said that just as Mary (Luke x. 42) might be regarded as μακαριωτέρα in reference to her over-busy sister Martha, so might the widow who remains so, in reference to one who marries again and becomes necessarily involved in the anxieties and cares of daily life, at a time, too, marked with ἀνάγκη (ver. 26) and trials. The Apostle conditions this by the κατὰ τὴν ἐμὴν γνώμην ('my judgment,' κατὰ τὴν ἐμὴν παραίνεσιν καὶ συμβουλήν, Phot.), but again enhances that γνώμη by what follows.

δοκῶ δὲ κἀγώ] '*and I think that I also*,'—I, as well as other teachers; the δὲ introducing the enhancing, and so slightly contrasted, clause which marks the real character of the γνώμη. In the δοκῶ there is nothing of a rebukeful tone towards any who might doubt the Apostle's words (Wordsworth): it is simply ὑπονοῶ, ἡγοῦμαι (Œcum.); implying, however, in its very reserve the grave claim to attention which the counsel demanded. The καὶ in the κἀγὼ appy. does not point to any special class of opponents, but simply contrasts the speaker with others, whosoever they might be, who, not unlikely, claimed to speak with plenary authority: comp. Hofmann *in loc.* In the text *Westc.* and *Hort* (*Treg.* marg.) read δοκῶ γάρ, but on authority [B; 17; 37; Tol., Syr.-Harcl., al.] which, though of critical

VIII. *Περὶ δὲ τῶν εἰδωλοθύτων, οἴδα-* An idol has no real existence, and so eating what is offered to it is a matter of indifference; but, for the sake of the weak, it should be avoided.

importance, can hardly be considered sufficient, e[illegible] when resting on internal grounds, to justify the change. Πνεῦμα Θεοῦ] '*the Spirit of God:*' ταῦτα ἐκ τοῦ παναγίου Πνεύματος λαλοῦμεν, Phot. The full and obvious meaning of these words is in no way to be diluted; the Apostle in fact claims to be, and truly claims to be, an ὄργανον (Theod.) of the Holy Spirit. The assertion, often made, and at first sight plausible, that Πνεῦμα without the article marks an operation or gift of the Spirit, rather than the personal Spirit (Westcott, *on John* vii. 39) cannot be regarded as of universal application in the N. T. Sometimes Πνεῦμα appears distinctly to have the same latitude as a proper name (see Winer, *Gr.* § 19. 1. *a*); sometimes, as here, it is associated with a word that is frequently anarthrous, and so, on the principle of correlation (Middleton, *Art.* III. 3. 6, Kühner, *Gr.* § 462), commonly becomes also anarthrous: see notes *on Gal.* v. 5, and consider the exx. in Winer, *Gr.* § 19. 1, s. v. Θεὸς and Πνεῦμα.

IV. ANSWERS TO QUESTIONS RELATIVE TO THE EATING OF MEATS OFFERED TO IDOLS, AND TO THE TAKING PART IN FEASTS MADE IN THEIR HONOUR (ch. viii. 1–xi. 1.).

VIII. 1–13. *The right view of idols and things offered to them, with the modifying judgment of charity.*

1. Περὶ δὲ τῶν εἰδωλοθύτων] '*Now concerning the things offered to idols;*' transition, by means of the usual δὲ μεταβατικόν (notes *on Gal.* i. 11), to another subject which had been brought before the Apostle by the questions addressed to him. The actual answer is deferred till ver. 4,—when the subject is resumed after the parenthetical comments (ἡ γνῶσις φυσιοῖ . . . ἔγνωσται ὑπ' αὐτοῦ) suggested by the statement οἴδαμεν ὅτι πάντες γνῶσιν ἔχομεν. To make the parenthesis begin with ὅτι ('*quia.* Declaratur τὸ *scimus.*' Beng., al.) is structurally harsh, and exegetically improbable, as οἴδαμεν ὅτι in ver. 1 and ver. 4 seem corresponsive, and the ὅτι in *both* cases exponential, 'we know that,' &c. The sentence is in fact in each an ordinary expository, or, as it is sometimes called, objective sentence: see Donalds. *Gr.* § 584 sq. The term εἰδωλόθυτα occurs Acts xv. 29, where it is a sort of compendious mode of expressing the ἀλισγήματα τῶν εἰδώλων mentioned by St James in ver. 20: comp. Acts xxi. 25, Rev. ii. 14, 20. These εἰδωλόθυτα were the 'carnes animalium e sacrificiis reliquæ' (Valck.), which, after the priest had taken his portion, were returned to those who had offered them, and were commonly consumed at feasts, either in the temple (comp. ver. 10), or in their own houses (comp. ch. xi. 27), it being the regularly received principle, τοὺς ἐκ θυσίας ἰόντας φέρειν ἐξ αὐτῆς θυσίας οἰκείοις. Where they were not thus disposed of they were sold in the market: comp. ch. x. 25. On the customs connected with sacrifices, see Hofmann, *Lexicon Universale* (Contin.), s. v. 'Victimæ,' Vol. III. p. 181, Hermann, *Gottesdienstl. Alterth.* § 28, and on the absence of all reference to the decision in Acts

μεν ὅτι πάντες γνῶσιν ἔχομεν. ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ. εἴ τις δοκεῖ ἐγνωκέναι τι, οὔπω 2

2. εἴ τις] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderating authority: *Rec.*, εἰ δέ τις. ἐγνωκέναι] So the above-named edd., on very greatly preponderating authority: *Rec.*, ἐιδέναι. In what follows, οὔπω ἔγνω is adopted in all the above edd., —οὔπω, on clearly preponderating authority, ἔγνω and the omission of οὐδέν, on very greatly preponderating authority: *Rec.*, οὐδέπω οὐδὲν ἔγνωκε.

xv. 20, Bp. Lightfoot, *Dissert. on Gal.* iii. 2. πάντες γνῶσιν ἔχομεν] '*we all have knowledge*,' scil. in regard of this particular matter, the nature of εἰδωλόθυτα. The exact reference of these words is a little doubtful. It has been urged, on the one hand, that the Apostle is here referring to the more illuminated (πρὸς τοὺς τελείους διαλέγεται, Theoph.), 'I and all rightly informed persons;' so Meyer, al. On the other hand, the statement has been referred generally to all Christians, 'We all of us, as Christians and not pagans;' so De Wette, al. In the first case, however, the cautionary and corrective clause ἡ γνῶσις φυσιοῖ κ.τ.λ. seems to have no particular force. In the second case there seems no need whatever for the πάντες. We therefore, with Hofm., al., regard the words as referring to the Corinthians, and perhaps as taken from their very letter. The cautionary clause then comes in with its natural and appropriate force, 'We know, to use your own words, that, &c.; remember, however, that it is not on knowledge, but on love that everything really turns.' The apparently converse statement which then follows in ver. 7, ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις, becomes perfectly intelligible; 'you may think that all among you have this true knowledge, but it really is not so; there are some whose conscience is greatly exercised in the matter.' The Apostle, it should be observed, is not so much definitely censuring (Chrys.), or dealing ironically (Theod.), with the Corinthians who put the question (probably in the form 'are we not perfectly free in the matter?' ἡμῖν οὐκ ἔστιν εἰδωλόθυτον, Sever.), as bringing home to them the fact that the answer was not quite so easy as they might suppose, as it depended not merely on γνῶσις, but on ἀγάπη. Compare Calvin *in loc.*, who appears to have rightly caught the general sentiment of the passage: so too Chrysostom, except that he sees in the words a more direct censure of the Corinthians than the context seems to imply. ἡ γνῶσις φυσιοῖ κ.τ.λ.] '*Knowledge puffeth up, but love edifieth;*' the article giving each noun its most generic meaning and application (Middleton, *Greek Art.* v. 5. 1, p. 89): comp. Winer, *Gr.* § 19. 1. *a*, note. Knowledge, the Apostle says, regarded in the abstract, tends to puff up with pride: love, on the other hand, builds up alike the individual towards whom it is shown (Rom. xiv. 15), and the Church generally (Eph. iv. 12, 16): comp. Harless, *Chr. Ethics*, § 38. 1, p. 327 (Transl.), and on the contrast between the knowledge which is of faith and the knowledge here referred to, see *ib.* § 18. 4, p. 159 sq.

2. εἴ τις δοκεῖ κ.τ.λ.] '*If any man thinketh that he knoweth any-*

3 ἔγνω καθὼς δεῖ γνῶναι· εἰ δέ τις ἀγαπᾷ τὸν Θεὸν,

thing;' elucidation of the ἡ γνῶσις φυσιοῖ, the absence of any connecting particle giving the words a fuller didactic force. The Apostle makes it clear in what sense he was using the word γνῶσις, viz. not as a real and true, but only as a supposed, knowledge; the δοκεῖ ('existimat,' Vulg.) implying some amount of subjective persuasion on the subject: see notes on ch. iii. 18, and comp. Hofm. *in loc.* The reading of the text, ἐγνωκέναι, is here, on exegetical as well as critical grounds, much more consonant with the tenor of the passage than εἰδέναι; the idea of mental attention on the part of the knower ('cognoscere'), and so, of more inward knowledge, being that which is here involved in the context: εἰδέναι ('scire') would only imply that the object or fact came within the sphere of observation; see notes on ch. ii. 11. οὔπω ἔγνω κ.τ.λ.] '*he doth not yet know as he ought to know;*' not merely 'he has had no practice in the art of knowing' (Alf.), but, 'he has not yet come to the knowledge of the true manner ('videlicet per viam amoris,' Beng.) in which he ought to know.' Without love (comp. ch. xiii. 2) his knowledge will never be more than a mere superficial knowledge,—a knowledge of no real use in the practical questions now under consideration. The οὐδέπω οὐδὲν of *Rec.* would make the comment more caustic, as it would imply that the ὁ δοκῶν κ.τ.λ., not only had not yet come to know the matter properly, but had not yet even come to know properly anything at all,—not even his own ignorance: comp. Hofmann *in loc.*

3. εἰ δέ τις ἀγαπᾷ τὸν Θεόν] '*But if any man loveth God:*' has love in its highest and fullest degree —for God is love (1 John iv. 17) and love of Him includes all other forms of love; 'amorem Dei sequitur amor proximi,' Beng. οὗτος ἔγνωσται ὑπ' αὐτοῦ] '*this man*' (emphatic,—he, and not the ὁ δοκῶν ἐγνωκέναι) '*is known of Him;*' scil. is himself the object of the highest conceivable knowledge,—the divine knowledge; see Winer, *Gr.* § 39, rem. 2, comp. Gal. iv. 9. The interpretations of this clause are very numerous, some intercalating a thought not in the context (κηδεμονίας τυγχάνει, Theod.; 'reputatur inter filios,' Calv.; 'prægnitus est, prædilectus ac prædestinatus,' Est.), others giving the verb a causative sense ('scire factus est ab eo,' Beza), for which there is not a shadow of lexical authority. The true and natural interpretation seems perfectly clear: the Apostle, instead of saying, 'he that loves God has γνῶσις in its truest form,' drops the lower thought and takes the higher one, 'is himself the object of God's knowledge,' the higher thought here necessarily involving the lower. That he whom God vouchsafes to know has himself true knowledge is a truth that may be regarded as almost self-evident: so rightly, Theophyl.: γνωστὸς δὲ γενόμενος τῷ Θεῷ γνῶσιν παρ' αὐτοῦ λαμβάνει. On the deep meaning of the 'being known of God' (Exod. xxxiii. 12, 17, Gal. iv. 9, 2 Tim. ii. 19), comp. Severian (Cramer, *Cat.*), λαμβάνεται γὰρ τὸ τῆς γνώσεως καὶ ἐπὶ οἰκειώσεως (he explains the ἔγνωσται κ.τ.λ. by the words οἰκειοῦται τοὺς ἀγαπῶντας), ὥσπερ τὸ τῆς ἀγνοίας καὶ ἐπὶ ἀλλοτριώσεως· οἷόν ἐστι τὸ ὑπὸ τοῦ Κυρίου

οὗτος ἔγνωσται ὑπ' αὐτοῦ. Περὶ τῆς βρώσεως οὖν 4
τῶν εἰδωλοθύτων, οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ,
καὶ ὅτι οὐδεὶς Θεὸς εἰ μὴ εἷς. καὶ γὰρ εἴπερ εἰσὶν λεγ- 5

4. οὐδεὶς Θεός] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.* adds ἕτερος.

ῥηθὲν τό, ἀπέλθετε, οὐδέποτε ἔγνων ὑμᾶς; see also the valuable remarks of Hofmann, *Schriftbew.* Part I. p. 225 (ed. 1), and comp. Suicer, *Thesaur.* Vol. I. p. 762.

4. **Περὶ τῆς βρώσεως οὖν κ.τ.λ.**] '*Concerning then the eating of things offered to idols;*' οὖν having here its *resumptive* force (see notes *on Gal.* iii. 5, and *on Phil.* iii. 1), and referring back to ver. 1. On the *collective* force of this particle, see above, notes on ch. vii. 26. The frequent occurrence of this particle in the N. T. renders it difficult to maintain any rigid rule of translation; but, in cases like the present, the lighter 'then' ('igitur,' Beza), seems more exact than the heavier and more illative 'therefore' (Auth., Rev.). The insertion of the words τῆς βρώσεως defines more exactly the more general εἰδωλοθύτων in ver. 1. **οὐδὲν εἴδωλον ἐν κόσμῳ**] '*there is no idol in the world;*' no image or likeness—the emphasis slightly resting on εἴδωλον —to which there is any corresponding reality. Idols there were, but that which they were understood to represent had no existence; an idol was a φαντασία ψευδής, Hab. ii. 18 (LXX), a name only (ὀνόματα ὑπὸ φαύλου καὶ ἀνοήτου δόξης πεποιημένα, Joseph. *Antiq.* VIII. 13. 6), and not a being's image. So De Wette, Meyer, Hofmann, and most modern expositors. The usual rendering, '*an idol is nothing in the world*,' scil. is a 'non-ens' (Arm.), and has nothing in the world which answers to it, is supported by Syr,, Vulg. ('nihil est idolum'), Clarom., Copt., Arm., Theoph., Œcum., Beng., Auth., al., but is open to the grave exegetical objection that thus, in two contiguous and closely similar clauses the same word (οὐδείς) would be used predicatively in one clause, but attributively in the other; and further, that ἐν κόσμῳ would thus be unmeaning and otiose. These objections appear to be so valid that, in spite of the almost unanimous authority of the ancient Vv. (except appy. Æth.-Pol.), we seem justified in regarding οὐδὲν εἴδωλον κ.τ.λ. and οὐδεὶς Θεὸς κ.τ.λ. as structurally parallel. So appy. Chrys., though usually claimed on the other side.

5. **καὶ γὰρ εἴπερ κ.τ.λ.**] '*For even if there really exist gods so-called;*' explanation of the two statements in the preceding verse, the καὶ annexing closely, and here with some slightly ascensive force, the confirmatory γάρ (see notes *on Phil.* ii. 27), and the πὲρ in the εἴπερ ('si omnino,' Klotz, *Devar.* Vol. II. p. 528), as usually, giving point to and enhancing the condition,—'if there really are, as is alleged,' &c.: see notes *on Gal.* iii. 4, Krüger, *Sprachl.* § 69. 23, and on the use of the πέρ, the excellent comments of Kühner, *Gr.* § 510: see also below. The Apostle does not here assert that these so-called gods exist, but simply puts the case hypothetically, as an *assumed* possibility, basing the assumption on the statement in the last clause of the verse; see below.

ὁμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς, ὥσπερ εἰσὶν
6 θεοὶ πολλοὶ καὶ κύριοι πολλοί, ἀλλ' ἡμῖν εἷς Θεὸς
ὁ πατήρ ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς

5. γῆς] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on vastly preponderating authority: *Rec.* prefixes τῆς.

Who the Apostle really deemed these so-called θεοὶ actually to be, comes out clearly in ch. x. 20; see Weiss, *Bibl. Theol.* § 70. *c*, Vol. I. p. 360 (Transl.), and comp. Martensen, *Chr. Dogm.* § 68. obs. p. 129 (Transl.). See below.

εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς] '*whether in heaven or on earth;*' whether beings supposed to dwell in heaven, like the Olympian deities, or on earth, like the local deities of the woods and rivers. The words serve to explain the λεγόμενοι θεοὶ which the Apostle then had in his thoughts. ὥσπερ εἰσὶν κ.τ.λ.] '*just as there exist gods many and lords many;*' superhuman beings, angels and powers, to whom these titles are conventionally given (Deut. x. 17; comp. xxxii. 17); the ὥσπερ bringing out sharply ('πὲρ acuit eam notionem cui subjecta est,' Klotz, *Devar.* Vol. II. p. 724; comp. Donalds. *Crat.* § 178, and see further reff. in notes on ver. 13) the statement that follows. The εἰσὶν thus has the same meaning in both clauses—real, not supposed, existence (De Wette, al.), the emphatic position of the verb in both clauses appearing distinctly to imply this stronger meaning. The interpreters who, like De Wette, consider both clauses as spoken 'from the standpoint of Gentile superstition' (comp. Theoph., Œcum.), are constrained not only to give a weaker force to the εἰσὶν than its position would seem to require, but to take εἴπερ in a concessive sense ('etsi,' Vulg., εἰ καί εἰσι λεγόμενοι θεοί, Theoph.) which it is doubtful whether the particle bears directly in ordinary Greek prose: comp. Kühner, *Gr.* § 578. obs. 2, where, it will be observed, all the exx. are from Homer.

6. ἀλλ' ἡμῖν εἷς κ.τ.λ.] '*Yet to us there is one God, the Father;*' apodosis to the εἴπερ κ.τ.λ. of verse 5, the ἀλλὰ having its sharp antithetical force and contrasting what follows with the assumption of the preceding verse; see Klotz, *Devar.* Vol. II. p. 93, and notes on ch. iv. 15. The words ὁ πατήρ, like the Ἰησοῦς Χριστὸς in the next clause but one, are in apposition to the preceding noun, the object of the Apostle being so to characterize the εἷς Θεὸς as to make the conception of any real plurality of Gods appear to be still more inadmissible: comp. Hofmann, *Schriftb.* Part I. p. 302 sq. ἐξ οὗ τὰ πάντα κ.τ.λ.] '*from whom are all things, and we unto Him;*' God is the causal fount and origin of all things (Rom. xi. 36), and the blessed end and object, the 'causa finalis' (comp. Col. i. 16) for which we ('credentes,' Beng.) were called into being, the 'finis fidelium,' as Bengel well expresses it; see Dorner, *Chr. Doctr.* Vol. I. § 28, p. 355 (Transl.). On the profound meaning of the ἐξ οὗ τὰ πάντα (τὴν δημιουργίαν λέγει, Chrys.), by which not merely the existence, but the first origin of the

Κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ. Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις· τινὲς 7 δὲ τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου ὡς εἰδωλό-

7. *συνηθείᾳ ἕως ἄρτι*] So, as to words and order, *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*; the first word on preponderating, and the order on greatly preponderating, authority; *Rec.*, *συνειδήσει τοῦ εἰδώλου ἕως ἄρτι*. See above.

τὰ πάντα is referred to the working of the Divine Omnipotence, see Van Oosterzee, *Chr. Dogmatics*, § 56. 2, p. 301 (Transl.). *δι' οὗ τὰ πάντα*] '*through whom are all things*,' scil. through whose blessed instrumentality all things that are, the totality of things (*τὰ πάντα* is collective), were created and made: see Joh. i. 3, *πάντα* (all things viewed in their severalty) *δι' αὐτοῦ ἐγένετο*, Heb. i. 2, *δι' οὗ καὶ ἐποίησε τοὺς αἰῶνας*, and comp. Col. i. 15, *ἐν αὐτῷ ἐκτίσθη τὰ πάντα*,—in which last passage though the preposition is different, and the reference to the Eternal Son rather as the 'causa *conditionalis*' (see notes *in loc.*), the dependence of *τὰ πάντα* on Him is equally clearly set forth. All limitations of the second *τὰ πάντα* (*τὸ τῶν ἀνθρώπων γένος*, Chrys., 'all that needs redemption,' Baur) are wholly inadmissible: the words must have the same scope and inclusiveness in both clauses. *καὶ ἡμεῖς δι' αὐτοῦ*] '*and we through Him*;' with reference to the new creation in Christ (*καινὴ κτίσις*, 2 Cor. v. 17, Gal. vi. 15; comp. Eph. ii. 10) of which He is equally the 'causa medians:' *δι' αὐτοῦ εἰς τὸ εἶναι παρήχθημεν, καὶ εἰς τὸ εὖ εἶναι*, Theoph. As in the first member of the verse the *εἰς αὐτὸν* has an *ethical* reference, so here the *δι' αὐτοῦ*. It is through Christ that we are called, as His new creation, into that true being and existence which is implied in the foregoing *εἰς αὐτόν*. To refer the words to the *physical* creation, or, loosely and vaguely, to the *σωτηρία* which comes from Him (Theodoret), mars the exegetical parallelism of the clauses. Having thus contrasted the God and Lord of the Christian with the meaningless idols of the heathen, the Apostle does not pause to draw the obvious inference, —that to eat *εἰδωλόθυτα* is in itself a matter of indifference.

7. *Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις*] '*Howbeit there is not in all men the knowledge* (*in question*):' contrasted statement, by means of the stronger adversative *ἀλλά*, to the position laid down in verse 4; *οὔπω ἔγνωσαν καθὼς δεῖ γνῶναι* (ver. 2). *τῇ συνηθείᾳ κ.τ.λ.*] '*by their being accustomed until now to the idol*;' the dative expressing the *ground* or *subjective cause* of the *τὸ ἐσθίειν ὡς εἰδωλόθυτον*: see Winer, *Gr.* § 31. 6. *c*, notes *on Phil.* ii. 3, and the good collection of examples from classical Greek in Kühner, *Gr.* § 425. 8. In all such instances of the use of the dative we trace the *defining* character of the case, and its qualifying relation to the whole sentence: see Rumpel, *Casuslehre*, p. 259 sq. In the expression *συνηθείᾳ τοῦ εἰδώλου* ('the being accustomed to the idol') the gen. is the ordinary genitive of the 'object' after a subst. expressive of internal or external activity: comp. Plato, *Theæt.* p. 168 B, *ἐκ συνηθείας ῥημάτων τε καὶ*

θυτον ἐσθίουσιν, καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς
8 *οὖσα μολύνεται. βρῶμα δὲ ἡμᾶς οὐ παραστήσει*

8. παραστήσει] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on preponderating authority; *Rec.* παρίστησι. The same edd. on similar authority omit γὰρ (*Rec.*) after οὔτε. In what follows, the reading is very doubtful. The reading in the text is supported by *Westc.* and *Hort*, and by *Treg.*, *Rev.* (who, however, adopt περισσευόμεθα); *Lachm.* interchanges ὑστερούμεθα and

ὀνομάτων, and see Winer, *Gr.* § 30. 1. *a.* The expression is further defined by the loosely added ἕως ἄρτι (compare Gal. i. 13, τὴν ἐμὴν ἀναστροφήν ποτε, Phil. i. 26, τῆς ἐμῆς παρουσίας πάλιν): long habitude prior to conversion lasted, even after it (μετὰ τὸ πιστεῦσαι, Theoph.), sufficiently to keep up the feeling that the offering was made to something really existent: see Harless, *Chr. Ethics*, § 36, p. 319 (Transl.), where the meaning of the clause is well brought out. The reading συνειδήσει is maintained by Reiche, Meyer, Heinrici, al., as being the more difficult reading, but in the face of evidence [א¹ AB P; 17; Memph., al.], which, even if the assertion as to συνειδ. being the more difficult reading were admitted, it would seem highly precarious to reverse. It is, however, quite as likely that συνειδήσει (derived from the latter portion of the verse), was a correction of συνηθείᾳ, as *vice versâ*. καὶ ἡ συνείδησις κ.τ.λ.] '*and their conscience being weak is defiled;*' scarcely 'because it is' (De Wette, Meyer; 'cum sit infirma,' Vulg.), which expresses too strongly the simple secondary predication. The participle is here 'circumstantial' rather than 'causal' (see notes *on* 1 *Thess.* iii. 10), and is most exactly expressed by the English participle: their conscience was weak, and being such became defiled. On the meaning of συνείδησις, see Sanderson, *de Obl. Consc.* 1. 4 sq. Vol. iv. p. 3 (ed. Jacobs.), and on its use in the N. T., Harless, *Chr. Eth.* § 45 sqq. (Transl.), and the valuable article in Cremer, *Bibl.-Theol. Wörterb.* p. 233. On the essential nature of the conscience (consciousness of a holy, invisible authority given by the authority itself), see especially Martensen, *Chr. Ethics*, Vol. i. § 117 sq., p. 359 (Transl.), and, on its natural supremacy, Butler, *Serm.* 2, 3. In the case of the τινὲς before us, the conscience was weak; or, in other words, this natural guide (Butler), was, from not having been properly instructed, a hesitating guide: the εἰδωλόθυτον was eaten with a vague feeling that the εἴδωλον really represented something, and the result was a feeling of moral defilement: the weak conscience is defiled with the consciousness of guilt; see Weiss, *Bibl. Theol.* § 93, Vol. ii. p. 40 (Transl.), and compare Delitzsch, *Psychol.* § iv. p. 166 (Transl.). For exx. of this ethical use of μολύνω [connected with μέλας, from a Sanscr. root *mal*, Fick, *Indo-Germ. Wörterb.* p. 151, Curtius, *Gr. Etym.* § 551, p. 332, ed. 2], see Sir. xxi. 28, μολύνει τὴν ἑαυτοῦ ψυχὴν ὁ ψιθυρίζων, Plato, *Republ.* vii. p. 535 E, ἐν ἀμαθίᾳ μολύνεσθαι; and comp. 2 Cor. vii. 1, μολυσμοῦ σαρκὸς καὶ πνεύματος.

8. βρῶμα δὲ κ.τ.λ.] '*But meat* (food, in its most general sense;

τῷ Θεῷ· οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα, οὔτε ἐὰν φάγωμεν, περισσεύομεν, βλέπετε δὲ 9

περισσεύομεν: *Rec.* and *Tisch.*, ἐὰν φάγωμεν περισσεύομεν, οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα, with good external authority, but opp. to AB; 17; Memph., Am., al., and with the high probability against it of a correction in favour of the more usual order.

comp. Rom. xiv. 17) *will not present us unto God*,' scil. for approval or disapproval; statement, introduced by means of the sub-explanatory and slightly contrasting δέ (Klotz, *Devar.* Vol. II. p. 362; comp. notes *on Gal.* iii. 23), of the true view that ought to be entertained ('Let it be noted, however, that'), in contradistinction to what might seem to be suggested by ver. 7, viz. that it was positively right to eat, to show moral strength and the recognition of the principle of ver. 4; comp. Theodoret *in loc.* The verb παρίστημι is designedly chosen rather than συνίστημι (Rom. v. 8, xvi. 1, al.), as a more purely neutral word: food, the Apostle says, does not *per se* 'bring us before God' in any moral aspect: it places us in no moral relation with Him, whether in regard of approval or disapproval: 'usus ciborum nihil facit ad pietatem,' Estius. The full force of the statement, and the neutral aspect of παραστήσει is brought out in the double-membered clause that follows. The future seems chosen, rather than the present, as marking something which, it is conceivable, might occur, but which, it is here said, will not ever occur: comp. Rom. v. 7, μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται, and see Winer, *Gr.* § 40, 6, Kühner, *Gr.* § 387. 2.

ὑστερούμεθα] '*do we lack*,' scil. anything in regard of our relation to God; ἐλαττούμεθα, Theoph. 'inopia laboramus,' Grimm. The verb ὑστερεῖσθαι is thus used both with (Rom. iii. 23) and without (Luke xv. 14, 2 Cor. xi. 8, Heb. xi. 37, and Phil. iv. 12, where it is similarly in opp. to περισσεύειν) a case following it. It is found with a prepositional member, above, ch. i. 7. Whether it be middle or passive, may be considered doubtful,—such cases being commonly decided by the context (see Winer, *Gr.* § 39. 3. 3), and there being here nothing to guide us. On the whole, the passive seems rather the more probable; see ch. i. 7, Heb. xi. 37.

περισσεύομεν] '*do we abound, have we overplus*,' scil. in the way of special approval from God; περισσόν τι ἔχομεν καὶ εὐδοκιμοῦμεν παρὰ τῷ Θεῷ, Theoph. The reading περισσευόμεθα is supported by B and Origen, but, independently of the amount of evidence for the active form, may have been due to a mechanical repetition (in transcription) of the form which just preceded. On the transcriptional errors in B, see Westcott and Hort, *Introd. to N. T.* § 312, p. 233 sq.

9. βλέπετε δὲ κ.τ.λ.] '*take heed, however, lest by any means this liberty of yours become a stumblingblock to the weak:*' caution suggested by the very terms of the preceding verse; 'if it be true that this eating or not-eating is a matter of complete indifference, *yet* (δὲ) beware of any harmful use of your Christian liberty.' As Severian (Cram. *Cat.*) rightly observes,—τὸ μὲν κατορθούμενον ὑμῖν οὐδέν· τὸ δὲ

μή πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται
10 *τοῖς ἀσθενέσιν. ἐὰν γάρ τις ἴδῃ σὲ τὸν ἔχοντα*
γνῶσιν ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνείδησις

9. ἀσθενέσιν] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on vastly preponderating authority: *Rec.*, ἀσθένουσιν.

βλάπτον τοὺς ἀσθενεστέρους μέγα. The ὑμῶν, as the structure of the verse indicates, is not without its force, 'quam obnixe tuemini, ver. 11,' Beng. On the subject generally of avoidance of offence, see Rothe, *Chr. Eth.* § 1027, Vol. IV. p. 263 sqq. (ed. 2), and on the limits of the permissible, Martensen, *Chr. Eth.* Part I. § 134 sq., p. 418 sqq. (Transl.). πρόσκομμα] '*stumblingblock*,' 'offendiculum,' Vulg.; scarcely distinguishable in its ethical meaning from σκάνδαλον (comp. Rom. xiv. 13, where both words are used), except as perhaps implying more definitely an *obstacle*, and something standing in the way or placed as such: contrast Matth. xviii. 7, Luke xvii. 1, ἐλθεῖν τὰ σκάνδαλα, where προσκόμματα could scarcely have been used. Perhaps we may trace this same sort of idea in the LXX association of λίθος with πρόσκομμα (Rom. ix. 32, 33, 1 Pet. ii. 8), and πέτρα with σκάνδαλον (Rom. *l. c.*, 1 Pet. *l. c.*). On σκάνδαλον, see notes *on Gal.* v. 11.

10. ἐὰν γάρ τις κ.τ.λ.] Confirmation (γάρ) of what has been just said, and the need shown for the forbearing caution which the Apostle is advising. τὸν ἔχοντα γνῶσιν] '*who hast knowledge*;' certainly not, 'quippe qui cognitionem habes,' Meyer,—a rendering which suggests the absence, not the presence, of the article; comp. Donalds. *Crat.* § 305, *Gramm.* § 490. The reading is not perfectly certain. The pronoun σὲ is omitted by B F G.; Vulg., Orig. (Lat.), al., and is placed in brackets by *Lachm.*, *Westc.* and *Hort*, but is apparently genuine, the authority for its insertion being good, and slightly preponderant. ἐν εἰδωλείῳ κατακειμένον] '*sitting at meat—in an idol's temple*;' not only eating εἰδωλόθυτα, but so carried away by the inconsiderately used liberty, as to eat them in the very courts of the εἰδωλεῖον: ὑπέδειξε δὲ τὸ μέγεθος, Theod. The word εἰδωλεῖον ('vocabulum aptum ad deterrendum,' Beng.) is not found in ordinary Greek. It occurs, however, in the LXX, 1 Macc. i. 47, x. 83, 1 Esdr. ii. 9. This ἐμφιλοχωρεῖν τοῖς εἰδώλοις (to use the words of Chrysostom) though not here directly forbidden, is inferentially so, in the illustration here supplied of one already ἀσθενὴς being made still more so by the unseemly and culpable act: comp. Chrys. *in loc.* οὐχὶ ἡ συνείδησις κ.τ.λ.] '*will not his conscience be edified?*'—literally 'builded up' ('ædificabitur,' Vulg.; 'timrjada,' Goth.; sim. Copt., Arm.), with an obvious tinge of irony, the verb retaining its usual ethical sense, but, as the context shows, in an inverted sense, viz. edified to do,—not that which the conscience approves of; but that about which it is uneasy and disquieted. The translation 'be emboldened,' Auth., Rev. ('be confirmed,' Syr., 'be induced,' Æth.), expresses the general sense, but misses the delicate irony which the word seems

αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; 11 ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς ἀπέθανεν.

11. ἀπόλλυται γάρ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on preponderating authority: *Rec.*, καὶ ἀπολεῖται. ἐν τῇ σῇ γνώσει, ὁ ἀδελφός] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, ἀδελφὸς ἐπὶ τῇ σῇ γνώσει.

chosen to convey: it was an οἰκοδομὴ that was really a καθαίρεσις, an 'ædificatio ad ruinam' (Tertullian, *Præscr.* cap. 8). ἀσθενοῦς ὄντος] '*inasmuch as he is weak:*' participial clause defining and giving point to what follows. It is just because the man has a weak conscience that his so-called edification is really mischievous and ruinous. He doubts; he is led on by the reckless example (ἀντὶ παραινέσεως τὸ πρᾶγμα δέχεται, Chrys.) to do what he inwardly feels to be doubtful, and his whole moral character suffers in consequence. It is not from faith and a true recognition of the principle of ver. 4 that he eats the εἰδωλόθυτα, but simply from the force of an inconsiderate example. The participle is here not hypothetical ('if he is weak'), and *certainly* not predicative ('who is weak'), but causal; it accounts for the statement that is implied in the words that follow; see Donalds. *Gr.* § 615, 616. εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν] '*unto the eating of things offered to idols;*' not simply 'to eat, &c.,' with a mere reference to the result,—a meaning doubtful in St Paul's Epistles (see notes *on* 1 *Thess.* ii. 12), but with some tinge of the idea of *direction*, as suggested by the preposition: the eating what was offered to idols is that to which the οἰκοδομὴ ultimately leads: 'ruunt ad tentandum quod sibi licere non putabant,' Calvin.

11. ἀπόλλυται γὰρ ὁ ἀσθενῶν] '*For (thus) he that is weak perishes:*' confirmatory explanation (γάρ, Klotz, *Devar.* Vol. II. p. 240; comp. notes *on Gal.* ii. 6) of the 'ædificatio ruinosa' (Calv.) implied in the preceding words. The ἀπώλεια here referred to is the ὄλεθρος αἰώνιος (2 Thess. i. 9) which the acting against the dictates of conscience, grieving, and ultimately quenching, the Holy Spirit, brings with it in the course of dreadful consequence: 'meminerimus ergo nos in exitium ruere, quoties adversus conscientiam pergimus,' Calvin. Observe that, in the case supposed, the man *remains* ἀσθενὴς in his faith (ὁ ἀσθενῶν), and so continues to sin against his conscience as often as he acts under the influence of the evil example. Had the example helped him to see the matter in its true light, it would have been otherwise: comp. Hofm. *in loc.* ἐν τῇ σῇ γνώσει] '*through thy knowledge;*' the ἐν here having its instrumental force: the τὸ ἀπόλλυσθαι is regarded as involved in, and existing in the recklessly displayed γνῶσις; see Winer, *Gr.* § 48. 3. *d*, Kühner, *Gr.* § 431. 3, and notes *on* 1 *Thess.* iv. 18. In verse 1 γνῶσις was spoken of as puffing up: its more dreadful action is here brought out. It not only involves (to use a modern expression) no altruism, but the very reverse: it is really μισαδελφία (Theod.)

ὁ ἀδελφὸς κ.τ.λ.] '*the brother for whom Christ died;*' with great

12 οὕτως δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν, εἰς
13 Χριστὸν ἁμαρτάνετε. διόπερ εἰ βρῶμα σκανδαλίζει

rhetorical force,—not only a Christian brother, but one whom Christ died to save; *ἐᾷς αὐτὸν ἀπόλλυσθαι μετὰ τὴν σωτηρίαν τὴν οὕτω γενομένην*, Chrys. *in loc.*, by whom the force of the verse is well brought out. Compare Rom. xiv. 15, where the command of the Apostle rests upon the same momentous consideration: *μὴ τῷ βρώματί σου ἐκεῖνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν.* It is here *δι' ὅν* ('cujus causâ'); it is there with but a faint shade of difference, *ὑπὲρ οὗ* ('in commodum cujus'). On this last mentioned expression, see notes *on Gal.* iii. 13, and the excellent note of Meyer *on Rom.* v. 6.

12. **οὕτως δὲ κ.τ.λ.**] '*But thus sinning* (with emphasis) *against the brethren;*' the **δέ**, with its sub-explanatory and slightly ratiocinative force (see above, ver. 8, and notes *on Gal.* ii. 4) bringing out the true significance of the act and its sequel, and the *οὕτως* fixing attention on the manner specified in the preceding verses. **καὶ τύπτοντες κ.τ.λ.**] '*and* (*let me add*) *wounding their conscience when it is weak;*' the **καί** introducing an explanation (see notes *on Phil.* iv. 12) of the more general *ἁμαρτάνοντες*, and the appended *ἀσθενοῦσαν* keeping the attention fixed on the fact (*ἀσθενοῦσαν* is a tertiary predicate; see Donalds. *Gr.* § 489 sq.) that the conscience was all the time weak. On the subject of a weak conscience, and the privileges it may justly claim, see South, *Serm.* xxix. Vol. i. p. 473 sqq. The strong word *τύπτοντες* (*τῇ ἐμφάσει τῆς λέξεως τὴν ὠμότητα ἐνδειξάμενος*, Chrysost.) designedly marks the amount of the moral injury done to the conscience. It was weak already; the blows given (the participle is in the present tense) make matters worse, and help soon to destroy all moral sensibility. For exx. of this metaphorical sense of *τύπτω*, see Steph. *Thesaur.* s. v. Vol. vii. p. 2592 (ed. Hase and Dindorf). Of those cited the most pertinent seems, Alciph. *Ep.* iii. 57, *διαβολαῖς τυπεὶς τὰ ὦτα*: comp. also 1 Sam. i. 8, Prov. xxvi. 28 (LXX). **εἰς Χριστὸν ἁμαρτάνετε**] '*ye sin against—Christ;*' the emphasis is resting on the first words, and marking the true nature of what might otherwise have seemed but a venial sin. How little is it recognized in ordinary Christian practice that hurting a weak brother's conscience is really—'aperta in Christum contumelia,' Calv. The three aspects of the sin are well set forth by Chrysost. *in loc.*

13. **διόπερ**] '*Wherefore, For which very reason;*' vividly expressed conclusion both in regard of the conjunction (only here and ch. x. 14), and the *μετεσχηματισμὸς εἰς ἑαυτὸν* in the personal form of the statement. In the pronominal conjunction **διόπερ**, the *πὲρ* gives force and emphasis to the pronominal element (*διὸ* is simply 'on which account,' see notes *on Gal.* iv. 31: **διόπερ** is rather 'on which very account'), and so helps to make the connexion between the cause and the action founded on it as logically close as possible. On the meaning of *πέρ* ('ambitum rei majorem vel quamvis maximum,' Klotz, *Devar.* Vol. ii. p.

τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, να μὴ τὸν ἀδελφόν μου σκανδαλίσω.

am verily an Apostle, nd assuredly so to you. Οὐκ εἰμὶ ἐλεύθερος ; οὐκ εἰμὶ ἀπό- IX. στολος ; οὐχὶ Ἰησοῦν τὸν Κύριον ἡμῶν ἑώρακα ; οὐ

IX. 1. *οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος;*] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderating authority; *Rec.* nterchanges the position of *ἐλεύθερος* and *ἀπόστολος*. Internal arguments Reiche, Osiander, Hofm.) seem of but little real validity; as good logical easons can appy. be shown both for the one order and for the other. In vhat follows, thc above-mentioned edd. read simply *Ἰησοῦν*, on equally clearly preponderating authority: *Rec.* adds *Χριστόν*.

'22), see above, notes on ver. 5. *οὐ μὴ φάγω κ.τ.λ.*] '*I will in no wise eat flesh for evermore;*' the tenor of the passage suggesting the stronger form of translation in the case of the two negatives: see notes *on* 1 *Thess.* iv. 15 (*Transl.*), and on the general use of *οὐ μὴ* with subj. or future, Winer, *Gr.* § 56. 3, and notes *on Gal.* iv. 30. In regard of the use of *κρέα* after the foregoing general form *βρῶμα*, the suggestion of Bengel is plausible that the plural *κρέα* points to 'totum genus carnium;' it seems, however, more natural to suppose that it refers to the subject-matter, flesh offered to idols, and that the verse is a kind of blending of two sentences, viz. (1) 'if *βρῶμα σκανδαλίζει*, I will eat no *βρῶμα*,' and (2), without any hypothetical portion, 'I will eat no *κρέα*, *ἵνα μὴ κ.τ.λ.*': see Hofmann *in loc.*, who, however, does not seem correct in separating ver. 13 from what precedes. It will be observed that in the repetition of the words *σκανδ. τὸν ἀδ.*, the order is changed, that the emphasis may fall on the right word. On the sentiment generally, and on the question of accommodation to the weak, see Martensen, *Chr. Ethics*, Part I. § 135, p. 419, Part II. § 146, p. 342 (Transl.).

IX. 1–27. *Digressive statement, on the part of the Apostle, of his own freedom* (1–3), *his own rights, whether in regard of marriage or maintenance* (4–18), *and his own conduct* (19–23), *and of the duty of his readers to follow his example* (24–27). 1. **Οὐκ εἰμὶ ἐλεύθερος**] '*Am I not free?*' scil. independent, not under the constraint of others,—a free actor in preaching the gospel and acting as may most conduce to its progress. That the *ἐλευθερία* had relation to other men, not to rules of conduct, seems proved by ver. 19. Of the four questions, the first and second bring out, both on general as well as official grounds, the Apostle's complete moral independence, in regard of what he says in ch. viii. 13. The third question emphasizes and substantiates the second; the fourth adds the practical proof that, however it might be in regard of others, he certainly was *their* Apostle; *they* were *his* work in the Lord. **οὐχὶ Ἰησοῦν κ.τ.λ.**] '*Have I not seen Jesus our Lord?*' even as the other Apostles saw Him when He appeared to them after His resurrection; comp. ch. xv. 5 sq., where, after recounting these appearances, the Apostle specifies with solemn emphasis, *ἔσχατον πάντων* (ver. 8). This manifestation of the

2 τὸ ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ; εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμί· ἡ γὰρ

risen, and (in the case of St Paul) ascended, Lord which was vouchsafed, not only on the way to Damascus (Acts ix. 17), but in visions (Acts xviii. 9, xxii. 17) and *perhaps* still more wonderful circumstances (2 Cor. xii. 1 sq.), placed St Paul on a level, in regard of this important particular, with the very Eleven. The deep significance of the words of Ananias, ὁ Θεὸς . . . προεχειρίσατό σε . . . ἰδεῖν τὸν δίκαιον (Acts xxii. 14) was never forgotten. The ὤφθη κἀμοὶ was to the Apostle the credential of his apostolate, and, as such, naturally forms a part of passages like the present; comp. Hofm. *in loc.*, who, however, unnecessarily limits the scope of the statement. It will be observed that this question has the stronger form of the negative particle (οὐχί; comp. Kühner, *Gr.* § 512. 1) prefixed to it, the rest being introduced by the ordinary form. οὐ τὸ ἔργον κ.τ.λ.] '*Are not ye* (*Corinthians*) *my work in the Lord?*' the living and practical proof of my apostolical relation to you and yours; 'ab effectu probat Apostolatum,' Calv. The ἐν Κυρίῳ marks, as usual, the blessed sphere, in which, as it were, the whole had been done, and outside of which it could never have been done: comp. Cremer, *Bibl.-Theol. Wörterb.* p. 385, and notes *on Eph.* iv. 17, vi. 1, al. It is thus to be connected with the whole of the foregoing words; compare ch. iv. 15.

2. εἰ ἄλλοις κ.τ.λ.] '*If to others I am not an apostle, yet certainly I am to you;*' 'if members of other Churches do not deem me (comp. Winer, *Gr.* 31. 4. *a*) to be an apostle, you at any rate cannot so regard me;' abrupt and earnest expansion of the thought called out by the foregoing words. In the ἀλλά γε, the ἀλλά, in itself definitely antithetic, esp. after the preceding hypothesis (comp. ch. iv. 15 and notes *in loc.*), is strengthened by the added γέ ('acuit et intendit'), and a sharper antithesis is thus brought out between the protasis and apodosis; 'however it may be with others, yet, at any rate' ('at certe,' Beza), 'I am an apostle to you.' On the use of γέ, both in regard of 'quod minimum' as well as 'quod maximum,' see Hermann, *Viger*, No. 296. *b*, and comp. notes on ch. iv. 8, vi. 13, In classical Greek words are usually (always,—according to Stallbaum on Plato, *Rep.* p. 331 B) intercalated between the two particles; see exx. in Kühner, *Gr.* § 511. 9. *b*, Klotz, *Devar.* Vol. II. p. 15. On the εἰ οὐ in cases like the present, where the emphasis rests on the negative, see Winer, *Gr.* § 55. 2. *d*, and comp. notes on ch. vii. 9. ἡ γὰρ σφραγὶς κ.τ.λ.] '*for ye are the seal of my apostleship in the Lord;*' the ἐν Κυρίῳ, as in ver. 1, belonging to the whole clause, and marking the holy sphere in which the Corinthians were the σφραγὶς specified. In σφραγὶς there appears to lie the idea of something that outwardly authenticates; the Corinthian Church was the external and visible token of the Apostle's missionary labour; comp. Rom. iv. 11, where the σημεῖον περιτομῆς is described as a σφραγὶς δικαιοσύνης. On the use of σφραγὶς in Eccl. writers to denote Christian baptism, see Suicer, *Thesaur.* Vol. II. p. 1198.

σφραγίς μου τῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ.
Ἡ ἐμὴ ἀπολογία, τοῖς ἐμὲ ἀνακρίνουσίν ἐστιν 3
Have I not an Apostle's rights, whether in regard of marriage or of being maintained, if I had needed it, by those to whom I minister?
αὕτη. Μὴ οὐκ ἔχομεν ἐξουσίαν 4

2. μου τῆς ἀποστολῆς] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on preponderating ancient authority: *Rec.*, τῆς ἐμῆς ἀποστολῆς.

3. ἐστὶν αὕτη] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderating authority: *Rec.*, αὕτη ἐστί.

3. Ἡ ἐμὴ ἀπολογία] '*my defence:*' emphatic summary of the foregoing, connecting particles being studiously omitted; ἀρκεῖ μοι τὸ ὑμέτερον ἔργον εἰς μαρτυρίαν τῶν πόνων, Theodoret. *Westcott* and *Hort.* with Chrys., Ambr., al., connect the verse with what follows, and make the slight break at the end of ver. 2. This, however, mars the apparently distinct connexion between ver. 2 and ver. 3 (observe the μου—ἐμὴ—ἐμέ) and makes the questions which follow, not in sequence to the abrupt questions in ver. 1, but dependent on ver. 3,—of the tenor of which, however, they form by no means pertinent illustrations.

τοῖς ἐμὲ ἀνακρίνουσιν] '*to them that do examine me*,' scil. τοῖς ζητοῦσιν μαθεῖν πόθεν δῆλον ὅτι ἀπόστολός εἰμι, Theoph., 'qui ambigunt de apostolatu meo,' Beng.; the word ἀνακρίνειν being studiously chosen as a kind of 'vocabulum forense' (Beza) to mark the assumptive tone of the Apostle's opponents: comp. ch. iv. 3, 4, and for distinct exx. of the forensic sense, Luke xxiii. 14, Acts iv. 9, xii. 19, xvii. 11, xxiv. 8, xxviii. 18. ἐστὶν αὕτη] '*is this*' that I have specified, viz. that you Corinthians are the visible tokens of my apostleship: εἴ τις τοὺς ἐμοὺς ἀνακρῖναι βούλεται πόνους, ὑμᾶς εἰς μαρτυρ'αν καλῶ, Theod. It is perhaps slightly doubtful whether αὕτη is the subject or the predicate. The order of the words (contrast John i. 19, xvii. 3) seems slightly in favour of the latter: so appy. Vulg., Syr., Copt., al., but it is proper to observe that the view taken may have been associated with the belief that the pronoun referred to what follows. Whether, however, it be subject or predicate the sense is obviously the same; what the Apostle had stated was his ἀπολογία. He now proceeds to fresh and independent questions.

4. μὴ οὐκ ἔχομεν κ.τ.λ.] '*Have we no right to eat and to drink?*' So rightly Rev.; the οὐ in cases of this nature belonging to the verb, and the μὴ alone expressing the interrogation,—'we are surely not without the right to eat and to drink, are we?' comp. Rom. x. 18, 1 Cor. xi. 22. See Winer, *Gr.* § 57. 3. *b*, and Kühner, *Gr.* § 587. 11, where some exx. are given, illustrating clearly the principle above specified, viz. that the οὐ does not coalesce with the μή, but belongs to the verb or to some emphatic word in the sentence. The plural *may* refer to Barnabas (comp. ver. 6), but, from the general tenor of the passage, seems more probably the 'classific' ('I and such as I'; 'collegas includens,' Beng.) or non-personal plural: the question, however, is contextual rather than grammatical: compare Winer,

5 φαγεῖν καὶ πιεῖν; μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν
γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ
6 ἀδελφοὶ τοῦ Κυρίου καὶ Κηφᾶς; ἢ μόνος ἐγὼ καὶ

Gr. § 58. 4. 2. φαγεῖν καὶ πιεῖν] '*to eat and to drink*,' viz. what may have been provided by those to whom the message was brought: comp. Luke x. 7, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν. Of this right the Apostle did not avail himself (2 Cor. xi. 9), but nevertheless the ἐξουσία remained. To refer the words to the subject-matter of the last chapter is clearly out of place. For the time that question is completely dropped. The infinitives belong to the general class of the 'explanatory' infinitive (see notes *on Col.* iv. 6, 1 *Thess.* ii. 2), but, from the simple character of the sentence, almost seem to assume the the form of a word in grammatical regimen: see exx. in Winer, *Gr.* § 44. 1, Kühner, *Gr.* § 472. 1. c.

5. μὴ οὐκ ἔχομεν κ.τ.λ.] '*Have we no right to take about a Christian sister as a wife?*' scil. on our missionary journeys ('secum ducere quoquo quis eat,' Grot.); and with an implied claim, as husband and wife were one, to be supported by the Churches (Beng.). The translation 'a Christian woman' (Est., Wordsw., comp. Vulg.) is grammatically doubtful (γυναῖκα being in explanatory apposition to the preceding substantive), and the reference of the words to 'mulieres ministrantes,' such as those who accompanied our blessed Lord (Luke viii. 2, 3; see the passages in Suicer, *Thesaur.* Vol. i. p. 810), exegetically improbable. The subsequent mention of St Peter seems here to restrict the meaning of γυνὴ as above specified. So distinctly Æth., though in the form of a very loose paraphrase.

ὡς καὶ οἱ λοιποὶ ἀπόστολοι] '*as also the rest of the Apostles*;' scil. as was the case with them in the last-mentioned, and foregoing, particulars; the ὡς probably including a reference to ver. 4 as well as to the clause immediately preceding (comp. Beng.). Though it thus does not follow from the words that all the Apostles were married, it certainly may be inferred from the juxtaposition of clauses that the majority were so. καὶ οἱ ἀδελφοὶ τοῦ Κυρίου] '*and the brethren of the Lord*.' 'Crescit oratio: nam primum Apostolos nominat, deinde fratres, id est cognatos Domini, postremo Cepham ipsum, principem Apostolici cœtus,' Grot. On the ἀδελφοὶ τοῦ Κυρίου (Acts i. 14, Gal. i. 19), see notes *on Gal. l. c.* The conclusions there arrived at do not seem to be shaken by any criticism that has since appeared. Both in Gal. *l. c.* and here St Paul appears to be using ἀπόστολος in its proper sense, and both here and (very clearly) there, to imply that the ἀδελφοὶ belonged to that company. The subject is confessedly one of great difficulty, and one on which different minds will, to the very end of time, come to different conclusions: it may, however, with all fairness be said, that Bishop Lightfoot's criticism (*on Gal.* Dissert. II.) of the theory of Jerome, while showing Jerome's ignorance of the two particulars which materially strengthen his theory, does not successfully disprove them. καὶ Κηφᾶς] Compare Matt. viii. 14. The fact of the Apostle's marriage is commented

Βαρνάβας οὐκ ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι; τίς 7 στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπε-

6. ἐξουσίαν μὴ ἐργάζεσθαι] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.* inserts τοῦ before μὴ ἐργάζεσθαι.

on in Clem.-Alex. *Strom.* VII. p. 736, Euseb. *Hist.* III. 30; see also Grabe, *Spicil. Patr.* I. p. 330.

6. ἢ μόνος ἐγὼ κ.τ.λ.] *Or I only and Barnabas, have we not the right of forbearing from working?*' The ἤ, as in ch. vi. 2, 9, al., puts the case on the other side,—'Or is it so that we have not the right to do otherwise than work?' Why St Barnabas is here specially mentioned is somewhat doubtful. The conjecture of Hofmann is not improbable,—that, on their first missionary journey (Acts xiii. 3), the two holy men might have agreed together to maintain themselves, and not to be chargeable on any local Church; and that the remembrance of this called up in the mind of St Paul the name of the fellow-labourer with whom he was then associated: comp., Chrys. ὃν ἤδει κοινωνοῦντα αὐτῷ τῆς ἀκριβείας ταύτης, οὐκ ἀπέκρυψεν. The answer of Wordsworth, that the name of St Barnabas was mentioned because St Paul and St Barnabas were specially Apostles to the heathen (Gal. ii. 9), is certainly not sufficient.

μὴ ἐργάζεσθαι] '*not to work, to forbear working;*' ἀργοῦντες ζῆν, καὶ τρέφεσθαι παρὰ τῶν μαθητευσαμένων, Chrys. The word ἐργάζεσθαι, as Meyer remarks, is the regular word for the manual labour here alluded to: comp. Matth. xxi. 28, and esp. Acts xviii. 3, where the word is used in ref. to the working of the Apostle with Aquila and Priscilla at their common trade of tent-making. For the uses of ἐργάζεσθαι in the N. T., see Cremer, *Wörterb.* p. 259 sq.

7. τίς στρατεύεται κ.τ.λ.] '*Who ever serveth as a soldier at his own charges? who planteth a vineyard and eateth not of the fruit thereof? or who tendeth a flock and eateth not of the milk of the flock?*' Three appropriate examples, viz. of the soldier (2 Cor. x. 3 sq.), the vineyard-planter (comp. Matth. xx. 1), and the shepherd (comp. John x. 12), by which the Apostle vindicates the principle already alluded to, and distinctly enunciated in ver. 14, viz. τοὺς τὸ εὐαγγέλιον καταγγέλλοντας ἐκ τοῦ εὐαγγελίου ζῆν. The word ὀψώνιον is a word of later Greek (LXX, Polyb., Dionys.-Hal.; comp. Sturz, *de Dial. Mac.* p. 187) commonly denoting (*a*) the rations supplied to the soldier (ἡ ἀφωρισμένη τροφή, Suidas), and thence, more generally (*b*) his pay; comp. Polyb. *Hist.* VI. 3. 12, ὀψώνιον δ' οἱ πεζοὶ λαμβάνουσι τῆς ἡμέρας δύο ὀβολούς. It is used three times elsewhere in the N. T., viz. Luke iii. 14, in the same sense as here, and in a similar but somewhat wider sense, Rom. vi. 23, and 2 Cor. xi. 8. The dative is a sub-instrumental dative; the ὀψώνια are regarded as the means whereby the τὸ στρατεύεσθαι was carried on; see Winer, *Gr.* 31. 7. *d.* In the concluding member of the verse the slight change in the construction from the object accus. (after ἐσθίειν) to the partitive ἐκ τοῦ γάλακτος has probably no studied significance; the καρπὸς suggests in

λῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; ἢ τίς
ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης
8 οὐκ ἐσθίει; Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; ἢ
9 καὶ ὁ νόμος ταῦτα οὐ λέγει; ἐν γὰρ τῷ Μωυσέως
νόμῳ γέγραπται Οὐ κημώσεις βοῦν ἀλοῶντα. μὴ

7. τὸν καρπόν] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on greatly preponderating authority: *Rec.*, ἐκ τοῦ καρποῦ.

8. ἢ καὶ ὁ νόμος ταῦτα οὐ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on greatly preponderating authority: *Rec.*, ἢ οὐχὶ καὶ ὁ νόμος ταῦτα.

9. κημώσεις] So *Tisch.*, *Treg.* [*Westc.* and *Hort*, marg.], and on appy. preponderating authority: *Rec.*, *Lachm.*, *Rev.*, *Westc.* and *Hort*, φιμώσεις.

itself a kind of partitive idea, which becomes expressed when the more concrete term (γάλα) appears in the clause that follows.

8. **Μὴ κατὰ ἄνθρωπον κ.τ.λ.**] '*Am I speaking these things after the manner of men?*' Transition, by means of a forcible introductory question (*κατ' ἐρώτησιν προάγει τὸν λόγον ὅπερ ἐπὶ τῶν σφόδρα ὡμολογημένων γίνεται*, Chrys.), to scriptural evidence for the principle already laid down; the *μή*, as usual, expecting a negative answer; see Winer, *Gr.* § 57. 3. *b.* On the meaning of *κατὰ ἄνθρωπον* ('as man,' Syr., 'bi mannan,' Goth.: *ἐξ ἀνθρωπίνων μόνον παραδειγμάτων*, Chrys.), see Fritz. *on Rom.* iii. 5, and notes *on Gal.* iii. 15. The formula occurs six times in St Paul's Epp.,—ch. iii. 3, xv. 32, Rom. iii. 5, Gal. i. 11, iii. 15, and in all cases with substantially the same meaning.

ἢ καὶ ὁ νόμος κ.τ.λ.] '*or saith not also the law these things?*' The *ἤ*, as in ver. 6, introducing the other conceivable view (viz. that it was on far higher authority), and the *οὐ* coalescing with the verb (comp. Winer, *Gr.* § 57. 3. *a.*), and suggesting the affirmative answer: 'Is it I, as a mere man ('solâ humanâ auctoritate,' Grot.), that say these things, or saith not the law also (a far higher authority) these things as well?' 'non modo non *secundum hominem*, sed ipsa lege approban'e id dico,' Beng. The assumed general distinction between λαλῶ (reference to the outward expression) and λέγω (reference to the substance and purport) is here appy. preserved; the Apostle says that this was no mere human utterance, but was the substance of the teaching of the law: see Rom. iii. 19, where the same distinction may be traced, and compare John viii. 43, but observe that this certainly cannot everywhere be pressed in the N. T.; comp. notes *on Col.* iv. 3.

9. **ἐν γὰρ τῷ Μωυσέως κ.τ.λ.**] '*For in the law of Moses it is written:*' scriptural confirmation (not 'why surely,' Evans,—a needless departure from the ordinary meaning of the particle) by an actual quotation of the affirmative answer implied in the question immediately preceding. This quotation, it will be observed, is specified as coming, not simply, 'from the law,' but, with designed emphasis, 'from the law—of Moses;' see Deut. xxv. 4. **οὐ κημώσεις βοῦν ἀλοῶντα**] '*thou shalt not muzzle an ox while he treadeth out*

τῶν βοῶν μέλει τῷ Θεῷ ; ἢ δι' ἡμᾶς πάντως λέγει ; 10

The argument derived from the less usual word, and the likelihood of conformation to the LXX seem to turn the scale. The Apostle, quoting from memory, uses a word of similar meaning to that in the LXX, but of a form less familiar to transcribers.

the corn ;' imperatival future, on the uses of which see notes *on Gal.* v. 14. The command (for the details of which, see notes *on* 1 *Tim.* v. 18) was designed to inculcate principles of mercy and consideration for the animals that helped man in his labours : they were to enjoy, to a certain extent, the fruit of their toil. Philo (*de Humanitate*, Vol. II. p. 400, ed. Mang.) speaks of this as an ἥρεμον καὶ ῥητὴν (χρηστὴν?) πρόσταξιν towards oxen as partners of man's labours, and as illustrating the benevolence of the Mosaic law. The form κημόω is found in Xenoph. *de Re Equestri*, v. 3, in reference to horses, and is appy. not distinguishable in meaning from φιμόω. The substantive κημὸς (connected with χάβος, Schol. Aristoph. *Eq.* 1147, and perhaps derived from χάω) is described by Hesych. as a πλεκτὸν ἀγγεῖον ἐν ᾧ λαμβάνουσι τὰς πορφύρας [purple-fish], and also as what we should term a 'nose-bag' for horses &c. : its more usual meaning, however, is 'a muzzle' (τὸ τοῖς ἵπποις ἐπιτιθέμενον, Suid. ; so too Hesych., εἶδος χαλινοῦ ; comp. Psalm xxxi. 9) or means to prevent animals biting or eating : see Steph. *Thesaur.* s. v. Vol. IV. p. 1516 sq. (ed. Hase and Dind. μὴ τῶν βοῶν μέλει τῷ Θεῷ] '*Is it for the oxen that God careth?*' scil. in the enactment of this law ; brief demonstration of the propriety of the application of the passage to the present subject-matter, by a short elucidation of its real purport ; the μή, as above, and as usual, expecting a *negative* answer. This clause is frequently explained away, but contrary to the plain meaning of the words and the true drift of the passage. The appearance of this command in the law of Moses was not primarily for oxen, but for the moral good of man. God indeed does care for oxen, as for all the creatures of His hand (Matth. vi. 26, x. 29, Luke xii. 24), οὐχ οὕτω δέ, ὡς καὶ νόμον θεῖναι ὑπὲρ τούτων, Chrys. : comp. Theoph. and Hofm. *in loc.* The question before the Apostle is, In whose interest was this law enacted? and the answer plainly is, οὐχ ὑπὲρ τῶν ἀλόγων, ἀλλ' ὑπὲρ τῶν νοῦν καὶ λόγον ἐχόντων (Philo, cited by Wetst. *in loc.*) It is the higher and spiritual significance of the precept which the Apostle is here contemplating : 'specimen tractandi leges Mosaicas, circa animantia latas,' Beng.

10. ἢ δι' ἡμᾶς πάντως λέγει] '*Or doth He say it, as He clearly doth, for our sakes?*' the ἢ introducing another and alternative view, the first having been inferentially negatived. There is some doubt whether the ἡμᾶς is to be referred to those for whom the law was enacted (Hofm.), or those who are now specially under consideration,—Christian teachers, τοὺς τὴν καινὴν διαθήκην παρειληφότας, Orig. (Cram. *Cat.*). The latter seems most probable, as in better harmony with the clearly implied spiritual application of the passage, and the use of the pronoun in ver. 11, 12. The

δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριᾷν, καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν.

10. ὀφείλει ἐπ' ἐλπίδι] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very clearly preponderating authority; *Rec.*, ἐπ' ἐλπίδι ὀφείλει. ἐπ' ἐλπίδι τοῦ μετέχειν] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very clearly preponderating authority: *Rec.*, τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι.

πάντως ('utique, Vulg., 'notum est,' Syr.; comp. Luke iv. 23, Acts xviii. 21, xxi. 22, xxviii. 4) adds force and emphasis to the second alternative, ἅτε φανερὸν ὂν καὶ αὐτόθεν δῆλον, Chrys.; there could be no doubt that this was the true spiritual reference. On the impersonal λέγει,—which, in passages like the present, where the scope and purport of a a command is under consideration, seems most naturally referred to God, the author of the law,—see notes *on Gal.* iii. 16.

δι' ἡμᾶς γὰρ ἐγράφη] '*for it was for our sakes that it was written;*' the δι' ἡμᾶς γὰρ being used, not in its explanatory sense (see notes *on Gal.* ii. 6), but, as in ver. 9, in its usual confirmatory sense: οὐκ οὖν δι' ἡμᾶς . . . εἴρηται ταῦτα, Origen (Cram. *Cat.*). The second alternative, by the very structure of the passage, was clearly to be regarded as the true view: this the Apostle confirms by alluding to the purpose that was involved. The whole passage is well brought out by Theodoret *in loc.*: οὐ τοῦτο λέγει ὅτι τῶν βοῶν οὐ μέλει τῷ Θεῷ. Μέλει γὰρ αὐτῷ, ἀλλὰ δι' ἡμᾶς μέλει· δι' ἡμᾶς γὰρ κἀκείνους ἐδημιούργησε.

ὅτι ὀφείλει κ.τ.λ.] '*to wit that (with the meaning that) the plower ought in hope to plough:*' the ὅτι marking the true meaning and spiritual significance of the command, and having its explanatory, rather than its causal ('because,' 'quoniam,' Calv.), or mere relatival, force ('that,' introducing the substance of the ἐγράφη); the purport of the command (ver. 9), rather than the reason of its being given, being more in harmony with the didactic tone of the context. On this explanatory force of ὅτι, see the excellent remarks of Schmalfeld, *Synt.* § 168 sq.; the copious list of exx. in Krüger, *Gr.* § 550. 3, and comp. notes on ch. iv. 9. Few particles in the N. T. give greater difficulty to the interpreter in settling the exact shade of meaning than ὅτι (comp. notes *on 2 Thess.* i. 3), this perhaps being due to its relatival origin, and the consequently wide nature of the possible reference: Krüger, *Sprachl.* § 65. 1. 3.

The ἐπ' ἐλπίδι is emphatic; it was that on which the ὀφείλει was based: comp. Rom. viii. 21, Tit. i. 2, and notes *in loc.* The subject of the hope was obviously, as the next clause shows, participation in the results of the labour.

ὁ ἀροτριῶν . . . . ὁ ἀλοῶν] '*the sower . . . . the thresher.*' It has been doubted whether these words are to be taken in their simple, or in their metaphorical, sense; *i.e.* whether the Apostle is simply stating, in continuation, the practical purpose of the command referred to (comp. Hofm.), or is reverting to that which the quotation is intended to illustrate. It can hardly be doubted that the δι' ἡμᾶς ἐγράφη (consider

Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ 11
ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; εἰ ἄλλοι τῆς 12
ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ'

12. *ὑμῶν ἐξουσίας*] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, *ἐξουσίας ὑμῶν*. τινα

also ver. 10) carries us over into the metaphorical, and that 'the sower' and 'the thresher' point to the Christian teacher, viewed as either in the earlier or later stages of his spiritual husbandry. So Chrys., *τοὐτέστιν, ὁ διδάσκαλος ὀφείλει τῶν πόνων τὰς ἀμοιβὰς ἔχειν*. Compare also Origen *in loc.* (Cramer, *Caten.*), who illustrates the meaning by allusion to the work of the Apostle himself; *ἀροτριᾷ Παῦλος ὁ γεωργὸς κ.τ.λ.*

11. **Εἰ ἡμεῖς κ.τ.λ.**] '*If we sowed for you*' (dat. *commodi*) '*spiritual things:*' direct application of the foregoing verse (without any connecting particles) to the Apostle's own case (comp. *ἡμεῖς* ver. 4), and in continuation of his *ἀπολογία* (ver. 3). The *πνευματικὰ* which the Apostle sowed were the germinal principles (*e. g. πίστιν*, Œcum.) of Gospel teaching, emanating from the Holy Spirit (comp. Æth.), and communicated in words which He vouchsafed to inspire (ch. ii. 13).

μέγα εἰ ἡμεῖς κ.τ.λ.] '*is it a great matter if we shall reap your carnal things?*' is it something to be regarded as unreasonable? comp. 2 Cor. xi. 15: *ἐνταῦθα τὸ δίκαιον δείκνυσι τοῦ πράγματος*, Theoph. In the future *θερίσομεν* the case is regarded as future and possibly impending: if *θερίσωμεν* be adopted (with good [CDFG, al.], but inferior, authority) then the case is put more as depending on the event ('respectum comprehendit experientiæ,' Herm. *de Part. ἄν*, II. 7), 'if we should, in the sequel, so act,—a thing quite possible:' see Winer, *Gr.* § 41. e. *c*, Stallbaum on Plato, *Legg.* p. 958 D (who has carefully analysed the exact shade of meaning conveyed by this particle with the subj.), and the exx. in Klotz, *Devar.* Vol. II. p. 500 sq. The *σαρκικά*, it need scarcely be said, include the *τροφήν* (Œcum.), and general ministrations to bodily needs. The studied juxtaposition of the personal pronouns in each clause gives force and sharpness, but cannot be expressed in translation.

12. **εἰ ἄλλοι κ.τ.λ.**] '*If others partake of this right over you:*' justification of the claim by the example of others. The *ὑμῶν*, though by its position seeming to be a gen. *subjecti* (comp. Vulg., Copt., Arm.), must, from the whole tenor of the context (comp. ver. 4), as well as from the peculiar character of the governing noun (comp. Winer, *Gr.* § 30. 1. a), be a gen. *objecti*, 'the right exercised over you,' Syr., Clarom., al. (*κρατοῦσιν ὑμῶν, ἐξουσιάζουσιν*, Chrysost., Theoph.; comp. Theod.): compare Matth. x. 1, *ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτά*: John xvii. 2, *ἐξουσίαν πάσης σαρκός*. The meaning, '*eminentia* seu *abundantia*' (sc. *opum*), referred to, but not adopted by, Wolf *in loc.*, though lexically tenable, is contrary to the whole usage of the word in the N. T., and is in no way required by the context.

ἀλλ' οὐκ ἐχρησάμεθα κ.τ.λ.] '*nevertheless we used not this right:*'

οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν, ἵνα μή τινα ἐγκοπὴν δῶμεν τῷ εὐαγγελίῳ
13 τοῦ Χριστοῦ. οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζό-

ἐγκοπήν] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderating authority: *Rec.*, ἐγκοπήν τινα.

the ἀλλὰ with its full qualifying and contrasting force ('aliud jam hoc esse, de quo sumus dicturi,' Klotz, *Devar.* Vol. II. p. 2) marking the different course which the Apostle had adopted in the past from what he might have adopted if he had thought proper. When placed, as here, at the beginning of a sentence or clause (no negative having preceded), the particle includes all shades of contrast from simple qualification of what has preceded to complete correction (Gal. iv. 17) of it: see Kühner, *Gr.* § 535. 3. In the next clause the ἀλλὰ is in its usual antithesis to a preceding negative. It thus seems better to place a comma after ταύτῃ than the usual colon.

πάντα στέγομεν] '*bear all things;*' 'sustinemus,' Vulg.; 'sufferimus,' Clarom.; and so Syr., Copt. ('long-animes sumus in'), Æth., al. The verb στέγειν only occurs four times in the N. T., viz. ch. xiii. 7, 1 Thess. iii. 1, 5, and this present passage. In all it has the later and derivative meaning of ὑπομένειν, βαστάζειν (Hesych.), and marks the patient and enduring spirit (comp. Copt.) with which the Apostle put up with all the consequences naturally resulting from the οὐκ ἐχρησάμεθα κ.τ.λ.: λιμὸν αἰνίττεται καὶ στενοχωρίαν πολλὴν καὶ τὰ ἄλλα πάντα, Chrys. The transition in meaning from *tegere* to *continere* (Eurip. *Electr.* 1124), and thence to the later meaning *sustinere*, is easy and natural; compare Polyb. *Hist.* III. 53. 2, στέγειν τὴν ἐπιφορὰν τῶν βαρβάρων, XVIII. 8. 4, στέγειν τὴν τῆς φάλαγγος ἔφοδον: see Wetstein *in loc.*, and notes *on* 1 *Thess.* iii. 1. On the derivation (Sanscr. *sthag*; comp. Lat. *tegere*), see Curtius, *Gr. Etym.* No. 55, p. 170 (ed. 2), Fick, *Wörterb.* p. 209. ἵνα μή τινα ἐγκοπὴν κ.τ.λ.] '*that we may not cause any hindrance to the Gospel of Christ;*' scil. by incurring the suspicion in any form (οὐχ ἅπλως ἐγκοπήν, ἀλλ' ἐγκοπήν τινα, Chrys.) of self-seeking, or of preaching and teaching with an eye to remuneration: 'expeditiores plus operis faciunt et minus sumptuum afferunt,' Beng. Ignatius, somewhat similarly, thanked God that no one could say, ὅτι ἐβάρησά τινα ἐν μικρῷ ἢ ἐν μεγάλῳ. *Philad.* cap 6. The word ἐγκοπὴ (ἔνεδρον, ἐμπόδιον, Hesych.) is only used in this place in the N. T., but is found in Galen, and in later writers. Properly it denotes '*incisionem*, et eam quidem quæ fit in viâ,' Grimm; and this may be either in the way of aid (as in the quotation in Suidas, χωρὶς ἐγκοπῶν καὶ κλιμακτήρων οὐκ ἦν ἐπιβῆναι τῆς πέτρας), or, as commonly, in the way of hindrance; ἀναβολὴν ἐμποιῆσαι. Chrys.

13. οὐκ οἴδατε] '*Know ye not?*' Proof of the Apostle's general principle by an appeal to the rule of the old covenant, and (ver. 14) to the sanction that rule received in the similar διάταγμα of our Lord. The οὐκ οἴδατε gives a kind of reiterative emphasis to what the Apostle has already said, and brings

μενοι τὰ ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται; οὕτως καὶ ὁ Κύριος διέταξεν τοῖς τὸ εὐαγγέλιον 14

13. τὰ ἐκ τοῦ ἱεροῦ] So *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on preponderating authority: *Lachm.* and *Rec.* omit τά. παρεδρεύοντες] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, προσεδρεύοντες.

personally home to the Corinthians their unfairness, 'quod patiebantur Christi ministris obtrectari in re tam licitâ,' Calv. *in loc.* οἱ τὰ ἱερὰ ἐργαζόμενοι] '*Those that are engaged about sacred things;*' with full inclusiveness, Levites as well as priests, but without any particular classification (contrast Chrys., Theoph., who refer this clause to the Levites and the following to the priests), as the broad fact that all who ministered in *res sacræ* (scarcely 'in sacrario operantur,' Vulg.; so too Syr., Copt.) had their share in the gifts and offerings, is all that the Apostle is here pressing. Work in what belonged to God received its appropriate wages; and so too work in regard of that which furthered man's access to God: see Hofm. *in loc.* τὰ ἐκ τοῦ ἱεροῦ ἐσθίουσιν] '*eat of the things that come out of the temple;*' with obviously exclusive reference to the Jewish ritual. The definiteness of the expression, independently of other considerations, is enough to show that the Apostle was not thinking of heathen practice. On the details of the ἐκ τοῦ ἱεροῦ ἐσθίειν, see Numbers xviii. 8 sqq. οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες] '*they who wait upon the altar*, or *serve at the altar;*' 'qui altari adstant ['assident'],' Calv.; second clause, defining more exactly the general expression that had preceded. The distinction between this verb and προσεδρεύειν (*Rec.*) appears to be very slight. Both are used in good writers, and both convey the idea of close attendance on anything: comp. Athen. VII. p. 283 c, οἱ ταῖς κητείαις παρεδρεύοντες, and still more appositely, *Protev. Jac.* p. 264, παρεδρεύω τῷ ναῷ (cited by Hase in Steph. *Thesaur.* s. v.). The more general term προσέχειν is found in the exactly similar passage, Heb. vii. 13, οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ. τῷ θυσιαστηρίῳ συμμερίζονται] '*share with the altar;*' 'cum altari participantur,' Vulg.,—scil. in the offerings made thereon: καλῶς τὸ συμμέριζον· τὰ μὲν γὰρ καὶ ὁλόκαυτα ἐγίνετο, καὶ ἦν μόνου τοῦ θυσιαστηρίου· καὶ ἐκ τῶν θυομένων δὲ τὸ μὲν αἷμα προσεχεῖτο τῷ θυσιαστηρίῳ, καὶ τὸ στέαρ ἐθυμιᾶτο· τῶν δὲ κρεῶν ἀφαίρεμά τι ἐλάμβανεν ὁ ἱερεύς· οἷον τὸν δέξιον βραχίονα καὶ τὸ στηθύνιον καὶ τὸ ἔνυστρον, Œcum.

14. οὕτως καὶ ὁ Κύριος κ.τ.λ.] '*Thus did also the Lord appoint;*' scil. in accordance with the principles already referred to. The ascensive καὶ ('ita et Dominus,' Vulg.) adduces and emphasizes the confirmation given to the general principle by our blessed Lord; αὐτοῦ γὰρ ἐστι φωνή· 'ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστιν,' Theod.: see Matth. x. 10, Luke x. 7. The prominence of the καὶ ὁ Κύριος precludes the reference of the clause to God.

15 καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν. ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων. Οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται ἐν ἐμοί, καλὸν γάρ μοι μᾶλλον ἀπο-

15. οὐ κέχρημαι οὐδενί] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, οὐδενὶ ἐχρησάμην. In the concluding clause, οὐδεὶς κενώσει (*Rec.*, ἵνα τις κενώσῃ) is adopted in all the above-mentioned edd. on less decided, but still clearly preponderating, authority

The point of the whole is that the law was confirmed by Him who came to fulfil the law, and to set forth its fullest significance; δείκνυσι δὲ τῷ νόμῳ συνῳδὰ καὶ τὸν Δεσπότην προστεταχότα, Theod. (Cram. *Cat.*) ἐκ τοῦ εὐαγγελίου ζῆν] '*to live of the Gospel*;' scil. 'out of the preaching of it,' 'ex eo quod evangelium prædicant,' Beza: explanatory or objective infinitive (Donalds. *Gr.* § 585), specifying the substance of the διάταγμα; see the numerous exx. in Kühner, *Gr.* § 473. It is thus better in translation to maintain the simple infinitive ('ordinavit . . . de evangelio vivere,' Vulg.) there being here no latent δεῖν (comp. Auth.), but a simple order and παραγγελία; comp. Matth. x. 5. For an example (Themistius, *Orat.* 23) of the sufficiently intelligible ζῆν ἐκ, see Kypke *in loc.* (Vol. II. p. 214): and for exx. of the similar and more familiar ζῆν ἀπό, see Steph. *Thesaur.* s. v. Vol. IV. p. 11 (ed. Hase).

15. ἐγὼ δὲ κ.τ.λ.] '*But I have used none of these things*;' scil. of the ἐξουσίαν-giving arguments and principles just above specified in four forms (φαγεῖν καὶ πιεῖν, ver. 4; μὴ ἐργάζεσθαι, ver. 6; τὰ σαρκικὰ θερίζειν, ver. 11; ἐκ τοῦ εὐαγγελίου ζῆν, ver. 14), and here gathered up in the generalizing neuter ταῦτα. Chrys., Theoph., Œcum., al., make the τούτων refer to the παραδειγμάτων (the soldier, the husbandman, &c.) already cited, but less probably, as less inclusively. Meyer, resting on verse 12, refers it to the preceding ἐξουσία understood in some sort of distributive sense,—a sense which Hofm. not unreasonably characterizes as 'schlechterdings unmöglich.' In ver. 12, the Apostle practically says the same thing, but there, as the context shows, mainly with ref. to the O. T. Here he refers to the N. T. dispensation as well as to that of the O. T., and uses a tense (contrast ἐχρησάμην, ver. 12), which carries his practice down to the very hour when he is writing. The ordinary punctuation (*Rec.*, *Treg.*, al.) places only a colon at τούτων, but thus misses what seems to be the intention of the clause, viz. to close the subject of the course adopted by the Apostle, and to prepare for the change of subject that follows.

Οὐκ ἔγραψα δὲ ταῦτα] '*Now I write not*' (epistolary aorist) '*these things*,' viz. the particulars specified from ver. 4 onward. The Apostle now meets an objection that might be urged, passing onward, by the δὲ of transition (μεταβατικόν), to his present subject-matter. ἵνα οὕτως γένηται ἐν ἐμοί] '*that it should* (*hereafter*) *be so done in my case*;' *i.e.* 'that henceforth I should be supported by you and others (ἵνα λαμβάνω, Theoph.), and avail myself of my ministerial privilege.' The ἐν,

θανεῖν ἢ τὸ καύχημά μου οὐδεὶς κενώσει. ἐὰν γὰρ 16
εὐαγγελίζωμαι, οὐκ ἔστι μοι καύχημα, ἀνάγκη γάρ
μοι ἐπίκειται· οὐαὶ γάρ μοί ἐστιν ἐὰν μὴ εὐαγγελί-

16. *οὐαὶ γάρ*] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, *οὐαὶ δέ*.

as usual, marks the sphere or substratum in which, or on which, the action is conceived to take place; not 'unto me,' Auth., but 'in me,' Vulg.: comp. Matth. xvii. 14, *ἐποίησαν ἐν αὐτῷ*, and Gal. i. 24, *ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν*, and see notes *in loc.* καλὸν γάρ μοι μᾶλλον ἀποθανεῖν] '*for it were better* (*far*) *for me to die;*' the emphasis resting on the prominently placed *καλόν*, and thus suggesting the use of the more strong form of comparison; see Kühner, *Gr.* § 349 [b] 3. 3, where the principle of this usage is explained. The *ἀποθανεῖν*, it need hardly be said, has no reference to a death by hunger (*διαφθαρῆναι λιμῷ*, Theoph.), but is simply an earnest and impassioned form of disavowal: *ὅρα μεθ' ὅσης σφοδρότητος ἀρνεῖται καὶ διακρίνεται τὸ πρᾶγμα*, Chrys. ἢ τὸ καύχημά μου κ.τ.λ.] '*than that anyone should make void my glorying,*'—more exactly, 'my subject or matter of glorying,' viz. 'that I preached the Gospel without cost;' comp. ver. 18. The construction is here very difficult to explain grammatically. To take ἢ as equivalent to 'alioquin' (Meyer), seems absolutely impossible if we recognize a periphrasis of the comparative: ἢ thus nearly associated with *μᾶλλον* must retain its usual sense when in such a collocation. It seems almost equally difficult either to accept the punctuation of *Lachmann* (*ἀποθανεῖν, ἢ τὸ καύχημα· οὐδεὶς κενώσει.*), or to suppose that after ἢ the Apostle abruptly stops (comp. *Westc.* and *Hort*), and then proceeds in a new and direct sentence. Such exx. have only been found in conditional sentences (comp. Rom. ix. 22,—according to some interpreters), where the reader almost naturally supplies the omitted thought. It remains therefore only to translate as above (sim. Rev.), and to understand a *ἵνα* as mentally to be supplied, and the *οὐδεὶς* as involving an idiomatically redundant negative, exx. of which will be found in Kühner, *Gr.* § 516. 6. A difficulty still remains in the future *κενώσει*, which here seems unusually out of place, as tending to make the mental insertion of *ἵνα* more difficult. All that can be said is, that this use of a future after *ἵνα* does seem fully established in the N. T. (see below, notes on ver. 18), and that,—in a sentence like the present, marked with some passionateness of utterance,—it might have been almost unconsciously introduced. Direct negation was latent in the Apostle's thought.

16. ἐὰν γὰρ κ.τ.λ.] '*For if I should preach the Gospel I have no glorying,*'—or, as above, 'no subject or matter of glorying:' confirmation of the strong asseveration in ver. 15. It was needful for the Apostle thus urgently to maintain his present position of independence, for it was on this alone that the validity of the *καύχημα* depended: preaching the Gospel did not *per se* involve any *καύχημα*; *οὐκ ἔστι καύχημα τὸ εὐαγγελίζεσθαι, ἀλλὰ τὸ ἀδαπάνως κηρύσσειν*, Theoph. ἀνάγκη γάρ μοι ἐπίκειται] '*for necessity*

17 σωμαι. εἰ γὰρ ἑκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ
18 δὲ ἄκων, οἰκονομίαν πεπίστευμαι. τίς οὖν μοι ἐστὶν

is laid upon me:' confirmatory explanation of the preceding clause. It was not a matter of free choice, but of duty to a Master; comp. Acts ix. 15, xiii. 2, xxii. 21, and see Estius *in loc.* οὐαὶ γάρ μοί ἐστιν] '*for woe is it to me;*' again a γὰρ confirming, or rather elucidating, what has just been said. In this third case the particle has more of its explanatory element: if there was this ἀνάγκη, it must verily needs be that there was a woe to him if he sought to withdraw himself from the duty. On the mixed argumentative and explanatory use of the particle, see notes *on* 1 *Thess.* ii. 1, and *on Gal.* iv. 22; and on the more purely explanatory, notes *on Gal.* ii. 6. In this clause the change to the aor. subj. εὐαγγελίσωμαι (good authorities, but not preponderating, support the present) seems intentional, 'if I shall not have preached:' the thought of the Apostle glances from the present to that future which in 2 Tim. iv. 7 is contemplated as having then begun to merge into the past.

17. εἰ γὰρ ἑκὼν κ.τ.λ.] '*For if this willingly I have a reward;*' elucidation ('si enim,' Vulg.; not 'nam si,' Clarom.; comp. Hand, *Tursell.* Vol. II. p. 374 sq., with Vol. IV. p. 1 sq.) of the clause immediately preceding by means of a dilemma purely hypothetical (εἰ, see notes *on Gal.* i. 9), but well calculated to bring out the νόμος δεσποτικὸς (Theod.) under which he was acting; see Reuss *in loc.* 'It is verily woe to me; for take either view,—If it is a free-will acting (which is really not my case), I have a reward, and to miss this would indeed be οὐαί; if, on the other hand, it is not a free-will acting (which really is my case —for I am a ὑπηρέτης [ch. iv. 1], and appointed to this work by Christ), then a stewardship is committed to me, and if an οἰκόνομος be not found faithful (ch. iv. 2), then, still more, would it be οὐαί.' The general sentiment of the passage is thus clearly brought out: the Apostle has no καύχημα in regard of his preaching the Gospel; for there is an οὐαὶ for him if he does it not; ὅπου δὲ τὸ οὐαὶ παράκειται ἐὰν μὴ ποιῇ, οὐκ ἔχει καύχημα, Orig. To make this verse elucidatory of the οὐκ ἔστι μοι καύχημα of the foregoing verse (Hofm.; so too perhaps Clarom.; see above), dissociates the τοῦτο from the εὐαγγελίσωμαι, to which it seems clearly to refer, and breaks the continuity of the clauses, each one of which appears to be confirmed or elucidated (γὰρ) by the clause which follows. εἰ δὲ ἄκων] '*but if unwillingly;*' *i.e.* without free will entering into the matter: the Apostle was not reluctant, but was under the command of a gracious Master; τὸ ἑκὼν καὶ ἄκων ἐπὶ τοῦ ἐγκεχειρίσθαι καὶ μὴ ἐγκεχειρίσθαι λαμβάνων, Chrys. οἰκονομίαν πεπίστευμαι] '*I have been entrusted with a stewardship;*' have been made an οἰκονόμος of the mysteries of God (Rom. iv. 1, comp. Acts xx. 24), and so do but act as every οἰκονόμος ought to act, ὡς ὑπεύθυνος ὢν τοῖς ἐπιταχθεῖσι, Chrys.; comp. Luke xvii. 10. There is here no fallacy in morals (Wordsw.). The Apostle was a δοῦλος, but he was one who nevertheless did what he bade others do,— ἐκ ψυχῆς ἐργάζεσθαι (Col. iii. 23, Eph. vi. 7). His service, though by his call ἐξ ἀνάγκης, was,

ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ

18. εὐαγγέλιον] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very clearly preponderating authority: *Rec.* adds τοῦ Χριστοῦ.

not the less, μετ' εὐνοίας (Eph. vi. 7). On this form of the accusative, see Winer, *Gr.* 32. 5, and comp. Rom. iii. 2, Gal. ii. 7, 1 Thess. ii. 4, Tit. i. 3. In all such cases the accusative serves as the defining object, and may not improperly be called (as suggested by Rumpel, *Casuslehre*, p. 157 sq.) the 'paratactic accusative'; see the large collection of exx. in Kühner, *Gr.* § 410. 6.

18. τίς οὖν μοι ἐστὶν ὁ μισθός] '*what then is the reward* that comes *to me?*' 'If, by what has just been said, I really am only one to whom an οἰκονομία has been entrusted, and so bound to fulfil it without any question of μισθός, what is the reward (if any) which falls to my lot?' The next clause supplies the answer, which in effect is—'to receive no reward' (Wetst.), and so to have the power of making the καύχημα. This does not confuse the μισθὸς and the καύχημα (as urged by Hofm.): the καύχημα was that he preached the Gospel free of cost; the μισθός, that, by refusing all μισθός, he could speak as he did to the elders of Ephesus, Acts xx. 33, 34. So nearly, but not quite exactly, Origen (Cramer, *Cat.*), οὗτος οὖν ἐστιν ὁ μισθός· ἵνα ὅπου ἐξουσίαν ἔχω, μὴ ποιήσω. So in effect Chrysostom. The reading is not perfectly certain. *Treg.* adopts the gen. μου on good uncial authority; the preponderance, however, seems slightly in favour of the dative.

ἵνα εὐαγγελιζόμενος κ.τ.λ. '*that in preaching the Gospel*' (temporal participle) '*I may make the Gospel without charge;*' the ἵνα here, as often in the N. T., marking the sort of purposive result that was involved in the whole matter. In such cases the primary force of the particle is not wholly lost (see Buttm. *Gramm. N. T.* p. 204); the idea of *purpose* shades off into that of *eventuality*, and the final sentence merges into the objective; see notes on ch. iv. 2 and *on* 1 *Thess.* ii. 16, v. 4, and comp. Abt *on* 1 *John* i. 9. Meyer, for the sake of preserving the fuller force of the particle, supposes that the question implies, and involves, a negative answer, and that the ἵνα depends on it. The above interpretation, however, is simpler, and, it is believed, more consistent with those traces of later usage which are certainly to be observed in the N. T. in the usage of this particle. On the use of ἵνα with the future see above on ver. 15, and *on Gal.* ii. 4. It is probable that the idea of *duration*, or (as in the case of ὅπως with a fut.), perhaps rather of *issue* and *sequence* ('succeed in making the Gospel, &c.'), is thus more distinctly suggested to the reader: see exx. in Kühner, *Gr.* § 553. 4. d, and Winer, *Gr.* § 41. *b.* 1. b.

εἰς τὸ μὴ καταχρήσασθαι κ.τ.λ.] '*that I use not to the full my power* (*privilege*) *in the Gospel*,' *i.e.* in preaching the Gospel,—in its sphere or its area of propagation; general *direction* and aim of the ἀδάπανον τιθέναι κ.τ.λ.; see Winer, *Gr.* § 44. 6, and notes *on* 1 *Thess.* ii. 11. In cases like the

19 μου ἐν τῷ εὐαγγελίῳ. Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἐμαυ- Though thus free, I conformed myself to the circumstances of those to whom I preached, that, if possible, I might save them.

present the idea of direct purpose is a little obscured, but not enough to justify any translation implying mere *result*, or (still more improbably) mere reference ('in respect of my not making &c.,' Evans) to the action implied by the verb. Without being at all hypercritical we may thus generally distinguish between three usages of the infinitive, in sentences similar to the present, which we meet with not uncommonly in the N. T.,—τοῦ with the infinitive; ὥστε with the infinitive; and εἰς τὸ (or πρὸς τὸ) with the infinitive. Of these, the first seems clearly to mark *design* or *intention;* comp. Luke xxiv. 29, and see notes *on* Gal. iii. 10 and Winer, *Gr.* § 44. 4. *b.*; the second, plainly *result* or *consequence*; comp. Klotz, *Devar.* Vol. II. p. 771, and notes *on Gal.* ii. 13; the third, primarily *purpose*, but still, not unfrequently as here, a shade of meaning that seems to lie between *purpose* and *result*, and even sometimes to approximate to the latter; see notes *on* 1 *Thess.* ii. 12, and comp. Winer, *Gr.* § 44. 6. Lastly, to complete this summary, it may be noticed that this primary meaning of εἰς τὸ with the infin. may be differentiated from that of πρὸς τὸ with the infin. by observing that in the former the purpose is regarded more as *immediate*, in the latter more as *ultimate*; see notes *on Eph.* iv. 12, and *on Tit.* i. 1. On καταχρᾶσθαι, see notes on ch. vii. 31.

19. Ἐλεύθερος γὰρ ὢν ἐκ πάντων] '*For being free* (now, and permanently, Winer, *Gr.* § 45. 2. *b*) *of all men;*' appended (τὸ πλέον λέγει, Theoph.) confirmatory explanation (γάρ; see notes *on* 1 *Thess.* ii. 1) of the general attitude of non-dependence on others which was specified in the preceding verses: the very avoidance of using his ἐξουσία enabled him, without risk of imputation of interested motives, to subordinate himself. We have thus, not a confirmation of the clause immediately preceding (Meyer), nor a reply to a latent imputation,—that his independence was designed to make his authority more felt (Hofm.), nor, yet again, any enhancement, by way of contrast, of what he had stated as to his independence (Chrys.; οὐ μόνον οὐκ ἔλαβον--ἀλλὰ καὶ ἐδούλωσα,—a view clearly incompatible with the γάρ), but an implied statement of the true rationale of the independent attitude which was the subject of the καύχημα. It thus seems desirable to separate the verse slightly from the foregoing (*Westc.* and *Hort*; observe the initial capital in *Tisch.*), and to regard it as an appended and elucidatory statement; comp. Reuss *in loc.* It glances, as Beza rightly observes, at the οὐκ εἰμὶ ἐλεύθερος (ver. 1.) with which the chapter opens, and shows what was true ἐλευθερία. The connexion of ἐλεύθερος with ἐκ only occurs here: ἀπὸ is the more usual (Rom. vii. 3; comp. vi. 18, 22, viii. 2, 21), and the more correct, form, as importing no idea of *inner* connexion (ἐκ): but merely pointing generally to those referred to as a body *from* which the subject stood free; comp. Kühner, *Gr.* § 430 (introductory comment), Harrison, *Gr. Prep.* s. v. ἐκ, p. 239. ἵνα

τὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω. καὶ 20 ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν

20. μὴ ὢν αὐτὸς ὑπὸ νόμον] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.* omits the clause.

τοὺς πλείονας κερδήσω] '*in order that I might gain*' (*i.e.*, in effect, 'save,' ver. 22) '*the more;*' definite statement of the purpose of the τὸ ἑαυτὸν δουλῶσαι,—hence the fuller translation. The πλείονες do not imply 'quam plurimi' (Est., Beng., Wordsw.),—a *very* doubtful interpretation, but simply 'the greater number' of those with whom the Apostle came into relation, the πάντας above alluded to; see exx. of the article in such expressions, in Kühner, *Gr.* § 465. 11. For similar instances of this use of κερδαίνειν, see Matth. xviii. 15, 1 Pet. iii. 1, in both of which passages the fuller Christian meaning ('lucrifit enim quod servatur,' Grot.) is to be distinctly recognized.

20. καὶ ἐγενόμην κ.τ.λ.] '*And* (to give special illustrations) *I became to the Jews as a Jew;*' the καὶ here appending to the general statement of ver. 19 some special examples. On this use of καί, see notes *on Phil.* iv. 12, and comp. Eph. v. 18, and notes *in loc.* Examples of this form of the τὸ ἑαυτὸν δουλῶσαι are specified by St Luke in his notices of the circumcision of Timothy (Acts xvi. 3), and of St Paul's acquiescence in regard of the request made to him by the elders at Jerusalem (Acts xxi. 26); comp. Acts xviii. 18. τοῖς ὑπὸ νόμον] '*to them that are under the law*;' not, 'under law,' with reference to law as a general principle (Gifford, *Introd. to Rom.* p. 47), which would be plainly alien to this passage, but with reference to the *Mosaic* law (Est.), as suggested by the preceding clause (Jews), and by the contrasted clause in ver. 21 (Gentiles). Jews and Gentiles appear to be the two broad classes in the Apostle's mind; between which to intercalate an 'under law' (Noachian or otherwise; comp. Beng.) class, seems at variance with the broad and simple tenor of the passage. The *Greek* expositors, whose judgment on such a matter must be allowed to have great weight, though differing in details, are unanimous in referring the νόμος to the Mosaic law: so appy. also Copt., which inserts the definite article. The τοῖς ὑπὸ νόμον, is, however, more than a mere ἐπεξήγησις τοῦ προτέρου (Chrys.), as it would naturally include all that were bound by the Mosaic law, whether dwelling in Judæa or elsewhere (Hofm.), and so gives to the foregoing term Ἰουδαῖοι its widest significance,—Jews, viewed not merely in their strictly national, but in their religious, aspect. On the occasional reference of the anarthrous νόμος to the Mosaic Law, see Cremer, *Bibl.-Theol. Wörterb.* p. 433, and comp. notes on *Gal.* ii. 19.

μὴ ὢν αὐτὸς ὑπὸ νόμον] '*not being myself under the law*;' αὐτός, in contrast to those who were so. The Apostle had died to the Mosaic law, that he might the more fully live to Christ; see Gal. ii. 19. The clause appears added, not to meet the ob-

21 αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω· τοῖς
ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος Θεοῦ ἀλλ' ἔννομος
22 Χριστοῦ, ἵνα κερδάνω τοὺς ἀνόμους· ἐγενόμην τοῖς
ἀσθενέσιν ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω·

21. Θεοῦ . . . . . Χριστοῦ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, Θεῷ . . . . . Χριστῷ. In the concluding clause the reading κερδάνω (*Westc.* and *Hort*, κερδανῶ) is adopted in all the above-mentioned edd. on authority very nearly as conclusive: *Rec.*, κερδήσω,—a very natural alteration to conform with vv. 19 and 20. Τοὺς also is prefixed before ἀνόμους in all the same edd. on very clearly preponderating authority: *Rec.* omits the article.

22. ἀσθενής] So *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on preponderant

jections of any opponents, but simply out of that depth of feeling on this subject which, probably not very long before, had found expression in the Epistle to the Galatians; comp. Gal. v. 4 sqq.

21. **τοῖς ἀνόμοις ὡς ἄνομος**] '*to them that are without law, as without law*;' *i.e.* to the heathen, as one of themselves, in the mode of address and in the tenor of arguments, as, to some extent, at Lystra (Acts xiv. 15 sq.), at Athens (Acts xvii.; see Origen in Cram. *Cat.*), appy., in some degree, before Felix (Acts xxiv. 25), and, not improbably, in addresses to heathens who, from time to time, came in contact with him in Rome (Acts xxviii. 30; comp. Phil. i. 13). The term ἄνομοι has here no ethical tinge, but simply stands in opposition to the τοῖς ὑπὸ νόμον in ver. 20, and includes all who were not bound by the Mosaic law: ἀνόμους λέγει τοὺς ἔξω πολιτευομένους τοῦ νόμου, Theod.; comp. Suicer, *Thesaur.* Vol. I. p. 366, Cremer, *Wörterb.* p. 436, and a very pertinent quotation in Add. to Esth. iv. 12, ἐμίσησα δόξαν ἀνόμων καὶ βδελύσσομαι κοίτην ἀπεριτμήτων καὶ πάντος ἀλλοτρίου.

μὴ ὢν κ.τ.λ.] '*not being without law in regard of God, but under law in regard of Christ*;' explanatory of the true meaning and extent of the ἀνομία which the Apostle here alluded to: he was ἄνομος, yet ἔννομος. The genitives fall under the general category of the gen. of *relation* (see Donalds. *Gr.* § 453. *cc*), and the more specific idea of *dependence on*; see the numerous exx. in Kühner, *Gr.* § 421. 4: the Apostle was not without law in his dependence on God, but under law in his dependence on Christ. The meaning with datives (*Rec.*) would practically be very little different, though the cases are fundamentally opposed (Donalds. *Gr.* § 455): the idea of dependence would, however, have been lost in the more vague notion of mere reference; comp. Winer, *Gr.* § 31. 6.

ἵνα κερδάνω τοὺς ἀνόμ.] '*in order that I might gain them that are without law*.' If we here adopt the accentuation of the text, κερδάνω will be the 1 aor. conj. of the older form of aorist ἐκέρδανα (Lobeck, *Phryn.* p. 740): if that of *Westc.* and *Hort.* (see above, critical note), it will be the future. The former seems more likely, but it is impossible to decide positively either way.

22. **ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής**] '*I became weak to the weak*. The whole tenor of the latter

τοῖς πᾶσιν γέγονα πάντα, ἵνα πάντως τινὰς σώσω.
πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς 23

ancient authority; the internal arguments being also on the same side: *Rec.* prefixes ὡς; *Lachm.* includes it in brackets. The τὰ before πάντα (*Rec.*) is rejected by *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on greatly preponderating authority.

23. πάντα] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, τοῦτο.

half of chap. viii. serves to define the meaning of ἀσθενής, as ἀσθενῶν τῇ πίστει (Rom. xiv. 1; comp. ib. xv. 1, 1 Thess. v. 14), weak and scrupulous in matters relating to Christian practice; see notes *on* 1 *Thess. l. c.*, and compare Suicer, *Thesaur.* Vol. I. p. 546, Cremer, *Wörterbuch*, p. 529. To such the Apostle became ἀσθενής; he viewed matters as from their standpoint, sympathized with their difficulties, and gave his advice accordingly. Origen (Cram. *Cat.*) cites in illustration the advice given in ch. vii. 2, 11, and other and similar passages. To such the term κερδήσω is legitimately applicable. Treated without consideration they might become alienated and antagonized, and at last be verily driven into the sad company of the ἀπολλύμενοι: consider ch. viii. 11, Rom. xiv. 15.

τοῖς πᾶσιν κ.τ.λ.] '*to all men have I become all things;*' the article with πάντες specifying *the* all with whom he had come in contact, and the perfect γέγονα designedly marking the enduring nature of the principle on which he acted. To these πάντες he was always ready to be πάντα, *i. e.* 'omnium moribus et affectibus *quantum licet* se accommodare,' Est. It was no indifferentism, no compliance with prevailing prejudices, but a spiritually wise sympathy that guided the Apostle in all his varied relations to those with whom for the time he had to do: see Neander *in loc.*, whose comments on this clause are just and suggestive.

ἵνα πάντως τινὰς σώσω] '*that by all means I may save some:*' by every manner that from time to time might be available; 'omni quovis modo,' Grimm. The meaning 'utique,' 'profecto' (comp. Chrys., De Wette) is lexically admissible, but less in harmony with the tenor of the context. It will be observed that in thus closing the noble utterance the Apostle passes from the κερδήσω of preceding clauses to the definite and unmistakeable σώσω of the present: comp. Calv. *in loc.*

23. πάντα δὲ ποιῶ κ.τ.λ.] '*But all things I do for the Gospel's sake;*' closing statement by means of the partially adjunctive and partially contrastive δέ, the primary contrastive force of the particle (see Kühner, *Gr.* § 526. 2) being traceable in the implied statement, that not only in reference to what was specified, *but* in all matters there was only one principle of action,—διὰ τὸ εὐαγγέλιον: 'hactenus ostendit Apostolus, tanto studio se laborasse in Evangelio propter aliorum salutem: nunc declarat se id faciendo etiam suam ipsius salutem spectasse,' Estius; see Klotz, *Devar.* Vol. II. p. 361 sq., and comp. notes on ch. viii. 8. It was διὰ τὸ εὐαγγέλιον, 'propter Evangelium,' Vulg., a preg-

24 αὐτοῦ γένωμαι. Οὐκ οἴδατε ὅτι Run, as men run for a prize; and as I do.
οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ
25 λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε, ἵνα κατα-

nant expression more fully explained in the following clause.

ἵνα συγκοινωνὸς κ.τ.λ.] '*in order that I may be a fellow partaker thereof* (with others):' explanatory statement of the preceding words. The Apostle was thus doing all things that he might become a sharer with others ('σὺν et γίγνομαι magnam habent modestiam,' Beng.) in the Gospel and the salvation that was proclaimed in it; ὁ γὰρ τοῦ εὐαγγελίου σκόπος τῶν ἀνθρώπων ἡ σωτηρία, Theodoret. This was the βραβεῖον to which he alludes in the following verse. The διὰ τὸ εὐαγγέλιον has thus no reference to spreading the Gospel, but to sharing in its blessings: 'participem evangelii fieri est ejus fructum percipere, Calv.

24. Οὐκ οἴδατε κ.τ.λ.] '*Know ye not that they which run in a course run all;*' exhortation suggested by the last clause of the preceding verse, and by the remembrance of the great purpose that must needs animate all action: the possibility of running and not obtaining (compare ver. 27) naturally emerges from what has been said, and gives a terse solemnity to the exhortation; πληκτικώτερον αὐτοῖς διαλέγεται, Theoph. The allusion (see Phil. iii. 14, 2 Tim. iv. 7) is obviously (ἐν σταδίῳ τρέχειν, στέφανος, ver. 25) to the games, and, as the circumstances of the case indicate, most probably to the Isthmian games, which, as we know, were continued after the fall of Corinth (Pausan. *Hist.* II. 2; comp. Suet. *Nero*, § 24); but it is no more than an allusion, and necessitates no pressing of details, *e.g.* in ref. to the στάδιον, which is more prominent in connexion with the Olympian games, or in ref. to the στέφανος (ver. 25), which, although equally φθαρτός (whether a wreath of wild olive or of pine), was different at the Olympia and the Isthmia. For a description of the στάδιον (in length 203 yards), see Winer, *Real-Wörterbuch*, s. v. 'Stadium,' and Smith, *Dict. of Antiq.* p. 1055 (ed. 2).

εἷς δὲ λαμβάνει τὸ βραβεῖον] '*but one receiveth the prize:*' statement (from the known facts of the case) designed to enhance the warning which follows. The βραβεῖον (as in Phil. iii. 14) is the prize given to the victor,—in the case of the Isthmian victor, a pine-wreath, in the case of the Christian, ζωὴ αἰώνιος, 1 Tim. vi. 12. The derivation of the word is uncertain; see notes *on Phil.* iii. 14. Whatever be its derivation, 'bravo' (Wordsw., comp. Edwards) is *not* etymologically connected with it, the basis of our word 'brave' being almost certainly of Celtic origin: see Skeat, *Etym. Dict.* s. v. p. 75. οὕτως τρέχετε κ.τ.λ.] '*so run, in order that ye may attain;*' scil., 'run as the successful competitor runs, in order that &c.,' the ἵνα having its regular and proper force, and not (as Beza, al.) to be regarded as a mere equivalent of ὥστε. Such a usage is probably only once (Rev. xiii. 13) *certainly* to be found in the N. T.; see Winer, *Gr.* § 53. 9. 6. On this text see a sound practical sermon by Frank, *Serm.* XXVII. Vol. I. p. 432 sqq. (A.-C. Libr.), see also, on the former portion,

λάβητε. πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται, ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον. ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ 26

Newman, *Paroch. Serm.* Vol. v. p. 289 sqq.

25. πᾶς δὲ ὁ ἀγωνιζόμενος] '*But every man that striveth in the games:*' statement, in the form of a slightly antithetical specification, of the condition to which every competitor must conform. The participle with the article is here equivalent to a substantive (Winer, *Gr.* § 45. 7), but has this advantage that it presents to the reader more distinctly the procedure, the element of time not being wholly obliterated. πάντα ἐγκρατεύεται] '*is temperate in all things;*' the πάντα being the appended accusative defining the object to which the τὸ ἐγκρατεύεσθαι extends: see Krüger, *Sprachl.* § 46. 4. 1, notes *on Phil.* 1. 6, and on the general principle of this structure, Kühner, *Gr.* § 410. 1. This accusative is sometimes termed the accus. of 'the remoter object' (see notes *on* 1 *Tim.* vi. 5), sometimes the accus. of the *quantitative* (see notes *on Phil.* iii. 8), or of the *qualitative* object (Hartung, *Casus*, p. 55, 61, notes *on Gal.* vi. 6), according to the tenor of the word or the context, but is in every place referrible to the same principle of the accusative supplying the complementary notion or the explanatory adjunct which is required for fully understanding the predication; see Kühner, *Gr.* § 410. 6, and the full and instructive comments of Rumpel, *Casuslehre*, p. 161 sqq. The probable origin of the construction is stated in notes *on Tim.* vi. 5. ἐκεῖνοι μὲν οὖν κ.τ.λ.] '*they verily (i.e. the competitors in the games), in order that they may receive a corruptible crown, but we (Christians) an incorruptible;*' the verb being mentally supplied from the preceding ἐγκρατεύεται, the μὲν being antithetical to the succeeding δέ, and so dropped in translation, and the οὖν, with its usual retrospective reference (Donalds. *Gr.* § 548. 31), continuing and concluding the subject and the contrast: comp. Phil. ii. 23, and on the associated particles, see Moulton's note to Winer, *Gr.* § 52. 8) and comp. notes on ch. vi. 4. It thus seems best with *Tisch.*, and *Westc.* and *Hort*, to place only a comma after ἐγκρατεύεται, and not, as in Auth., to break the verse into two semi-independent sentences. On the verse, see Frank, *Serm.* XXVIII. Vol. II. p. 1 sqq. (A.-C. Libr.), and on this and the two following verses, Mill, *Univ. Serm.* XXII. p. 422 sqq.

26. ἐγὼ τοίνυν κ.τ.λ.] '*I then so run as not uncertainly:*' consequent and concluding statement of the principle on which the Apostle (ἐγὼ is emphatic), in accordance with what he had already said, himself regularly acted; the τοίνυν, with its usual modified inferential force (see Kühner, *Gr.* § 545. 4, Hartung, *Partik.* Vol. II. p. 348), marking the *consequent* nature of the action adopted, the reason why he acted in the manner subsequently mentioned; see Hofm. *in loc.* The particle occurs only in two other passages, Luke xx. 25, and Heb. xiii. 13, and in both (according to the best text) at the beginning of the clause—a position which it hardly ever occupies in classical writers; see Lobeck, *Phryn.* p. 342. It always marks a

27 ἀδήλως, οὕτως πυκτεύω ὡς οὐκ ἀέρα δέρων· ἀλλ' ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μή πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.

weak and, so to say, transitory form of conclusion, and thus stands in contrast with the stronger and more prominently placed τοίγαρ: see esp. Bäumlein, *Partik.* p. 251 sq.

In the ὡς οὐκ ἀδήλως the ὡς answers to the preceding οὕτως and marks the mode or the *aspects* under which the τρέχειν took place (comp. Bernhardy, *Synt.* p. 333, and notes *on Eph.* v. 22, and *on Col.* iii. 4), while the οὐκ ἀδήλως (scil. τρέχων) defines more exactly. There was no want of *clearness* in course or direction; the Apostle κατὰ σκόπον ἐδίωκεν (Phil. iii. 14), and with no uncertain or unsteady step ('non quasi in incertum,' Vulg., Goth.,; sim. Arm.); he knew whither and in whose presence he was running the great race of eternal life. The Syr. ('in aliquid quod ignotum sit'), Copt. ('non ad opus'), lose the full force of the graphic ἀδήλως: the Æth., as only too often, gives a short and unsatisfactory paraphrase. ὡς οὐκ ἀέρα δέρων] '*as not smiting the air*;' the οὐκ being closely bound up with the words that follow, and, as always with participles in the N. T., negativing distinctly and emphatically the predication of the verb so that the οὐκ ἀέρα δέρων becomes a sort of concrete predicate; see Winer, *Gr.* § 55. 5. *β*. The 'non quasi aerem verberans' of the Vulgate (compare Auth.) thus misses the exact force of the sharply enunciated 'ut non aerem cædens' (Beza), which is conveyed by the original. Some of the patristic commentators see in the words a tacit reference to the devil,—ἔχω γὰρ ὃν πλήξω, τουτέστι, τὸν διάβολον (Chrys., Theoph.), but miss the true idea, viz. that it is the σῶμα (τῆς σαρκός, Col. ii. 11; comp. Rom. vi. 6, vii. 24) against which the Apostle directs his blows. These blows were not struck against the empty air, but, as the next clause shows, fell firmly on their object. The idea of a σκιαμαχία (Beng., Wordsw., al.) is thus alien to the context: the Apostle is describing not 'quæ certamini serio præmitterentur' (Beng.), but the 'certamen' itself.

27. ἀλλ' ὑπωπιάζω μου τὸ σῶμα] '*but*' (in contrast with the two preceding negative clauses) '*I bruise my body*,' 'contundo corpus meum,' Beza; bruise it black and blue ('lividum facio,' Clarom.), each blow striking it. The word, as the derivation indicates (ὑπὸ, ὤψ), properly means making, by blows, livid marks under the eyes (Arist. *Rhet.* III. 11, Plutarch, *Mor.* p. 921 F), and thence, generally, anywhere on the body. It thence passes naturally into a metaphorical meaning; see Luke xviii. 5, and comp. Aristoph. *Pax*, 541, πόλεις ὑπωπιασμέναι. The word is fully discussed and illustrated in Suicer, *Thesaur.* Vol. II. p. 1400 sq. Some later MSS, (see authorities in *Tisch.*) read ὑποπιάζω, but the reading, though advocated by Hofm., is rightly rejected by all the best critical editors. καὶ δουλαγωγῶ] '*and lead it off as a bond-slave*;' as a victor, who having conquered his adversary, leads him off as a captive and a slave: comp. Diodor. *Hist.* XII. 24, πρὸς τὸν ἄρχοντα δουλαγωγεῖν. The completeness of the

Take warning from our fathers in the wilderness; do not as they did; take heed, but yet be trustful.

Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, X. ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νε-

1. γάρ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating evidence: *Rec.*, δέ.

subjugation of the 'flesh with its affections and lusts' is well marked by this emphatic word. On this text see Frank, *Serm.* xxv. Vol. I. p. 397 sqq. (A.-C. Libr.), and on the subject of Christian discipline generally, Harless, *Chr. Eth.* § 44. *c*, p. 359 sqq. (Transl.), Rothe, *Theol. Eth.* § 873, Vol. III. p. 470 sqq. (ed. 2). μή πως ἄλλοις κηρύξας κ.τ.λ.] '*lest by any means, after having been a herald to others, I myself might be rejected*,'—'having declared the conditions and nature of the mighty contest by Christian preaching;' the verb retaining its primary meaning conformably with the whole foregoing illustration, but also implying the particular means by which the Christian herald performed his great duty. De Wette suggests that if the metaphor had been intended to be maintained the Apostle would have rather written *κήρυξ γενόμενος*. Possibly; but, in the midst of words so appropriate and pertinent, it seems unlikely that all the primary force of the word is to be obliterated. In the serious words that close the verse, *ἀδόκιμος* seems to be also, to some extent, a 'vocabulum agonisticum' (Beng.); not so much 'reprobus,' Vulg., as 'rejectaneus,' Beza, al., 'uskusans,' [reprobatus] Goth.,—rejected, sc. as unworthy of the crown and the prize. The doctrinal deduction thus becomes, to some extent, modified; still the serious fact remains that the Apostle had before him the possibility of losing that which he was daily preaching to others. As yet he counted not himself to have attained (Phil. iii. 12); that blessed assurance was for the closing period of a faithful life (2 Tim. iv. 7): comp. Martensen, *Chr. Dogm.* § 235, p. 398 sq. (Transl.), and *Chr. Eth.* Part II. § 166, p. 403 sq. (Transl.).

X. 1–13. *Warning, with closing encouragement, against the sins committed by their forefathers in the wilderness.* 1. Οὐ θέλω γὰρ κ.τ.λ.] '*For I would not have you ignorant, brethren;*' solemn confirmation (γάρ) of the foregoing implied exhortation to self-discipline and self-denial by examples taken from the early history of the Jewish nation. The formula *οὐ θέλω* (or *θέλομεν*) *ἀγνοεῖν*, occurs six times in St Paul's Epp. (Rom. i. 13, xi. 25, 1 Cor. xii. 1, 2 Cor. i. 8, 1 Thess. iv. 13), and in all marks the introduction of a subject of importance: what followed was something that was not to be overlooked or ignored. οἱ πατέρες ἡμῶν] '*our fathers;*' *i.e.* 'our forefathers in the wilderness,'—not with any reference to spiritual descent, or to the idea of the Christian Church being a continuation of the Jewish (Alf.), but simply with a national reference, many—though not the majority—of those addressed, being of Jewish descent; comp. Rom. iv. 1, where the *ἡμῶν* is similarly used, and, as far as numbers were concerned, still more appropriately. On the number of the Jews in all parts of the world, see Philo, *de Legat.* Vol. II. p. 586 (ed. Mangey).

2 φέλην ἦσαν καὶ πάντες διὰ τῆς θαλάσσης διῆλθον, καὶ
πάντες εἰς τὸν Μωυσῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ
3 ἐν τῇ θαλάσσῃ, καὶ πάντες τὸ αὐτὸ βρῶμα πνευματι-

2. *ἐβαπτίσαντο*] So *Rec.*, *Treg.* (with marg.), *Rev.*, *Westc.* and *Hort* (with marg.),– still only on the authority of B, some later mss., the great body of mss., and Ff:—*Lachm.*, *Tisch.*, *ἐβαπτίσθησαν*. Internal evidence, however, so clearly favours the more difficult reading *ἐβαπτίσαντο*, of which *ἐβαπτίσθησαν* would be a very natural correction, that we seem justified in the retention of *Rec.*

πάντες ὑπὸ τὴν νεφέλην ἦσαν] '*were all under the cloud*,' scil. the known cloud (Exodus xiii. 21, xiv. 19) which was the seat of the guiding presence of Jehovah among His covenant people: comp. Psalm cv. 39. The host that followed the mystic cloud may readily be conceived as to a great extent under its surface (*ὑπό*): see Numb. x. 34 (Alex.), *ἡ νεφέλη ἐγένετο σκιάζουσα ἐπ' αὐτοῖς ἡμέρας*, and comp. Wisdom xix. 7, *ἡ τὴν παρεμβολὴν σκιάζουσα νεφέλη*. *All* (five times repeated), enjoyed the mercies and privileges mentioned in this and the following verses; but not with all, nay, not with the greater portion of them, was God well pleased (ver. 5).

2. εἰς τὸν Μωυσῆν ἐβαπτίσαντο] '*received baptism unto Moses*;' the middle verb here having its not unusual causative sense (Donalds. *Gr.* § 432. 1. *cc*, Kühner, *Gr.* § 374. 7); compare Gal. v. 3, vi. 13. It may be observed, however, that in later Greek the difference between the aor. middle, and the aor. passive, is, in cases such as the present, practically scarcely appreciable: see Kühner, *Gr.* § 377. 4. *c.* obs. The strong and significant *βαπτίζεσθαι εἰς* (see Rom. vi. 3, Gal. iii. 27, and comp. Matth. xxviii. 19, Acts viii. 16, xix. 5, 1 Cor. i. 13, 15, al.) marks the sort of close spiritual union between Moses and the people: he was their *μεσίτης* (Gal. iii. 19), and the leader appointed by God (*πρωτοστάτης*, Œcum.) in whom they believed: see Exod. xiv. 13. On the meaning of the formula, see notes *on Gal.* iii. 27, and comp. Cremer, *Bibl.-Theol. Wörterb.* p. 127. **ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ**] '*in the cloud and in the sea*.' They passed through the latter, and were under (*ὑπὸ*) and overshadowed by the former, so that the sea and the cloud, each, materially as well as locally (the cloud was, as it were, diffused and suspended water; comp. Gen. i. 7, Job. xxvi. 8, contrast Jude 12), were the element in which their typical baptism took place. To regard the *νεφέλη* as symbolizing the Holy Spirit (Theodoret, Maier) seems inconsistent with the simple and broad character of the passage. Moreover, the cloud-baptism took place first (see Exod. xiii. 21),—an inversion of the doctrinal order (John iii. 5), which, in a passage of this nature, would probably have been avoided, if the *νεφέλη* was intended by the Apostle here to symbolize the Spirit. Observe, too, the repetition of the prep., which enhances the difficulty. For a sermon on this verse, see Lightfoot, *Works*, Vol. vi. p. 412 sqq. (ed. Pitman).

3. τὸ αὐτὸ βρῶμα πνευματικόν] '*the same spiritual food*;' the sub-

κὸν ἔφαγον, καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον 4
πόμα· ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης

4. *τὸ αὐτὸ πνευματικὸν ἔπιον πόμα*] So *Lachm.*, *Tisch.*, *Treg.*, *Westc.* and *Hort*, on clearly preponderating authority: *Rec.*, *Rev.*, *τὸ αὐτὸ πόμα πνευματικὸν ἔπιον*. This latter reading would be symmetrical in order with the former clause, but is, for that very reason, open to suspicion. In the last clause the preponderance is in favour of the text (so *Lachm.*, *Tisch.*, *Treg.*, *Westc.* and *Hort*): *Rec.*, *Rev.*, *ἡ δὲ πέτρα*.

stantive and adjective coalescing, as it were, to form one compound idea,—'the same food, and it was spiritual food:' see Winer, *Gr.* § 20. 1. *a*, and comp. Gal. 1. 4, and notes *in loc.* The spiritual food referred to was, it need hardly be said, that which typified one part of the other sacrament (comp. John vi. 31, 32),—the manna (Exod. xvi. 14, 15), which, though not the true *ἄρτος ἐκ τοῦ οὐρανοῦ* (John vi. 32), very distinctly typified it by its supernatural origin and character. The reading is somewhat doubtful: *τὸ αὐτό*, though bracketted by *Westc.* and *Hort*, is supported by an amount of external evidence that cannot be set aside; but the order of the three following words is more open to doubt. *Tisch.*, *Treg.*, *Westc.* and *Hort*, adopt the order *πνευμ. βρῶμα ἔφαγον* (*Lachm.*, *πν. ἔφ. βρῶμα*, with wholly insufficient authority) on good and, externally considered, perhaps slightly preponderant, authority: the strong likelihood, however, of correction, on account of grammatical reasons, seems just to turn the scale in favour of the text (*Rec.*, *Rev.*).

4. *τὸ αὐτὸ κ.τ.λ.*] '*the same spiritual drink;*' as at Rephidim, when the rock in Horeb was smitten (Exod. xvii. 6; comp. Numb. xx. 2 sqq.), and the waters came forth so abundantly that both the congregation and their cattle drank of it. That the aorist *ἔπιον* here means 'they drank throughout,' *i.e.* from end to end of their wanderings (Evans) cannot be correctly maintained. The tense simply implies 'quod præteriit, sed ita ut non definiatur quam late pateat id quod actum est,' Fritz. *de Aor. Vi*, p. 17: see the valuable remarks of Kühner, *Gr.* § 386. 3, 6, and comp. notes *on Gal.* v. 24. *ἔπινον γὰρ κ.τ.λ.*] '*for they drank from a spiritual rock accompanying them;*' semi-parenthetical confirmation of the preceding clause by a statement of the actual circumstances; it was verily *spiritual* drink, for it came from a *spiritual* rock, and that rock followed them. The imperf. *ἔπινον* marks, with its usual *descriptive* force, what those referred to did on their journey (see Kühner, *Gr.* § 383. 2, Schmalfeld, *Synt.* § 55), the tertiary predicate *ἀκολουθούσης* (Donalds. *Gr.* § 492) just noting an additional circumstance which makes the passage more intelligible. The exact meaning of the whole clause is, however, doubtful. That there was an old tradition among the Jews that a mysterious well, 'sicut petra, sicut alveus apum, et globosus' (*Bammidbar*, *R. S.* 1, cited by Wetst.), accompanied the children of Israel during the forty years of their wanderings,—appears to be certain (see the quotations in Lightfoot, Schöttgen, and Wetst.): but it may be reasonably doubted

5 πέτρας, ἡ πέτρα δὲ ἦν ὁ Χριστός· ἀλλ' οὐκ ἐν τοῖς
πλείοσιν αὐτῶν ηὐδόκησεν ὁ Θεός, κατεστρώθησαν
6 γὰρ ἐν τῇ ἐρήμῳ. Ταῦτα δὲ τύποι ἡμῶν ἐγε-

6. ηὐδόκησεν] So *Lachm.*, *Treg.*, *Westc.* and *Hort*, with AB¹C and a few cursives: *Rec.*, *Tisch.*, εὐδόκησεν.

whether St Paul is here referring to the tradition, there being nothing whatever in the words to make such a reference by any means the certainty it is deemed by Alf., al. The prominent word throughout is πνευματικός: the food was spiritual, and so too was the drink, for the rock out of which it came (whether at Rephidim or Kadesh,—if the occurrences were really different,—or elsewhere) was no earthly rock, but a spiritual rock, a manifestation, on each occasion, of the spiritual and wonder-working presence of Christ, who, as the λόγος ἄσαρκος, thus vouchsafed to accompany and to help His people: comp. Wisdom x. 15, and see Bull, *Def. Fid. Nic.* cap. I. 11. It was thus the knowledge of the mystery, viz. that the yet unrevealed and not yet incarnate Word was ever present in the Church of the wilderness, and not a grotesque Rabbinical tradition, that suggested to the Apostle this illustration of the spiritual nature of the πόμα of the Israelites. The βρῶμα spoke for itself: comp. Psalm lxxviii. 24, 25. ἡ δὲ πέτρα κ.τ.λ.] '*and the rock*' (the πνευματικὴ πέτρα here spoken of) '*was Christ;*' was verily identical with Christ, as the manifestation of His wonder-working presence. So in effect Phot. (Cram. *Cat.*), though somewhat obliterating the idea of actual identity; αἰσθητὴ μὲν ἦν ἡ πέτρα δηλονότι τὸ ὕδωρ τοῖς Ἰσραηλίταις ἀναβλύσασα· ἀλλ' οὐχὶ τῇ οἰκείᾳ φύσει τοῦτο ἔβλυσεν, ἀλλὰ τῇ δυνάμει τῆς κατ' ἐνέργειαν παρούσης αὐτῇ πνευματικῆς πέτρας καὶ ἀκολουθούσης τῇ χρείᾳ τῶν διψώντων. The streams of the spiritual rock were to the Israelites what the spiritual food of the precious blood of Christ is to Christians. In each case we recognize the mystery of a Real Presence: 'vere præsens erat' (scil. petra spiritualis), Beng.; see Calvin *in loc.* On this and the preceding verse, see a discourse by Mede, *Works*, Vol. I. p. 325 sqq. (Lond. 1664).

5. ἀλλ' οὐκ ἐν τοῖς πλείοσιν κ.τ.λ.] '*Howbeit, with the greater part of them God was not well pleased;*' the ἀλλὰ with its proper adversative force ('aliud jam hoc esse, de quo sumus dicturi,' Klotz, *Devar.* Vol. II. p. 2) calling attention to the sad truth, that though *all* had these mercies vouchsafed to them, the greater part, nay verily all save two, had incurred God's displeasure, had received them in vain. Long-continued murmurings called forth at last the solemn sentence, 'Ye shall not come into the land, concerning which I lifted up my hand that I would make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun . . . as for you, your carcases shall fall in this wilderness,' Numb. xiv. 30, 32 (Rev.).

κατεστρώθησαν γὰρ] '*for they were overthrown;*' not merely 'cecidernunt,' Syr., but 'prostrati sunt,' Vulg., Copt.,: their overthrow (by death) was the judicial act of God; see Numbers xiv. 16, κατέστρωσεν

νήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν,

(Heb. 'mactavit') *αὐτοὺς ἐν τῇ ἐρήμῳ*, and comp. Job xii. 23, *καταστρωννύων ἔθνη*. The word occurs both in earlier (Herod. VIII. 53, *κατέστρωντο πάντες*, IX. 26, *κατέστρωντο οἱ βάρβαροι*), and later Greek (2 Macc. v. 26, xi. 11, xii. 28, al.), the original meaning of 'prostration' or 'overthrow' (from which there is no need here to depart) often passing into the general meaning of 'slaying' or 'destroying;' comp. Ælian, *Hist. Anim.* VII. 2, *λοιμὸς . . . αὐτοὺς κατέστρωσε*, and Xenoph. *Cyrop.* III. 3. 64, *οἱ Πέρσαι . . . πολλοὺς κατεστρώννυσαν*. In the latest Greek the word is found in the technical meaning of 'entering in a public document;' see Ducang. *Gloss.* s. v. For a discourse on this verse, see Mede, *Works*, Vol I. p. 338 sqq. (Lond. 1664).

6. **Ταῦτα δὲ κ.τ.λ.**] '*Now these things*' ('beneficia quæ populus accepit; et peccata quæ idem admisit,' Beng.) '*were our examples;*' not 'examples of us,' 'figures of us,' Wordsw. ('in figurâ facta sunt nostri,' Vulg.), 'so that we are the *ἀντίτυποι*,' Meyer, but—'were (or became) examples for us,' Arm.; 'figura nobis erant,' Syr., Copt. (see the expansion in Æth.), the general history involving a typical significance. The *ἡμῶν* is thus a gen. of the object rather than of the subject (*πρὸς ἡμᾶς*, Orig.), *i. e.* 'types or examples to guide us:' see Winer, *Gr.* 30. 1. *a*, and compare Donalds. *Gr.* § 454. *aa*. The former interpretation is grammatically tenable (comp. Rom. v. 14), and appears in the margin of Rev., but it almost necessitates the awkwardness of regarding *ταῦτα* as an accus. of reference, whereas the position of the pronoun is clearly one of emphasis. If *ταῦτα* be retained as the nominative, the awkwardness is even greater: events would then be regarded as in typical relation to persons. That the *τύποι* were of a monitory character, naturally follows from the statement in ver. 5, which, as it were, prepares the reader for the subsequent details: *τὰ παρ' ἐκείνους γενόμενα ἐν τάξει τύπων δύναται ἡμᾶς παιδεύειν*, Theodorus. The verb is plural, not only by the principle of attraction (Kühner, *Gr.* § 369. 3), but in recognition of the different details into which the *ταῦτα* was to be expanded. In ver. 11 the details are, as it were, again collected together in the *ταῦτα*, and verbs singular follow. In regard of meaning, it may be remarked that *ἐγενήθησαν* is passive only in form: see Thomas Mag. p. 189, Lobeck, *Phryn.* p. 108 sq., and notes *on Eph.* iii. 7, and *on Col.* iv. 7. The form is a later and Doric form. **εἰς τὸ μὴ εἶναι**] '*to the intent that we should not be:*' purpose involved in these typical and monitory dispensations. The circumstances of the past did not only admit of an application to the Church of the present, but involved it teleologically; see Hofm. *in loc.*, and for details of this application (sometimes fanciful) made by early writers, the notes and citations of Wordsw. *in loc.*

ἐπιθυμητὰς κακῶν] '*lusters after evil things, as they also lusted,*'—scil. in their various desires after evil things,—not exclusively in the particular case mentioned, Numb. xi. 4; the correlating *καὶ* marking that the Corinthians would be like them if they so lusted: each

7 καθὼς κἀκεῖνοι ἐπεθύμησαν. μηδὲ εἰδωλολάτραι
γίνεσθε, καθώς τινες αὐτῶν· ὥσπερ γέγραπται
Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν
8 παίζειν. μηδὲ πορνεύωμεν, καθώς τινες αὐτῶν ἐπόρ-

7. ὥσπερ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, with clearly preponderating authority: *Rec.*, ὡς. The form πεῖν (א, πῖν) is adopted by *Tisch.*, *Westc.* and *Hort*, on good, but appy. not preponderating, authority.

party would alike be ἐπιθυμηταί: comp. notes *on* 1 *Thess.* ii. 19. The καὶ disappears in the corresponding clauses in the verses that follow; and quite naturally. The present verse is general; 'fundamentum malorum concupiscentia,' Beng.: the succeeding verses deal with the varied exemplifications of the evil principle. To iterate the καὶ (*Rec.* inserts the particle in vv. 9, 10) would make the verses monotonous, and add nothing to the force of the statements. The general principle then being laid down, the Apostle proceeds to specify. To desire still to continue usages (ch. viii. 1 sq.) which practically involved a distinct contact with the heathenism of the past is the first and worst instance of such an ἐπιθυμία.

7. μηδὲ εἰδωλολάτραι γίνεσθε] '*neither become idolaters;*' transition into the imperatival form, the μηδέ, as Hofm. rightly observes, preserving its connexion with the μὴ in the preceding verse, and indicating that though the ἐπιθυμεῖν is there probably general in its scope, the particular instance of Numb. xi. 4 was present in the Apostle's thoughts. The strong term εἰδωλολάτραι is used as marking quietly but distinctly the danger they incurred in having any contact with εἰδωλόθυτα or feasts in the εἰδωλεῖον (ch. viii. 10): ἡρέμα τοὺς τὰ εἰδωλόθυτα ἐσθίοντας αἰνίττεται, Chrys. (Cram. *Cat.*). The φαγεῖν καὶ πιεῖν of the citation makes the significance of the warning perfectly clear. The passage referred to is Exod. xxxii. 6, where the festival is described that was held the day after the altar had been built before the golden calf. It is quoted exactly as in the LXX. παίζειν] '*to sport;*' to take part in sports, probably in honour of the image (Theoph., Calv.), after the festival; *dancing* (not necessarily 'lasciva saltatio,' Beng.) forming, as we know it did in this case (Exod. xxxii. 19), a prominent part. There is no reason for thinking that it here includes any reference to the sin specified in the following verse (comp. Wordsw.). That παίζειν may have that meaning depends on the context; neither παίζειν nor צָחַק necessarily involves it. All that is here implied is probably what is expressed by Chrys. (Cram. *Cat.*); χοροὺς στήσαντες περὶ τὸν μόσχον, ἔπαιζον χορεύοντες ἔμπροσθεν αὐτοῦ.

8. μηδὲ πορνεύωμεν] '*neither let us commit fornication;*' a second form of ἐπιθυμία κακῶν, often found in connexion with idolatry, but, as the Epistle implies (comp. ch. v. 1 sqq., vi. 13 sqq.), and ancient history plainly specifies (comp. Strabo, *Geogr.* VIII. 6. 20), long connected with the city of Corinth. Bengel calls attention to the change of person. In ver. 7 and 10 the second person is adopted; in the first case, the nature of the

νευσαν, καὶ ἔπεσαν μιᾷ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες. μηδὲ ἐκπειράζωμεν τὸν Κύριον, καθώς τινες αὐτῶν 9

8. ἔπεσαν] So *Lachm.*, *Tisch.*, *Treg.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, *Rev.*, ἔπεσον. The omission of the ἐν before μιᾷ ἡμέρᾳ is adopted in all the above-mentioned edd. on clearly preponderating authority: *Rec.*, ἐν μιᾷ ἡμέρᾳ.

9. Κύριον] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderating authority: *Rec.*, Χριστόν. The same edd. omit καὶ before τινες on authority still more preponderant. Some slight doubt might be felt in regard of ἀπώλλυντο (*Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*); but as the external authority is good, and as it would be far less likely to be a correction of ἀπώλοντο (*Rec.*, *Lachm.*) than *vice versâ*, the less usual ἀπώλλυντο is to be preferred.

sin specified seems to preclude the Apostle, even under the form of epistolary comity, there grouping himself with those whom he was addressing; in the second case, he is condemning a sin which seems to have clung to the Church of Corinth (comp. Clem.-Rom. *Cor.* cap. 3), and probably showed itself in ref. to himself. In each case there is an instinctive propriety which led to the almost unconsciously made change: 'utrumque decore,' Beng.

εἴκοσι τρεῖς] The number specified in the Old Testament (and so also in Philo, Josephus, and Rabbinical writers) 'of those that died in the plague' was 24,000 (Numb. xxv. 9). The slight discrepancy has been accounted for in various ways, all more or less artificial,—some interpreters pressing the μιᾷ ἡμέρᾳ as contrasted with the total duration of the plague, others supposing that the exact number (as known by tradition) was really midway between the two round numbers, and that in the O. T. the higher, and by St Paul the lower, round number was used. Common sense seems to suggest, that the Apostle was citing from memory, and, as the exact number was of no moment, did not deem it necessary to refer to the original narrative.

9. μηδὲ ἐκπειράζωμεν τὸν Κύριον] '*neither let us tempt the Lord*;' scil. *God*, as evinced by the passage subsequently referred to, Numb. xxi. 4 sqq.; comp. Ps. lxxviii. 18, 19. The stronger form ἐκπειράζειν (in classical Greek ἐκπειρᾶσθαι) is found in three other passages in the N. T., Matth. iv. 7, Luke iv. 12 (from Deut. vi. 16), and Luke x. 25, in all of which the prep. appears to add emphasis and to mark the determined nature of the act. The meaning here and in Matth. iv. 7 and iv. 12 is rightly expressed by Grimm (*Lex.* s. v.) as 'patientiam vel ultricem potestatem explorare.' It was a sin of mingled unbelief, impatience, and presumptuousness, emanating from the evil heart of man; ἐξεπείρασαν τὸν Θεὸν ἐν ταῖς καρδίαις αὐτῶν, Psalm lxxvii. 18 (LXX); comp. Mark vii. 21. What peculiar manifestation of the sin is here in the Apostle's thoughts has been variously stated both by earlier and later commentators. It seems, however, natural to think that he is including all forms of sin prevalent at Corinth that might be deemed

10 ἐπείρασαν, καὶ ὑπὸ τῶν ὄφεων ἀπώλλυντο. μηδὲ γογγύζετε, καθάπερ τινες αὐτῶν ἐγόγγυσαν, καὶ
11 ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. ταῦτα δὲ τυπικῶς

10. καθάπερ] So *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on strong internal as well as good external evidence, the tendency to correct by conforming to the καθὼς in the five preceding verses being obviously great: καθώς, *Lachm.*, *Rec.* The omission of καὶ before τινες is adopted by *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on vastly preponderating authority.

11. ταῦτα δέ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on good external authority. Internal considerations are also of weight, the addition of πάντα (*Rec.*) being so much more easily accounted for than its omission. In what follows, τυπικῶς is adopted in the edd. above specified for τύποι (*Rec.*) on very clearly preponderating authority. There is more doubt about συνέβαινεν (*Tisch.*, *Treg.*, *Westc.* and *Hort*), as it may have been a grammatical correction of the plural συνέβαινον (*Lachm.*, *Rev.*, *Rec.*). On the other hand, the plural may have been a conformation to ver. 6. The external authority preponderates in favour of the singular. Lastly, for κατήντησεν (*Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*), the evidence is clearly preponderant: *Rec.*, κατήντησεν.

more especially to involve presumptuousness and wearying out of God's patience (comp. esp. Isaiah vii. 13, where 'wearying God' stands in connexion with tempting Him; 'est enim tentatio patientiæ contraria,' Calv.), and that he is not pointing to any particular form of the sin. If we are to draw our inference solely from the καθὼς κ.τ.λ., then the sin would seem to be a longing for the sensual gratifications of their old heathen life, and a desire to shake off the restraints of Christianity. To regard the sin as pointing to a desire for signs (ὅτι περὶ σημείων ἐμάχοντο, Chrys.), or presumptuous use of the gift of tongues (Theodoret), seems in no degree hinted at in the context. ἐπείρασαν] '*tempted*;' absolutely; so Vulg., Syr., Copt., Arm.; see Winer, *Gr.* § 22. 1. Æth., Meyer, De Wette, al., supply αὐτόν. The word clearly can be used absolutely, as is shown by the term ὁ πειράζων, Matth. iv. 5, 1 Thess. iii. 5, and by instances such as Hom. *Odyss.* IX. 281, ὃς φάτο πειράζων, ἐμὲ δ' οὐ λάθεν εἰδότα πολλά. The reading ἐξεπείρασαν (*Tisch.*, *Lachm.*; *Westc.* and *Hort* in margin) has good external support, but strong internal evidence against it. ὑπὸ τῶν ὄφεων ἀπώλλυντο] '*perished by the serpents*;' scil. those mentioned in the well-known narrative, Numb. xxi. 6. The imperfect marks the past event in its then course and accomplishment, and, as it were, brings the scene more fully before us; see Kühner, *Gr.* § 383. 2, Donalds. *Gr.* § 426. *aa.* On the use of ὑπὸ with neuter verbs of which the meaning can receive a passive turn (πάσχειν, Matth. xvii. 12, 1 Thess. ii. 14, πληγὰς λαμβάνειν, 2 Cor. xi. 24), see Winer, *Gr.* § 47. 8. v. ὑπό. The power which produces death is regarded as actively efficient.

10. μηδὲ γογγύζετε] '*neither murmur*;' manifest a froward and discontented spirit, commonly with

συνέβαινεν ἐκείνοις, ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν.

an associated prepositional clause (*κατά*, Matth. xx. 11, *πρός*, Luke v. 30, *περί*, John vi. 41, 61, vii. 32) marking against whom the *γογγυσμὸς* was directed. Here, as the reference to the O. T. is clearly to Numb. xvi. 41 (no violent death being associated with any other instance of murmuring), the object of the *γογγυσμὸς* would seem to be, perhaps in the first place, St Paul and those associated with him (see notes on ver. 8), just as Moses and Aaron are the objects in Numb. *l. c.*,—but also, as the word is studiedly left absolute, with a further and deeper reference to Him whose servants Paul and his associates really were—to *God*: comp. ver. 22, Exod. xvi. 7, and see notes *on Phil.* ii. 14, where this word is briefly discussed. **ὑπὸ τοῦ ὀλοθρευτοῦ**] '*by the destroyer;*' scil. the destroying angel, definitely mentioned in 2 Sam. xxiv. 16, 1 Chron. xxi. 15, and named generally as *ὁ ὀλοθρεύων*, Exod. xii. 23, Heb. xi. 28. The form *ὀλοθρεύω* is Alexandrian, and is of not uncommon occurrence in later writers of that class: comp. Steph. *Thesaur.* s. v., Schleusner, *Lex. Vet. Test.* s. v.

11. **ταῦτα δὲ κ.τ.λ.**] '*now these things happened unto them by way of figure;*' these events specified in the five preceding verses. The earlier events in the history of God's people had a typical character in relation to the historical circumstances of Christianity; *ἐν ἐκείνοις γὰρ τὰ ἡμέτερα συνεγράφετο*, Theod. See esp. Martensen, *Chr. Dogm.* §123, p. 233 (Transl.). The imperfect *συνέβαινεν* marks the sequence of the events in the unfolding of the history: see notes on ver. 9.

ἐγράφη δέ] '*and they were written;*' the *δέ*, in accordance with its common use in Greek, adding, with a faint sub-antithetical force, a new statement to what had preceded; not only did they take place, but they were also recorded: see Klotz, *Devar.* Vol. II. p. 361, and comp. notes *on Gal.* ii. 20. **πρὸς νουθεσίαν ἡμῶν**] '*for the admonition of us;*' '*ad commonendos nos,*' Tertull. (*Marc.* v. 7). The events were recorded with the general purpose (the *πρὸς* marking 'ethical direction towards;' see notes *on Col.* iv. 5) of supplying monitory teaching to us Christians, by reminding us, first, how the relations of Israel to the world at large do truly prefigure the present attitude of Christianity, and so were recorded for our learning (see Hofm. *in loc.*); and, further and in detail, how each sin was followed by its chastisement, and that, as it was then, so will it ever be: '*ut iis lectis vel auditis sapiamus, ne similiter peccantes similia patiamur,*' Estius. On the later form *νουθεσία* (for *νουθέτησις*), see reff. in notes *on Eph.* vi. 4.

εἰς οὓς τὰ τέλη κ.τ.λ.] '*unto whom the ends of the ages are come down*' ('*devenerunt,*' Vulg.); and to whom, consequently, the admonition comes with increased force; comp. ch. vii. 9: *καλῶς δὲ καὶ τοῦ αἰῶνος τὸ τέλος προστέθεικεν, ἐπείγων αὐτοὺς καὶ διεγείρων πρὸς ἐργασίαν τῆς ἀρετῆς*, Theodoret. The expression *τὰ τέλη τῶν αἰώνων* does not practically differ from *ἡ συντέλεια τῶν αἰώνων*, Heb. ix. 26,—both passages implying that the precursory *αἰῶνες* had well nigh passed away (comp. 1 John ii. 18), and that the *αἰὼν ὁ ἐρχόμενος* (Mark x. 30),

12 Ὥστε ὁ δοκῶν ἑστάναι, βλεπέτω μὴ πέσῃ. πειρασ-
13 μὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ

was at hand,—but, by the use of the plural (*τὰ τέλη*), it marks, a little more distinctly, the idea of each age of preparation having passed into the age that succeeded it, so that now, as it were, all the *τέλη* had come down to them, and the new *αἰὼν* was very near: *ἐφέστηκε λοιπὸν τὸ δικαστήριον τὸ φοβερόν*, Chrys.

12. Ὥστε κ.τ.λ.] '*So then*, or *Consequently, he that thinketh he standeth*;' inferential exhortation flowing from the preceding statement and warnings: *καλῶς εἶπεν, ὁ 'δοκῶν ἑστάναι.' Τοῦτο γὰρ οὐδὲ ἑστάναι ἐστὶν, ὡς ἑστάναι χρή, τὸ θαρρεῖν ἑαυτῷ*, Chrys. On the modification of the normal meaning of ὥστε ('consecutio alicujus rei ex antecedentibus,' Klotz, *Devar.* Vol. II. p. 771, Wilke, *Rhet.* § 81, p. 265), and its correct rendering in sentences like the present (not 'proinde,' Calv., but 'itaque,' Vulg.: 'wherefore,' Auth., is a little too strongly ratiocinative; contrast *διόπερ κ.τ.λ.* ver. 14), see notes *on Phil.* ii. 12, where the use of the particle (with an imperative) is fully discussed. In all such cases there is a certain rhetorical suddenness which appropriately changes what might have been expressed by some dependent clause into an independent, yet still inferential, exhortation: compare Kühner, *Gr.* § 586. 5. 2.

βλεπέτω μὴ πέσῃ] '*let him take heed lest he fall*;' not, from the conviction 'Deum nunquam sibi defuturum,' Calv., but simply with reference to, and in contrast with, the preceding *ἑστάναι*: he that thinks he is standing morally and firmly (whether in regard of the way of dealing with the question of *εἰδωλόθυτα*, or any other great matter), let him beware lest he morally fall; *εὐχερὴς ἐξ ἀπονοίας ἡ πτῶσις*, Theoph. The exhortation is general, but, as Estius and Hofmann correctly remark, the thought of the particular case of eating things offered to idols is clearly present in the Apostle's mind, and subsequently emerges, not only in a direct admonition (ver. 14), but in a carefully reasoned paragraph: 'ad hoc [ch. vii. 2 sq.] nunc a digressione revertitur,' Estius.

13. πειρασμὸς ὑμᾶς κ.τ.λ.] '*no temptation has taken you but such as cometh on man*;' 'tentatio . . . . nisi humana,' Vulg., scil., 'homini superabilis,' Beng., 'such as man can bear,' Rev.: appended reassurance, to remove any undue discouragement which the special warning against self-confidence (*ὁ δοκῶν ἑστάναι*, ver. 12) might bear to the general hearer or reader. The temptation was simply *ἀνθρώπινος*,—not 'from man,' Æth., comp. Arm., but such as appertains to, and is generally incident to man, and so, in effect, commensurate with man's powers; *σύμμετρος τῇ φύσει*, Theodoret, *ἀνθρωπίνως*, *ἀνεκτῶς*, Pollux (*Onomast.* III. cap. 27). It is of course possible, while retaining this meaning, to understand the clause in a totally contrary sense, and as carrying on the warning of the foregoing verse,—'hitherto the temptation has only been *ἀνθρώπινος*, but it will soon assume a much worse form': so the Greek expositors and many modern interpreters. Such a view, however, does not seem to harmonize with the use of the perfect *εἴληφεν*, which implies a continu-

ὁ Θεός, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ὑπενεγκεῖν.

13. τοῦ δύνασθαι] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.* adds ὑμᾶς.

ance of a former state ('per effectus suos durat,' Poppo; see notes *on Eph.* ii. 8), and would have almost certainly necessitated the use of οὔπω rather than οὐκ: contrast Heb. xii. 4, οὔπω μέχρις αἵματος ἀντικατέστητε. πιστὸς δὲ ὁ Θεός] '*yea, God is faithful;*' the δὲ having here not its ordinary oppositive force, but carrying on the reassurance, and adding ('quasi per oppositionem quandam,' Herm.) the further and deeply consolatory thought that God would ever remain true to His promises: '*fidelis* est Deus in præstanda ope, quam et verbum ejus et pristina opera *pollicentur*,' Beng.; see 1 Thess. v. 23, and notes *in loc.*; comp. 2 Thess. iii. 3. ὃς οὐχ κ.τ.λ.] '*who will not suffer you to be tempted above that which ye are able (to bear)*'; the ὅς having its explanatory, and slightly confirmatory force, 'seeing that He will not, &c.;' see notes *on Col.* i. 18, 25 and *on* 1 *Tim.* ii. 4. This usage often comes out very distinctly after a foregoing question; see Kühner, *Gr.* § 561. 2. a. ἀλλὰ ποιήσει κ.τ.λ.] '*but with the temptation will make also the way to escape.*' God is throughout the actor: He permits the temptation, but so moderates its force as *also* to provide in each case the escape,—not 'evadendi facultatem,' Cyprian, but the means and the pathway of escape, 'egressum,' Steph.; comp. Eur. *Med.* 271, κοὐκ ἔστιν ἄτης εὐπρόσοιστος ἔκβασις. The manner in which God delivers us from temptation is fully discussed by South, *Serm.* VI. Vol. III. p. 82 sqq. (Lond. 1843). τοῦ δύνασθαι ὑπενεγκεῖν] '*so that ye may be able to bear it;*' genitival infinitive of the purpose; see Winer, *Gr.* § 44. 4. *b*, and notes *on Gal.* iii. 10, where this usage is fully discussed. God in each case provides the escape with the merciful design that we may be able to bear that which otherwise would have been οὐκ ἀνθρώπινον, and above our humanity. Origen (*de Princip.* III. 24) calls attention to the δύνασθαι as implying that God does not give the ὑπενεγκεῖν, but the δύνασθαι ὑπενεγκεῖν,—a remark to which Estius takes exception, but not with sufficient reason. What Origen goes on to say is surely quite correct; 'eâ autem virtute quæ nobis *data est* ut vincere possimus, secundum liberi arbitrii facultatem aut industrie utimur, et vincimus, aut segniter, et superamur.' That his teaching on the will and on liberty was not at all clearly thought out, may be fully admitted (see esp. Denis, *Philosophie d'Origène*, p. 249 sqq. Paris, 1884), but does not here seem open to exception. On the divinely appointed probation arising from temptations, see Harless, *Chr. Eth.* § 28, p. 248 (Transl.), and comp. the remarks of Rothe, *Theol. Eth.* § 745. 2, Vol. III. p. 300 (ed. 2).

14 Διόπερ, ἀγαπητοί μου, φεύγετε
15 ἀπὸ τῆς εἰδωλολατρείας. ὡς φρονί-
μοις λέγω· κρίνατε ὑμεῖς ὅ φημι.

The Lord's Supper supplies illustration and warning. To partake of it and—of things offered to idols, is profanation.

14–22. *The serious bearing of the Lord's Supper on the question now under consideration, viz. of eating meats offered to idols or taking part in their feasts.*

14. **Διόπερ**] '*Wherefore, On which account;*' naturally consequent warning: 'seeing that things are so, that temptations are all around you, and that in every case God mercifully provides an **ἔκβασις**, avail yourselves of it, and flee from idolatry.' The relatival particle, especially if taken as introducing a new paragraph, seems to point back not merely to the verse just preceding, whether to its former (Meyer), or to its latter portion (Hofmann), but to the general tenor of the foregoing verses, esp. ver. 11–13: **ὁρᾷς ὅτι πάντα προσειρημένα αὐτῷ τούτου ἕνεκα κατεσκευάζετο**, Severian. It is quite possible to regard the verse as closing the former paragraph (comp. ch. viii. 13); in which case the connexion would seem to be more immediately with the preceding verse; the **ἀγαπητοί μου**, however (**θεραπεύει λοιπόν, ἀδελφοὺς [ἀγαπητοὺς] αὐτοὺς καλῶν**, Theoph.), and perhaps also the imperative (contrast ch. viii. 13), seem to decide in favour of the present arrangement. On **διόπερ**, see notes on ch. viii. 13. **φεύγετε ἀπὸ τῆς εἰδωλ.**] '*flee from idolatry;*' 'avoid all contact with it:' the danger was near and pressing. Alford and others draw a distinction between this expression and **φεύγειν** with the accusative (ch. vi. 18, 1 Tim. vi. 11, 2 Tim. ii. 22), but it seems difficult to show that this is a stronger form or appreciably different in sense. It is the more usual form in the N. T.: **φεύγειν ἐκ** occurs once (Acts xxvii. 30), in connexion with **πλοῖον**, the usual distinction in meaning between the prepositions being correctly observed.

15. **ὡς φρονίμοις λέγω**] '*I speak as to wise men, to men of good sense,*' 'à des hommes sensés,' Reuss,—'quibus pauca verba, de hoc arcano, sufficiunt ad judicandum,' Beng.; the **ὡς** marking the *aspects* under which he was regarding them,—that which he was presupposing them to be; comp. ch. iii. 1, **ὡς πνευματικοῖς**, and see notes *in loc.* On this use of **ὡς**, see notes *on Eph.* v. 22, and *on Col.* iii. 23, and comp. Bernhardy, *Synt.* vii. 1, p. 333, Kühner, *Gr.* § 581. 5. **κρίνατε ὑμεῖς ὅ φημι**] '*judge ye yourselves what I say;*' the emphatic **ὑμεῖς** implying that the Apostle was quite willing to leave it to their own judgment; 'vobis relinquo judicandum,' Beng. Between the **φημί** here and the **λέγω** in the preceding clause (comp. Rom. iii. 8), it is not perhaps easy to draw any distinction beyond this general one,—that **λέγω** (as its derivation suggests, Donalds. *Crat.* § 453) points to orderly discourse, **φημί** (from a Sanscr. root *bhâ*, expressive both of 'speech' and 'light'), to making plain and clear (declaring) what was in the mind of the speaker. The remaining word **λαλῶ** points to sound and utterance (Trench, *Synon*, § 76), and though widely different in regard of derivation, approximates to our word 'talk.' On the Lithuanian origin of this last-mentioned word, see Skeat, *Etym. Dict.* s. v. p. 622.

Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοιν- 16
νωνία ἐστὶν τοῦ αἵματος τοῦ Χριστοῦ; τὸν ἄρτον

16. κοινωνία ἐστίν] So *Treg.*, *Westc.* and *Hort*: *Rec.*, *Lachm.*, *Tisch.*, *Rev.*, κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστι. It is here very difficult to decide between the two readings. The character of the authorities in favour of the text, coupled with the probability of a conformation (as to the order of the words) with the second clause, seem to preponderate.

16. **Τὸ ποτήριον τῆς εὐλογίας**] '*the cup of the blessing*,' scil. over which the blessing is pronounced, the genitive *τῆς εὐλογίας* being the gen., not of 'quality' (Meyer), but of 'remoter reference' (Winer, *Gr.* § 30. 2. *β*), and the expression receiving its full elucidation from the clause that follows. The governing words *τὸ ποτήριον* are in the accusative, and by a kind of inverted attraction are regarded as in the same regimen with the relative; see Winer, *Gr.* § 24. 2. *a*. The Apostle now proceeds to bring out clearly the meaning of his solemn warning in ver. 14. Resting on the usages connected with the Lord's Supper and the Jewish customs in regard of the eating of the offerings (ver. 18), he shows convincingly that the eating of *εἰδωλόθυτα*, permissible as the illuminated Corinthian might think it, really involved a communion with devils. On the 'cup of blessing' in its connexion with the ceremonies of the Passover feast, see Lightfoot *on Matth.* xxvi. 27, but observe that the term *τὸ ποτήριον τῆς εὐλογίας* is not a term merely derived from the terminology of the Passover, but, as the explanatory *ὃ εὐλογοῦμεν* seems clearly to indicate, is here used by the Apostle in reference to Christian consecration: see hereon, Martensen, *Chr. Dogm.* § 266, p. 438 (Transl.), and comp. Rückert, *Abendmahl*, § 17, p. 219 sq. Whether the *ποτήριον* mentioned in Matth. *l. c.* is to be understood as referring to the *third* or the *fourth* Passover cup is very doubtful. In favour of the latter view (opp. to Lightfoot), see Meyer *in loc.* **ὃ εὐλογοῦμεν**] '*which we bless*,' *i.e.*, as the nature of the subject implies, consecrate by eucharistic prayer and blessing: comp. Mark viii. 7, Luke ix. 16. The plural cannot safely be pressed, as implying that this was the act of each participant. It simply points to those who customarily performed the act, the reference to the Holy Communion not being here, as in ch. xi. 23, ritually descriptive, but referred to only so far as was necessary for the general argument: comp. Rückert, *Abendmahl*, § 17, p. 225, note. **οὐχὶ κοινωνία ἐστὶν κ.τ.λ.**] '*is it not a communion of the blood of Christ?*' Is not a communion with the blood of Christ imparted by it and, as it were, conveyed by it? No cup, no *κοινωνία*: 'innuitur summa realitas,' Beng. The *ἐστὶ* thus retains its ordinary and proper meaning: the consecrated cup does not merely signify a *κοινωνία*, but *is* the bearer of it; the expression being concise, but perfectly intelligible. What the precise nature of the *κοινωνία* is, cannot be determined from this passage, but can only be inferred from the carefully considered tenor of the different portions of Scripture which refer to this momentous subject.

ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ
17 ἐστιν; ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν· οἱ

It seems here sufficient to say that the verity of Scripture seems to preclude our referring the κοινωνία to any other body than that which suffered on the cross, or to any other blood than was then shed for us. But (independently of other considerations) as at the first Communion, which we are bound to believe was a true Communion, the body was not yet crucified, nor the blood yet poured out, it is obvious that this participation of the faithful in the body and blood of our Lord becomes at once lifted out of the realm of the natural and the material, and must be regarded as a spiritual participation, and because spiritual, the more deeply and essentially *real*: comp. Waterland, *Doctrine of Eucharist*, chap. VII., and (on the 'unio sacramentalis'), the lucid comments of Dorner, *Christian Doctrine*, § 145. 3, Vol. IV. p. 326 sqq. (Transl.). ὃν κλῶμεν] '*which we break*,' scil. at the celebration of the Holy Communion; comp. Acts XX. 11, κλάσας τὸν ἄρτον [*Rec.* erroneously omits τόν]. The Apostle does not repeat the mention of the regularly accompanying εὐλογία, as it would be sufficiently clear from the foregoing clause that the reference is to the Holy Communion, and so to the consecrated bread as well as to the consecrated wine. The bread is similarly the κοινωνία of the Lord's body: 'His presence is with the bread, though not *in* it,' Bp. Patrick, *Mensa Mystica*, I. 5 (*Works*, Vol. I. p. 151, Oxford, 1858). On the whole subject the student may be profitably referred to the clear treatise of Waterland above referred to, and for a very thorough statement of the difficulties connected with this profound subject, Dorner, *Chr. Doctrine*, Vol. IV. p. 306–333. The views entertained in the early Church will be found in Waterland, and, very fully, in Ebrard, *Abendmahl*, 2 vols. 1845, Kahnis, *Abendmahl*, 1851, and Rückert, *Abendmahl*, 1856: see also generally the articles in Herzog, *Real-Encyclopädie*, Vol. I. p. 28–47 (2nd ed. 1877). The views of our own leading divines are clearly stated by Canon Trevor, *Holy Eucharist* (Lond. 1876), and the teaching of all writers on the subject, from the first, by Hebert, *Lord's Supper* (2 vols.; Lond. 1879).

17. ὅτι εἷς ἄρτος κ.τ.λ.] '*because one bread*,—though broken into so many parts, so—*one body are we the many*:' so apparently, Vulg., 'quoniam unus panis, unum corpus multi sumus,' and, still more distinctly, Syr. 'as then one is that bread, so are we one body,' and similarly Æth.: so too apparently Theod., and the Greek expositors. This difficult clause may be taken in three ways; (*a*) as substantiating the interrogatively expressed statement of the preceding verse,—'*for one bread is there, one body are we the many*,' *i. e.* 'for as there is one bread in the Lord's Supper, so we Christians, though we are many, form one body,—a result which could only come from the fact that the bread was the κοινωνία of the body of Christ.' So Meyer, De Wette, and others. This, however, is a reasoning 'ab effectu ad causam,' which, as Meyer admits, involves a filling up of an asyndeton, and, it

γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. βλέπετε 18

may be added, a logical padding that, in a passage of this nature, where the Apostle obviously desires to speak out emphatically and trenchantly (*κρίνατε ὑμεῖς ὅ φημι*, ver. 15), seems singularly out of place. We may (*b*) supply *ἐσμὲν* after *ἄρτος*, regarding it as a sort of explanatory clause, '*seeing that we who are many are one bread, one body*,' Rev., similarly Auth., and so apparently the Coptic and Armenian versions. To this, however, the objection seems fatal, that in the same verse we must take *ἄρτος* in practically two different meanings. We therefore (*c*) fall back on the view first specified in this note, according to which the verse is to be regarded as adding, without any connecting particle, a further statement of considerable moment for the general argument of the paragraph: comp. Martensen, *Chr. Eth.* § 84, Part II. p. 191 (Transl.). Ὅτι thus, with its full causal meaning, introduces the protasis in the sentence, ἓν σῶμα κ.τ.λ. forming the apodosis, and the whole becomes an *ἐγγύτερόν τι* (Chrys.) or a *τὸ μεῖζον* (Theoph.) to the interrogative statement which has just preceded: so Beza, Beng., Hofmann, and others. The obvious difficulty is the absence of an *οὖν* (Syr., as will have been noticed, actually inserts it) or of some connecting particle. This absence may, however, in a great degree be accounted for by the sharp, emphatic, and indeed independent, character of each verse in this paragraph. οἱ γὰρ πάντες κ.τ.λ.] '*for we all have our share from the one bread;*' confirmation of the inference drawn in the foregoing clause: the fact that we all partake of that one bread is the constitutive principle of our corporate oneness; if we did not thus partake, the inference would not be correct. The expression is unusual, as *μετέχειν* is elsewhere used either with an immediately dependent genitive (ver. 21, ch. ix. 12, Heb. ii. 14, v. 13, vii. 13), or absolutely, the genitive being supplied in thought from the context (ver. 30, ch. ix. 10), but never, as here, with an associated preposition. The true construction then probably is, that *μετέχειν* here has its dependent genitive left unexpressed ('partake of what we partake') and that the *ἐκ τοῦ ἑνὸς ἄρτου* points to that *from which* or *out of which* what was partaken of was derived. The idea of the oneness of the element is thus a little more distinctly marked. On the omission of the object after the verb, see exx. in Buttm. *N. T. Gr.* p. 138, and comp. Kühner, *Gr.* § 597. 2. *b*. The distinction drawn by Wordsw. between *μετέχειν* (sharing with those who also have their shares), and *κοινωνεῖν* partaking with others in *one* undivided thing), cannot be substantiated. Both words are used in the Eccl. writers in ref. to the partaking of the Lord's Supper; see Suicer, *Thesaur.* Vol. II. p. 126, 363. All that can properly be said is that *κοινωνεῖν* implies more distinctly the idea of a community with others: see Cremer, *Bibl.-Theol. Wörterb.* p. 363.

18. βλέπετε τὸν Ἰσραὴλ κ.τ.λ.] '*behold Israel after the flesh;*' *i. e.* 'consider, as a second illustration, the case of Israel after the flesh.' The closely appended *κατὰ σάρκα* is designed to divest the illustration of any spiritual significance; the Apostle is referring simply to the

τὸν Ἰσραὴλ κατὰ σάρκα· οὐχ οἱ ἐσθίοντες τὰς θύ-
19 σίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσι; τί οὖν φημι;

18. *οὐχ*] So *Lachm.*, *Tisch.*, *Westc.* and *Hort* (with margin), on clearly preponderant authority: *Rec.*, *Treg.*, *Rev.*, *οὐχί*. A conformation to the *οὐχὶ* in verse 16, is also not improbable.

nation as such, and to its nationally prescribed ordinances; contrast Gal. vi. 16, *τὸν Ἰσραὴλ τοῦ Θεοῦ*.

οὐχ οἱ ἐσθίοντες τὰς θυσίας] '*are not they that eat the sacrifices in communion with the altar?*' 'have not they which eat the sacrifices communion with the altar?' Rev. The rules connected with this eating of the sacrifices are specified Lev. vii. 15 sq. On the double significance of this eating, in reference to the thank-offerings, viz. communion with him who gave the feast and with one another, and also festive joy, see Bähr, *Mos. Cult.* III. 3. 3, Vol. II. p. 373 sq.; and, in reference to this custom and its significance with heathen nations, *ib.* III. 1. 3, p. 234, 259. In the expression **κοινωνοὶ τοῦ θυσιαστηρίου**, the point which the Apostle presses in argument would seem to be this,—that the one who ate the sacrifices had thus an actual participation with the altar on which the sacrifices were consumed. The sacrifice was that which mystically united the worshipper and the altar to which he brought his offering. Hofmann urges that all the Apostle wishes to convey is that the eating of offerings implied more than being a member of the nation, and that what it did imply was a community of altar-worship. But this, as the subsequent reasoning seems to show, is clearly insufficient. If it is to be shown that eating *εἰδωλόθυτα* carries with it communion with those to whom the sacrifice is offered, then clearly the statement on which the inference is based must mean that there was a real communion between the eater of the *θυσίας* and the *θυσιαστήριον*. No doubt the reasoning would have been more plain if *Θεοῦ* had been used instead of *θυσιαστηρίου*: but as this latter word carries with it, by consequence, a reference to Him whose altar it was (Bähr, *Mos. Cult.* III. 3. 3. Vol. II. p. 374), an expression (*κοινωνοὶ τοῦ Θεοῦ*) which would have implied more than could be properly maintained is avoided, and yet the analogy, in point of reasoning, between this clause and the second clause of ver. 20 sufficiently preserved.

19. **τί οὖν φημι**] '*What do I say then?*' 'What is the inference which I am leaving to be drawn from the reference to the elements in the Eucharist, and to the sacrifices of the old Covenant?' The Apostle meets a difficulty that might suggest itself, as to the inference from what he had said (ver. 16–18), by stating what the true inference really was. All that follows the *ὃ φημι* (ver. 15) is naturally referred to in this *τί οὖν φημι* which follows. Meyer and others refer the question to the clause which immediately precedes, but this obscures the reference just stated, and leaves out of sight the inference that might certainly seem capable of being drawn from ver. 16, viz. that the cup and the bread were something more than they seemed to be: see Beng. and Hofmann *in*

ὅτι εἰδωλόθυτόν τί ἐστιν, ἢ ὅτι εἴδωλόν τί ἐστιν; ἀλλ' ὅτι ἃ θύουσιν τὰ ἔθνη, δαιμονίοις καὶ οὐ 20

19. εἰδωλόθυτον—εἴδωλον] This order is maintained by *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on greatly preponderating authority. The reversed order, as found in *Rec.*, bears every appearance of having been an early correction.

20. In this verse it is very difficult to decide on what would appear to be the true reading and order of the words. On the whole the following changes in *Rec.* appear to be required by evidence. For θύει, in each member of the verse (*Rec.*, *Rev.*), which would seem to have been a grammatical correction, we read θύουσιν with *Lachm.*, *Tisch.*, *Treg.*, *Westc.* and *Hort*, on greatly preponderating authority. We retain τὰ ἔθνη with *Rec.*, *Treg.*, *Rev.*, on preponderating authority, though omitted by *Lachm.*, *Tisch.*, and bracketed by *Westc.* and *Hort*: and, lastly, we adopt, on clearly preponderating authority, the order δαιμονίοις καὶ οὐ Θεῷ θύουσιν with *Lachm.*, *Tisch.*, *Treg.*, *Westc.* and *Hort*: *Rec.*, *Rev.*, δαιμονίοις θύει καὶ οὐ Θεῷ.

loc. τί ἐστιν] '*is something*,' is really what it is claimed to be,—viz. (in the case of an εἰδωλόθυτον) an offering made to some being that had a real existence; or (in the case of an εἴδωλον) as representing some actual personality. In neither case was this true: the εἰδωλόθυτον was mere flesh offered on an altar raised to a supposed divine being that had no real existence; the εἴδωλον was mere wood and stone; really and truly,—nothing. The accentuation adopted by *Tisch.* (ch. 7), ὅτι εἰδωλόθυτόν τι ἔστιν, ἢ ὅτι εἴδωλόν τι ἔστιν, is plausible, as re-introducing the assertion of ch. viii. 4, but does not agree with the context, which clearly turns, not on the question of the existence or non-existence of εἰδωλόθυτον or εἴδωλον, but on the question raised by the argument in ver. 16, whether the one has any ἰσχὺς (Theod., Phot.) imparted to it, or the other any real personality behind it: see Hofm. *in loc.*

20. ἀλλ' ὅτι κ.τ.λ.] '*But (what I do say is) that the things which the Gentiles sacrifice:*' corrective statement of what it was that was really implied in ver. 16–18, the ἀλλὰ not referring to any negation to be supplied after the preceding question (Syr., Calv., Meyer, De W., al.), as there is really no negative necessarily latent in the interrogative sentence (contrast Kühner, *Gr.* § 535. 4), but simply supplying *another* and that the true answer to the question; 'What do I say? . . . Well, without entering further into the question of what idol-offering or idol really is, I say that &c.' The meaning is practically the same, but the questionable assumption of an ellipsis of a negative which the preceding words do not grammatically involve, is rendered unnecessary. The Apostle drops the wrong answer without comment, and proceeds to the right one. On the true meaning of ἀλλά ('aliud jam hoc esse, de quo sumus dicturi'), see Klotz, *Devar.* Vol. II. p. 2 sq.

On the use of the neuter subst. plural with the verb plural, see Winer, *Gr.* § 58. 3. *a.* β: ἔθνη is used by St Paul in the same Epistle with both the verb singular (Rom. ix. 30) and the verb plural (Rom. ii. 14, xv. 27), and apparently without any very clearly definable difference.

Θεῷ θύουσιν· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαι-
21 *μονίων γίνεσθαι. οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε πραπέζης*

As a rough and general rule the verb is more commonly found in the plural when the neut.-plural substantive refers to animate objects, and in the singular, when the reference is to what is abstract and inanimate: see Buttm. *Gramm. N. T.* p. 110, and compare Kühner, *Gr.* § 365. **δαιμονίοις καὶ οὐ Θεῷ**] '*to demons, and not to God;*' to evil spirits (as always in the N. T., except Acts xvii. 18, where the speakers are heathens; see Cremer, *Bibl.-Theol. Wörterb.* p. 170 sq.), and not, under any guise or form, to God ('to Aloha,' Syr., 'Domino,' Æth.),—the last clause (see Deut. xxii. 17, of which this seems a reminiscence) being added to accentuate the former, and to preclude the supposition that though the offering was made to idols, the worshippers were unconsciously recognizing, however dimly, the one God by their acts; comp. Acts xvii. 23 sq. No such charitable construction was to be put on their acts. Though not intentionally, yet, really and actually, they were sacrificing, in accordance with the fixed belief of the Jewish Church (Deut. xxxii. 17, Psalm cvi. 37; comp. Psalm xcv. 5, LXX, Baruch iv. 7), and, as here St Paul, speaking under the influence of the Holy Ghost, clearly reveals to us, to—**τὰ πνευματικὰ τῆς πονηρίας** (Eph. vi. 12), to spiritual beings who formed a part of the kingdom of Satan. As Reuss (*in loc.*) truly says, 'le culte idolâtre, en tant que frustrant le vrai Dieu de l'honneur qui lui est dû est un culte du diable.' Such was the uniform teaching of the early Christian Church: see Usteri, *Paul. Lehrb.* p. 401 sq., and on the subject generally, Dorner, *Chr. Doctr.* § 86. 3, Vol. III. p. 105 sq. (Transl.), Martensen, *Chr. Dogm.* § 68, p. 129 sq. (Transl.), Roskoff, *Gesch. des Teufels*, Vol. I. p. 223 sq.

οὐ θέλω δὲ κ.τ.λ.] '*and I would not that ye should have communion with devils:*' further statement by means of the continuative yet slightly antithetical **δέ** ('novum quid accedit,' Herm. *Viger*, p. 845); after what he has just said, this further statement is almost necessarily called for; **πλείονα φόβον ἐντίθησιν**, Theodoret. This statement is elucidated by the two negative clauses which follow. On the use of the article (**τῶν δαιμονίων**) as marking the class, especially with plural nouns, see Kühner, *Gr.* § 461. 1. The **δαιμόνια** are here regarded as a community; in the preceding clause they are only alluded to generally, and as individuals of a class; see Krüger, *Sprachl.* § 50. 3, where this generic use of the article is well discussed.

21. **οὐ δύνασθε κ.τ.λ.**] '*ye cannot drink the cup of the Lord and the cup of devils;*' in emphatic confirmation of the foregoing clause, all particles being omitted to give a greater sharpness and force to this and the following **ἀπόφασις**; **ἀποφαίνεται λοιπὸν καὶ νομοθετεῖ λέγων**, Chrys. It was a moral impossibility (**πῶς οἷόν τε;** Theod.) for them to drink of two cups marked by such infinitely opposed characteristics. The genitival relation may

Κυρίου μετέχειν καὶ τραπέζης δαιμονίων. ἢ παρα- 22
ζηλοῦμεν τὸν Κύριον ; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν ;

be slightly differently estimated. It may be a simple *possessive* genitive, or a gen. of inner reference of a remoter kind (Winer, *Gr.* § 30. 3), or even, as Hofmann suggests, of a partially qualitative nature. The more natural view seems to be that it is merely a genitive of *relation* (Donalds. *Gr.* § 453), the peculiar nature of the relation being quite clear to the readers of the words, from their knowledge of the way in which in each case the cup was used. Whether, in the second member, the reference was to the use of the cup in the temple banquets, or in sacrificial libations, cannot be specified with certainty. The Corinthians, at any rate, very well knew what the Apostle meant. τραπέζης Κυρίου] '*the table of the Lord:*' with obvious reference to the Lord's Supper and the elements that were placed thereon to be taken and eaten by the faithful. In the contrasted expression the reference is to the festal table on which the εἰδωλόθυτα were placed for the guests that were assembled. There is no need for regarding τράπεζα as meaning τὰ σιτία ἐπ' αὐτῆς τιθέμενα (Pollux, cited by Alf.; see Suicer, *Thesaur.* s. v. Vol. II. p. 1280): in each case it was the table with whatsoever was placed thereon; comp. Isaiah lxv. 11 (LXX). It will be observed that the substantives are all anarthrous (though this cannot readily be expressed in translation), the Apostle's reference being in each case perfectly wide and general: see Kühner, *Gr.* § 452. k. The absence of the article in the first member of each clause may be explained on the principle of 'correlation,' viz. that as Κυρίου often dispenses with the article (Winer, *Gr.* § 19, 1), the governing noun will in such cases also be anarthrous; see notes *on Eph.* iv. 12, v. 8, and comp. Green, *Gr.* p. 46. This explanation, however, can hardly be applied to the second clauses; we believe, therefore, that the absence throughout of the article is intentional.

22. ἢ παραζηλοῦμεν τὸν Κύριον] '*or are we provoking the Lord to jealousy;*' monitory alternative, 'or is it that we are so indifferent to the principle just laid down that we are neglecting it, and braving the Lord's anger?'—the present having its usual and proper force, and marking the course, which, in this alternative, they would be pursuing; see Winer, *Gr.* § 41. 3. *b.* The verb παραζηλοῦν (Suid. παροξύνειν, Zonar. ἐρεθίζειν, Theod. παρακνίζειν) is only used in the N. T. here and Rom. xi. 11, 14 (LXX, Deut. xxxii. 21, of which this passage seems a reminiscence, 1 Kings xiv. 22, Ecclus. xxx. 3), and properly implies 'provocation,'—'opposito æmulo et rivali' (Steph. *Thesaur.* s. v.), the 'æmulus' and 'rivalis' being either expressed or implied in the context. The term Κύριος, though in Deut. *l. c.* and 1 Kings *l. c.* referring to God, is here, owing to the use in the preceding verse and the general subject-matter, to be referred to our Lord; see Estius *in loc.*

μὴ ἰσχυρότεροι κ.τ.λ.] '*are we stronger than He?*' 'Can we brave His indignation with impunity?' 'admonet, quam periculosum sit Deum provocare,' Calv. The interpretation of Hofmann according to which the term would rather refer to moral

23 Πάντα ἔξεστιν, ἀλλ᾽ οὐ πάντα συμ-
φέρει· πάντα ἔξεστιν, ἀλλ᾽ οὐ πάντα
24 οἰκοδομεῖ· μηδεὶς τὸ ἑαυτοῦ ζητείτω, ἀλλὰ τὸ τοῦ ἑτέ-
25 ρου. Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε,

Consider others, and do not hurt weak consciences, but do all to God's glory.

23. πάντα (bis)] In each member μοι is added in *Rec.*, but omitted by *Lachm.*, *Tisch.*, *Treg.*, *Rcv.*, *Westc.* and *Hort*, on greatly preponderating authority.

24. τὸ τοῦ ἑτέρου] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.* adds ἕκαστος.

strength ('can we regard with indifference, and without any jealous feeling, what He never can?') seems artificial, and out of harmony with the plain blunt tone of the question: εἰς ἄτοπον ἀπάγει τὸν λόγον, Theophylact.

23–xi. 1. *General principles, followed by directions as to the subject-matter (idol-offerings), and closing exhortations.* 1. Πάντα ἔξεστιν κ.τ.λ.] '*All things are lawful; howbeit all things profit not;*' recurrence to the principle specified in ch. vi. 12 (where see notes), but with limitations suggested by the principle of consideration for the feelings of others; the sense being, as rightly expressed by Theodoret,—ἔξεστί σοι δι' ἣν λέγεις ἔχειν γνῶσιν πάντα ποιεῖν, ἀλλ' οὔτε σοι συμφέρει τὸ βλάπτειν ἑτέρους, οὔτε ἐκείνους οἰκοδομεῖ τὸ παρὰ σοῦ γινόμενον,—except that here, as in ch. vi. 12, the συμφέρει is not to be limited to the imaginary speaker ('utilitas est mea,' Beng.), but to be understood generally. οὐ πάντα οἰκοδομεῖ] '*all things edify not;*' do not build up the Christian brotherhood, but rather, on the contrary, break it up: see Rom. xiv. 19, 20, where τὸ καταλύειν is contrasted with οἰκοδομή. The tenor of the present paragraph is closely in harmony with the tenor of Rom. xiv. 13–23: the two passages form a manual of counsel as to the Christian's duty to others in the matter of liberty in things indifferent. On this verse, and on the extension of our Christian liberty, and also its limitation, see two good sermons by Bp. Sanderson, *Serm.* XI., XII. (ad Aulam), p. 507 sqq. (Lond. 1689).

24. μηδεὶς τὸ ἑαυτοῦ κ.τ.λ.] '*Let no one seek his own but* each *his neighbour's good:*' direct precept naturally flowing from the reference to οἰκοδομὴ in the preceding clause, and preparing the reader for the more specific instructions of ver. 25 sqq. The general sentiment, in its reference to what follows, is correctly expressed by Œcum.,—μὴ γὰρ τοῦτο μόνον ζητεῖ εἰ καθαρᾷ σὺ ἐσθίεις συνειδήσει ἀλλ' εἰ καὶ τὸν ἀδελφόν σου ὠφελεῖ τὸ γινόμενον. The sentence presents an instance of a very intelligible brachylogy, the affirmative ἕκαστος being mentally supplied in the second member from the preceding μηδείς: see Winer, *Gr.* § 46. 1. c, Kühner, *Gr.* § 597. 2. g., Bernhardy, *Synt.* p. 458. On the precept set forth in this verse, and our true relation of love to our neighbour, comp. Rothe, *Theol. Eth.* § 147 sq., Vol I. p. 520 sqq. (ed. 2).

25. Πᾶν τὸ ἐν μακέλλῳ κ.τ.λ.]

μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν· τοῦ Κυρίου 26

26. τοῦ Κυρίου γάρ] So *Lachm.*, *Tisch.*, *Treg.*, *Westc.* and *Hort*, on very clearly preponderating evidence: *Rec.*, *Rev.*, τοῦ γὰρ Κυρίου.

'*everything*, or (according to our idiom) *anything that is on sale in the meat-market, eat;*' specific direction as to the special question of the eating of the εἰδωλόθυτα. The term μάκελλον (ἢ ἀγορὰ τῶν ὄψων, Dio Cass. 61. 18) is the Latin 'macellum' (from a root μαχ-; comp. μάχαιρα, macto; see Curtius, *Gr. Etym.* No. 459, p. 328) in a Greek form, for which, in earlier Greek, we occasionally find the simple τὸ ὄψον (τοὔψον); see Steph. *Thesaur.* s. v. ad fin., and Pollux, *Onomast.* VI. 7. 38. μηδὲν ἀνακρίνοντες] '*asking no questions, making no enquiry;*' 'absque disquisitione,' Syr.; 'nihil interrogantes,' Vulg.; 'ni vaiht andhruskandans,' Goth.; 'ne examinetis,' Æth.; putting no anxious questions as to whence that which was offered for sale was procured: ἀδεῶς τοίνυν ὠνεῖσθε, μὴ ἐρωτῶντες εἴτε εἰδωλόθυτόν ἐστιν, εἴτε καὶ μή· τοῦτο γὰρ λέγει ἀνακρίνοντες, Theodoret.

διὰ τὴν συνείδησιν] '*for conscience sake.*' This clause may be connected either (*a*) with the whole participial clause μηδὲν ἀνακρίνοντες, in which case the meaning would be, 'avoiding all enquiry so as not to disturb conscience,' or (*b*) with ἀνακρίνοντες only (the more natural order, however, would then be μηδὲν διὰ τὴν συνείδ. ἀνακ.), the meaning being, 'without making any conscientiously suggested enquiry.' Of these (*a*) is to be preferred as simpler and more in harmony with ver. 27, and also as preserving in διὰ the same shade of meaning throughout. The tenor of the advice in each verse seems to be 'don't enquire, and run the risk of disturbing your conscience by the answers you may receive (ἵνα μὴ πληγῇ ἡ συνείδησίς σου, διὰ τοῦτο μὴ ἀνάκρινε, Theoph.); but if you are told, without your having enquired, then let conscience have its full play, and eat not.' So the Greek commentators (except Phot. ap. Cram. *Cat.*), whose judgment in a matter of this kind seems to deserve considerable weight. To regard this συνείδησις as referring to the weak brother's conscience (ver. 29), though maintained by Beng., De W., al., seems almost exegetically impossible. No reader or hearer, when the simple direction came before him, could think of any other συνείδησις being referred to than his own. In ver. 29 the case is altered by a ἕτερος having already been brought forward. The sum and substance of the verse is well expressed by Bengel, 'sæpe curiositas plus nocet quam simplicitas.' On the meaning of συνείδησις, see notes on ch. viii. 10, and *on* 1 *Tim.* i. 5; see also Cremer, *Wörterb.* p. 233 sqq.

26. τοῦ Κυρίου γὰρ κ.τ.λ.] '*for the earth is the Lord's and the fulness thereof:*' confirmation, from Psalm xxiv. 1, of the direction given in the preceding verse,—'eat and enquire not, for if the earth and all that is therein be the Lord's, the meat in the meat-market is His, and, being His, may be eaten by His servants without anxiety or doubtfulness;' πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον, 1 Tim. iv. 4. The point of the confirmatory

27 γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. εἴ τις καλεῖ ὑμᾶς
τῶν ἀπίστων καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρα-
τιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν
28 συνείδησιν· ἐὰν δέ τις ὑμῖν εἴπῃ Τοῦτο ἱερόθυτόν

27. εἴ τις] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very clearly preponderating authority: *Rec.*, εἰ δέ τις.

28. ἱερόθυτον] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on preponderating authority: *Rec.*, εἰδωλόθυτον, with good authority, but with the high probability against it that this latter and more familiar word was a correction. The repetition in *Rec.*, after συνείδησιν, of the words of ver. 26 is rejected in all the above-named edd. on very greatly preponderating authority.

quotation is, that if the earth and its πλήρωμα (all things that it contains,—herbs, fruit, flesh, &c.; see below) be God's, there can be no inherent quality in anything that can render enquiry necessary whether it be such as would bring with it defilement; εἰ δὲ αὐτοῦ πάντα, οὐδὲν ἀκάθαρτον, Chrys. It may be said (see Meyer) that this rather points to the connexion of διὰ τὴν συνείδησιν simply with ἀνακρίνοντες (see above), but the reply seems valid, that the quotation does not merely confirm the last words of ver. 26, but its whole tenor, of which διὰ τὴν συνείδησιν is but an appended and subordinated thought; see Hofmann *in loc.* τὸ πλήρωμα αὐτῆς] '*the fulness thereof;*' that which fills it, and without which it would be practically empty: comp. πλήρωμα (θαλάσσης), Psalm xcv. 11, 1 Chron. xvi. 32 (LXX). The word is here used in its more usual and common sense, *id quo res impletur;* see notes *on Gal.* iv. 4, *Eph.* i. 23, and the very full and clearly-written note of Fritzsche *on Rom.* xi. 12, Vol. II. p. 469 sq.

27. εἴ τις καλεῖ κ.τ.λ.] '*If any one of them that believe not inviteth you;*' scil. to a banquet of a general nature (not a temple feast), at which, however, it would be quite possible that εἰδωλόθυτα might be on the table: 'docet quâ libertate et cautelâ utendum sit in mensis privatis infidelium,' Estius. καὶ θέλετε πορεύεσθαι] '*and ye wish to go there.*' In the verb θέλετε there is something more than οὔτε προτρέψασθαι οὔτε ἀποτρέψασθαι αὐτὸς ἠβούλετο, Theophylact (see Theod., Chrys.). As Grot. and, in effect, Beng., observe, there is a hint that they would be wise to keep away from such entertainments altogether; 'non valde probat,' Beng. On the meaning of θέλω (here with its full force, 'vultis ire,' Vulg.) see Cremer, *Wörterb.* p. 143, and comp. notes on chap. vii. 7.

28. ἐὰν δέ τις ὑμῖν εἴπῃ] '*but if anyone should say to you;*' the more general εἰ of the former verse passing here into the more restricted ἐάν ('utrum vere futurum sit, necne, id nescio, verum experientia cognoscam,' Herm.), and presenting a case of distinctly objective possibility: see Winer, *Gr.* § 41. 2, and notes *on Gal.* i. 8, 9, where the two particles are similarly used, but in a contrary order. The difficult question of the clause is the person referred to by

ἐστιν, μὴ ἐσθίετε δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν· συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ 29 ἀλλὰ τὴν τοῦ ἑτέρου· ἵνα τί γὰρ ἡ ἐλευθερία μου

the τις. At first sight it would seem that, as ἱερόθυτον (on this form, see Lobeck, *Phryn.* p. 159) is a more natural expression in the mouth of a heathen than εἰδωλόθυτον, a fellow-guest τῶν ἀπίστων (Chrys., Theoph.) is here referred to. As, however, the δι' ἐκεῖνον κ.τ.λ. is so much more intelligible if referred to a Christian converted from heathenism (Reuss),—as the διὰ will thus preserve the same shade of meaning throughout,—and as the term ἱερόθυτον would be just what would be expected from the mouth of one formerly a heathen at the table of a heathen host, it seems best to regard the speaker as a Christian who gives a warning, either from real or assumed knowledge, to the Christian who is sitting beside him. δι' ἐκεῖνον τὸν μηνύσαντα κ.τ.λ.] '*for the sake of him who gave the information and for conscience sake:*' scil. 'not to shock the brother who made the fact known' (τὸν μηνύσαντα: 'notat indicium rei serium,' Beng.; comp. Acts xxiii. 30, μηνυθείσης δέ μοι ἐπιβουλῆς), 'and (to speak more precisely) not to wound conscience;' the last words of ver. 25 and ver. 27,—now assuming the character of a kind of formula,—being designedly repeated to make the meaning of δι' ἐκεῖνον κ.τ.λ. still more clear. On this sort of explanatory force of καί, see Kühner, *Gr.* § 521. 2, and comp. notes *on Phil.* iv. 12. The Apostle would seem studiously to have left the συνείδησιν without any defining αὐτοῦ (opp. to Hofm.), that he might bring out, by means of ver. 29, still more sharply his meaning. On this whole passage, see Reuss *in loc.* (*Epîtres Paul.* p. 217), who has brought out very clearly the meaning of words that have certainly been somewhat clouded by exposition.

29. συνείδησιν δὲ λέγω] '*conscience, I say;*' the δὲ being here simply reiterative, and marking the emphatic repetition of the word: see Klotz, *Devar.* Vol. II. p. 361, Hartung, *Partik.* Vol. I. p. 168, Kühner, *Gr.* § 531. 4. In all such cases the original force of the particle can always be traced; see notes *on Phil.* ii. 8. οὐχὶ τὴν ἑαυτοῦ κ.τ.λ.] '*not thine own, but that of the other man,*—who gave the information. The ἕτερος ('is quîcum negotium est,' Grot.) refers clearly to the μηνύσαντα of the preceding verse,—to the Christian fellow-guest who warned his neighbour of the ἱερόθυτον that was on the table. The Apostle here practically illustrates the precept he had given in ver. 24. ἵνα τί γὰρ κ.τ.λ.] '*for why is my liberty to be judged by another conscience?*' confirmation, in an interrogative form, of the statement that the συνείδησις was *not*, as in ver. 25, 27, the conscience of the one ('velut unum compellans e pluribus scientiam habentibus, ad quos superiorem direxerat sermonem,' Estius) to whom the above precept had been given, but the conscience of the other one who had given the warning. If it were his own conscience ('ex suâ persona alios docet,' Est.), then the scruples of another would

30 κρίνεται ὑπὸ ἄλλης συνειδήσεως; εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐ-

30. εἰ ἐγώ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on vastly preponderating authority: *Rec.*, εἰ δὲ ἐγώ.

be depriving him of his own freedom, viz. to eat what was put before him whether ἱερόθυτον or not, provided that it was with thanksgiving (ver. 30); 'conscientia illius infirma non potest meam conscientiam libertate privare,' Beng.; see Reuss *in loc.* The force of the confirmatory question is heightened by the change of expression,—not 'the conscience of the other,' but something more definitely alien, 'another conscience;' ἄλλος marking, as usual, a distinction of individuality: see notes *on Gal.* i. 6. On the elliptical ἵνα τι (γένηται or γένοιτο; comp. the Latin 'ut quid'), see Winer, *Gr.* § 25. 1, Kühner, *Gr.* § 587. The form occurs in five other places in the N. T., viz. Matth. ix. 4, Luke xiii. 7, and three quotations from the LXX, Matth. 46, Acts iv. 25, vii. 26.

30. εἰ ἐγὼ χάριτι μετέχω] '*If I partake thankfully:*' further confirmation of the rightfulness of the Christian freedom on the part of the one whom the Apostle is now representing; the ἐγὼ being emphatic ('I on my part'), and the χάριτι being the modal dative (Winer, *Gr.* § 31. 7. *d*, Kühner, *Gr.* § 425, 11, Donalds. *Gr.* § 456. *cc*), marking the [justifying] concomitant and accessory of the action; comp. Krüger, *Sprachl.* § 48. 16. The difference between this dative and the dative of the 'subjective cause' (see notes *on Phil.* ii. 3) is extremely slight, and, if definable, amounts to this,—that the approximation to a simple adverb is somewhat nearer in the former case than the latter. It may be added that the exact shade of the dative will be modified by the meaning assigned to the noun: χάρις may mean 'grace' (Rev.; so Theoph., διὰ τὴν χάριν τοῦ Θεοῦ, Phot., ἐκ χάριτος γέγονας τέλειος, and so appy. Syr., Goth.), but more probably here means simply 'thankfulness:' so Copt., appy. Vulg. ('cum gratiâ') and most modern expositors. The objection (Hofm.) that it would thus have been μετὰ χάριτος, founded on 1 Tim. iv. 4, is wholly without point. It is the very form adopted (the modal dat.) which (with the correlated εὐχαριστῶ) leads to the other interpretation. τί βλασφημοῦμαι κ.τ.λ.] '*why am I to be evil spoken of in regard of that for which I give thanks?*' If that was done which sanctified the food (1 Tim. iv. 4), what just ground was there for reviling the speaker for his use of his Christian liberty? On this use of the present (comp. ver. 29, Rom. iii. 7) in ref. to something that is ideally contemplated as just about to take place, see Winer, *Gr.* § 40. 2. *a*, Kühner, *Gr.* § 382. 6, compare Krüger, *Sprachl.* § 53. 1. The general question whether any εἰδωλόθυτον ought to be eaten when it was positively known to be such,—a question which Augustine (*Epist.* 154) appears to have decided contrary to the tenor of this passage (see also, Διδαχὴ τῶν Ἀπ., cap. 6) is elaborately discussed by Estius *in loc.* What the Apostle is here discussing is the principle of Christian liberty; and that liberty

χαριστῶ; Εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε 31
τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε. ἀπρό- 32
σκοποι καὶ Ἰουδαίοις γίνεσθε καὶ Ἕλλησιν καὶ τῇ
ἐκκλησίᾳ τοῦ Θεοῦ, καθὼς κἀγὼ πάντα πᾶσιν 33

32. καὶ Ἰουδαίοις γίνεσθε] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderating authority: *Rec.*, γίνεσθε καὶ Ἰουδαίοις.

is not to be explained away. On εὐχαριστῶ, and its association with περὶ or ὑπέρ, see notes on ch. i. 4.

31. Εἴτε οὖν ἐσθίετε κ.τ.λ.] '*Whether then ye eat or drink or do anything:*' concluding exhortation, founded on what has preceded, and gathered up, by means of the *collective* οὖν (Klotz, *Devar.* Vol. II. p. 717), into a simple and general form of Christian counsel, applicable to eating, drinking, and acting generally. The rendering, 'whatsoever ye do,' Auth. (comp. Copt., 'aliud opus'), is not exact, the τι simply being 'anything' (Vulg., Syr., Goth.), and the τι ποιεῖτε an extension of that, viz. eating and drinking, which had formed the substance of the preceding paragraphs: 'generali sententiâ concludit Apostolus superiorem doctrinam,' Estius.

πάντα εἰς δόξαν κ.τ.λ.] '*do all things to the glory of God:*' καλῶς ἅπαντα περιέλαβε, Theodoret. The Apostle sums up all by specifying the one end and object of all Christian activity,—the glory of God: comp. ch. vi. 20, Matth. v. 16, 1 Pet. iv. 11, al., see Martensen, *Chr. Eth.* Part I. § 121, p. 369 (Transl.). As Rothe well says, all our actions should become a veritable Divine service: see *Theol. Ethik*, § 986, Vol. IV. p. 169 (ed. 2). Wordsw. very pertinently cites the wise comments of Hooker on this great command, the sum of which is expressed in the following words: 'In the least thing done disobediently toward God, or offensively against the good of men whose benefit we ought to seek for as our own, we plainly show that we do not acknowledge God to be such as indeed He is, and consequently that we glorify Him not. This the blessed Apostle teacheth.' *Eccl. Pol.* II. 11. 1.

32. ἀπρόσκοποι καὶ Ἰουδαίοις γίνεσθε κ.τ.λ.] '*give no occasion of stumbling either to Jews or to Greeks or to the Church of God:*' further exhortation as to conduct, suggested by the tenor of the whole passage and esp. of ver. 28; comp. ch. viii. 9. They were to be ἀπρόσκοποι,—'giving no offence' ('sine offensione,' Vulg.; 'non sitis offendiculum,' Copt.); not, intransitively, 'offendiculo carentes' (comp. Goth.), as in Acts xxiv. 16, and in Phil. i. 10, where see notes. The form is not found in ordinary Greek. The three towards whom this conduct is to be shown are then specified, Jews, Greeks, and their fellow-Christians: to the οἱ ἔξω (ch. v. 12; comp. Col. iv. 12, 1 Thess. iv. 12) and to the οἱ ἔσω (ch. v. 13) they were to be alike ἀπρόσκοποι.

33. καθὼς κἀγω κ.τ.λ.] '*even as I also please all men in all things*,' as he had already very fully specified, ch. ix. 19 sq. He was not '*seeking* to please' (Winer, Gr. § 55. 5. β, see contra notes *on Gal.* i. 10), but from his own point of view was doing so. He was doing

ἀρέσκω, μὴ ζητῶν τὸ ἐμαυτοῦ σύμφορον, ἀλλὰ τὸ
XI. τῶν πολλῶν, ἵνα σωθῶσιν. μιμηταί μου γίνεσθε,
καθὼς κἀγὼ Χριστοῦ.

33. *σύμφορον*] So *Lachm.*, *Tisch.*, *Treg.*, *Westc.* and *Hort*, on clearly preponderating authority: *Rec.*, *Rev.*, *συμφέρον*.

all that was calculated to bring about that result. The accus. *πάντα* is the accus. of what is termed the 'quantitative' object, and serves to define the measure and extent of the action; see notes on ch. ix. 25, Kühner, *Gr.* § 410. 6. 16, Madvig, *Synt.* § 27, and on the connexion of this with the double accusative, Winer, *Gr.* § 32. 4. *a*.

μὴ ζητῶν κ.τ.λ.] '*not seeking mine own profit, but that of the many:*' circumstantial participle defining the principles and spirit of his action; see Kühner, *Gr.* § 389. 7. *e*, and comp. notes on ch. ii. 13, and *on Col.* 1. 28. Winer (*Gr.* § 55. 5. *β*) appears to regard this as a form of the causal participle ('inasmuch as I, &c.'), and regards the negative as due to the conception in the mind of the writer which the finite verb involves. This, however, is perhaps over-refinement, as *μὴ* with participles is the prevailing usage in the N. T.; see notes *on Gal.* iv. 8, and *on* 1 *Thess.* ii. 15. The exact shade of meaning of participles in this sort of connexion is always open to difference of opinion, the varied use of the participle in every form of secondary predication being one of the more marked characteristics of the Greek language: comp. Krüger, *Sprachl.* § 56. 10. 1.

ἵνα σωθῶσιν] '*in order that they may be saved:*' end and aim of all the Apostle's work; comp. ch. ix. 22, *ἵνα πάντως τινὰς σώσω*. In modern missionary effort this great aim may have been too much obscured: the glory of God should, beyond all doubt, be the motive principle of all effort (see ver. 31), but the bringing souls out of the kingdom of darkness into the kingdom of Christ (Col. 1. 13) may rightly be set forth as the very highest of motives, no human effort tending more directly to the glory of Almighty God: comp. Est. *in loc.*

XI. 1. μιμηταί μου γίνεσθε] '*Become imitators of me:*' closing exhortation, fully justified by the tenor of the preceding verse, in which the highest principles of human action were set forth; 'nihil prescribit aliis quod non prior observaverit,' Calv. This is the second time in the Epistle (see ch. iv. 16) that the same exhortation has been given. Any shade of offence that such words could, by any chance, have given is at once removed by the clause which follows.

καθὼς κἀγὼ Χριστοῦ] '*even as I also am of Christ;*' the *comparative* *καὶ* serving to bring out the fact that he himself was an imitator, as he advised them to be,—an imitator of the highest of all examples. On this and other uses of *καί*, see notes *on Phil.* iv. 12. Of all that had been said in the last verse Christ was verily and indeed the *ἀρχέτυπον*: *καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν*, Rom. xv. 3. On the duty of imitating Christ and His followers, see a wise sermon by Farindon, *Serm.* Vol. III. p. 205 sqq. (Lond. 1849), and on the duty generally of setting

Women must not pray or prophesy with uncovered heads, as men rightly do.

Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα μου μέμ- 2
νησθε καὶ καθὼς παρέδωκα ὑμῖν τὰς
παραδόσεις κατέχετε. θέλω δὲ ὑμᾶς εἰδέναι ὅτι παντὸς 3

2. ὑμᾶς] *Rec.* adds ἀδελφοί: *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort* omit, on very clearly preponderating authority.

a good example, comp. Rothe, *Theol. Ethik*, § 1027, Vol. IV. p. 258 sq. (ed. 2).

V. CENSURES ON DISORDERS IN THEIR CHURCH ASSEMBLIES (ch. xi. 2–34).

2–16. *Women ought not to pray or prophesy with uncovered heads.* 2. Ἐπαινῶ δὲ κ.τ.λ.] '*Now I praise you that in all things ye remember:*' transition, by means of the δὲ μεταβατικόν (see notes *on Gal.* i. 11, iii. 8), from the questions which had now been answered, to certain matters connected with their religious service on which it was necessary to animadvert. Winer (*Gr.* § 53. 2. *c*) regards this verse as in antithetical connexion with ver. 1. ('*Yet* in this exhortation I mean no blame') but with detriment to the connexion of this verse with what follows, and also to the sort of terminating character of the preceding precept: comp. ch. iv. 16. The Apostle, with the thorough knowledge which he had of the human heart, begins with words of praise and conciliation: ἀπὸ ἐγκωμίων ἄρχεται, Chrys. In this praise there was no irony (Lomb., Aquin.), and certainly no want of truth or reality (Theodoret); the Corinthian Church did remember the Apostle, and was also the subject of his thanksgiving to God (ch. i. 4), but some members of that Church had, in various ways, lapsed into disorder: see Calv. *in loc.* The πάντα is the accus. of the 'quantitative' object (see notes on ch. ix. 25) and is not governed by, but dependent on μέμνησθε, the direct construction with the accus. (in which the idea seems that of 'bearing in mind,' or 'keeping in remembrance'; comp. Kühner, *Gr.* § 417. 6. 12) not being found in the N. T., though not uncommonly found in earlier Greek. καὶ καθὼς παρέδωκα κ.τ.λ.] '*and maintain the traditions even as I delivered them unto you*': expansion and practical elucidation of the preceding member, the καὶ adding the more distinctive and special (notes *on Col.* iv. 12) to the more general μου μέμνησθε; they remembered their Apostle, and evinced it by maintaining and holding fast (comp. Luke viii. 15, τὸν λόγον κατέχουσιν, 1 Thess. v. 21, τὸ καλὸν κατέχετε, Heb. x. 23, κατέχωμεν τὴν ὁμολογίαν) the instructions which he had left with them. These 'traditions' (see notes on 2 Thess. ii. 15) were instructions in relation to doctrine and discipline which the Apostle, either orally or, possibly, in the letter which has not come down to us (see notes on ch. v. 2), had given to his converts at Corinth. The traces of many such deeper παραδόσεις may be observed in this Epistle (comp. vi. 2), and elsewhere in the Apostle's writings: see 2 Thess. ii. 5.

3. θέλω δὲ ὑμᾶς εἰδέναι] '*but I would have you know:*' notwithstanding the general commendation, they needed a clearer knowledge of certain broad principles, upon which what might seem usages of slight

ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστιν, κεφαλὴ δὲ γυναικὸς
4 ὁ ἀνήρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ Θεός. πᾶς ἀνὴρ

3. τοῦ Χριστοῦ] So [*Lachm.*], *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderating authority: *Rec.* omits τοῦ. In the earlier portion of the verse the article before Χριστὸς is slightly doubtful, but, on the whole, to be retained.

moment would be found seriously to depend: προτρεπόμενος μᾶλλον ἢ ἀποδεχόμενος λέγει, Severian (Cram. *Cat.*). In this formula (see Col. ii. 1) the Apostle seems to mark the real necessity he felt ('*volo*, apertam facit professionem animi,' Beng.) to bring home to them the truth he was about to specify; comp. ch. x. 1.

ὅτι παντὸς ἀνδρὸς κ.τ.λ.] '*that the head of every man is Christ*,' or, more exactly, *Christ is the head* (ἡ κεφ. being the predicate, Buttm. *Gr. N. T.* p. 109, comp. Winer, *Gr.* § 18. 7) *of every man;* not merely 'of every Christian' (Chrys., Theoph., al.), but, of every man (comp. Est.): of the whole human family (not here to mention the angelical world, Col. ii. 10), Christ, the God-man, is the Head; see Hofm. *in loc.* The meaning of κεφαλὴ must not be unduly limited or unduly extended. The general idea is that of *supremacy* or *pre-eminence* (comp. Eph. v. 23), but the particular character of that supremacy or pre-eminence must, in each case be determined by the context, and by the nature of the things specified. Thus, in the first member, the supremacy or pre-eminence is in regard of nature and of headship of the whole human family; in the second, in regard of divinely appointed order and authority (Gen. ii. 22, 23, iii. 16: see below, v. 8, 9); in the third, in regard of priority and office, —the pre-eminence of the Father, as Bp. Pearson says, 'undeniably consisting in this that He is God not of any other but of Himself, and that there is no other person who is God but is God of Him,' *Creed*, art. I. Vol. I. p. 60 (ed. Burton): see Waterland, *Second Def.* Vol. II. p. 397 sq. (Oxford, 1843).

κεφαλὴ δὲ Χριστοῦ ὁ Θεός] '*and the head of Christ is God*,' or more exactly, *God is the head of Christ;* the anarthrous κεφαλὴ really being the predicate; see above. This is not said merely κατ' ἀνθρωπότητα (Theod., comp. Œcum.), but, as specified above, in reference to that ἰδιάζουσα ὑπεροχὴ (Chrys.) which belongs to the First Person of the blessed Trinity. Estius here seems to feel some difficulty ('dure sonat in divinis Patrem dici caput Filii'), but without reason: it is true biblical doctrine to ascribe this headship to the holy mystery of the eternal generation of the Son, and to the blessed truth, 'that the Father has that essence [which is common to both]—of Himself; the Son, by communication from the Father' (Pearson): see Dorner, *Chr. Doctr.* § 91, Vol. III. p. 180 (Clark). The nature of the climactic statement seems designed still more to justify the directions which follow: if the woman stood in a relation of subordination to man, and man to Christ, and Christ (in the sense above explained) to God, the ceremonial relation of the woman to God in the services of the Church might well be marked by some outward token which indicated her true

προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων καταισχύνει τὴν κεφαλὴν αὐτοῦ. πᾶσα δὲ γυνὴ 5

position in regard of man; whereas, in the case of man, whose κεφαλὴ was Christ, such a token, as the sequel shows, would violate all εὐταξία: see Chrys. *in loc.*

4. πᾶς ἀνὴρ κ.τ.λ.] '*every man praying or prophesying;*' temporal participles specifying the circumstances of the case under consideration; comp. Winer, *Gr.* § 18. 4, obs., here more correct than in § 45. 3, *b*, where this secondary predication is translated relatively 'who prays or prophesies,—a distinct inaccuracy, as the participle *without* the article, whether in a secondary or a tertiary predication, can never be rightly rendered by a relatival clause which would imply a participle *with* the article; see Donalds. *Gr.* § 492. The Apostle is now proceeding to show the full bearing and significance of the climactic statements in the preceding verse. He does not, however, deal with the case of the men, except as serving to illustrate and enhance what he has to say in regard of the women: it is probable that the men regularly prayed uncovered, and that the ἀταξία was the imitation of this on the part of the women: see Bengel *in loc.* On the meaning of προφητεύων ('speaking under the more immediate influence of the Holy Spirit'), comp. notes *on Eph.* iv. 11. This order of men (οἱ τὰ πρῶτα φέροντες ἐν τοῖς λειτουργοῖς τῆς ἐκκλησίας) is mentioned in a very marked manner in the newly found Διδαχὴ τῶν Ἀποστόλων; see the note of Bryennius, p. 40, and the excursus of Dean Spence, *Teaching of the Apostles*, p. 135 sqq.

κατὰ κεφαλῆς ἔχων] '*having (anything) hanging down from the head,*' scil. 'velato capite,' Vulg., 'gahulidamma háubida,' Goth., the preposition κατὰ (with a gen.) having its primary meaning of 'desuper,' 'deorsum' (Kühner, *Gr.* § 433. b. II., Winer, *Gr.* § 47. k; comp. Donalds. *Crat.* § 182), and conveying the idea of something hanging down from the head, *i. e.* a veil or similar sort of covering. It appears from the reff. supplied by Lightfoot (*Hor. Hebr. in loc.*), and the notes of Grotius and Wetstein, that while the Jews covered the head in prayer, and the Romans, while offering sacrifice, the Greeks prayed uncovered,—but, as it is doubtful whether the use of the veil (*tallith*) in prayer by the Jews is not a comparatively modern usage (Smith, *Dict. of Bible*, s. v. 'Veil'), there seems no reason to think that the Apostle was here sanctioning particularly the Greek, as in contradistinction to the Jewish, usage, but was speaking broadly and generally. Hofmann contends that the Apostle is here referring only to domestic prayer: but to this not only the language (προφητεύων), but the whole tenor of the passage seems distinctly opposed.

καταισχύνει τὴν κεφαλὴν αὐτοῦ] '*dishonoureth his head;*' not Christ (ver. 3), but 'his head,' in the ordinary meaning of the word: the adoption of a usage belonging to women, and indicative of subordination to men, would certainly involve dishonour to the man's head who adopted it; and the more so in the service of prayer, and in the sight of Him who is his proper and true Head, he would be displaying a token of a human subordination: 'profitetur se in terris aliquem supra se principem et rect-

προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν αὐτῆς· ἓν γάρ 6 ἐστιν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ. εἰ γὰρ οὐ κατα-

5. αὐτῆς] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort* (with marg.), on very clearly preponderating authority: *Rec.*, ἑαυτῆς.

orem habere,' Estius. It does not appear that this was done in Corinth, but it forms the basis for the argument: 'conditionate loquitur de viro,' Beng.

5. πᾶσα δὲ γυνὴ κ.τ.λ.] '*but* (in contrast to the case of the man) *every woman praying or prophesying with her head uncovered*, or (perhaps more exactly, as suggested by the previous κατὰ κεφαλῆς), *unveiled:*' second and contrasted conclusion from ver. 3. On the participles, see notes on ver. 4, and on the dative of *mode* and *manner* (ἀκατ. τῇ κεφ.), Winer, *Gr.* § 31. 7. *d*, Kühner, *Gr.* § 425, 11. There is here some little difficulty, owing to the fact that such praying (if aloud) or prophesying would seem to have been forbidden; see ch. xiv. 34, and comp. 1 Tim. ii. 12. Perhaps at first the usage, which probably would not have been common, and confined to devotional meetings of a limited and informal nature (contrast ch. xiv. 34), was left unnoticed, until brought into prominence by the utter ἀταξία of an uncovered head. The Apostle is not now concerned with the circumstance of their praying or prophesying, but with the manner and guise in which they did so: 'quatenus liceat [scil. τὸ προσεύχεσθαι ἢ τὸ προφητεύειν] Paulus differt ad cap xiv., nempe extra conventum,' Beng.

καταισχύνει τὴν κεφ. αὐτῆς] '*dishonoureth her head;*' 'her head,' as before, in its natural sense. To put away from it the mark of the divinely constituted relation of the woman to the man, and of natural modesty, is to do dishonour to the part where the τὸ πρέπον is violated: γυναικί γε μὴν τὸ καλύπτεσθαι κόσμος: Cyril, ap. Cram. *Cat.* ἓν γάρ ἐστιν κ.τ.λ.] '*for she is one and the same with a woman that is shaven;*' the subject of the verse being, as above, πᾶσα γυνὴ κ.τ.λ. (*i.e.* 'every such woman'), and the generalizing neuter, the predicate corresponding to it; see Winer, *Gr.* § 27. 5, Kühner, *Gr.* § 360, Krüger, *Sprachl.* § 61. 7. 9. The woman that prayed or prophesied without a covering on her head was on a complete level with one whose head, whether from grief (Deut. xxi. 12) or disgrace, or some form or other of shamelessness, had been shaven: numerous exx., more or less illustrative, will be found in Wetst. *in loc.* On the verse generally, see a discourse by Mede, *Works*, Vol. 1. p. 76 sqq. (Lond. 1664).

6. εἰ γὰρ οὐ κατακαλ. κ.τ.λ.] '*for if a woman is not veiled*, or, perhaps more exactly (the οὐ practically coalescing with the verb; see Winer, *Gr.* § 55. 2. b, and notes on ch. vii. 9), *unveiled, let her also cut close her hair;*' confirmation (γὰρ) of the last clause of the preceding verse; if the woman is so lost to the feeling of modesty and decorum that she goes about without a veil, why should she not take a step further, cut close her hair, and affect man's appearance in this particular also (Hamm.)? The imperative expresses logical

καλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω. ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι 7 τὴν κεφαλήν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων· ἡ γυνὴ

7. ἡ γυνή] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very clearly preponderating authority: *Rec.* omits the article.

necessity,—let her do what is the natural outcome of her going unveiled; see Winer, *Gr.* § 43. 1. The κειράσθω is undoubtedly middle both in form and meaning (see Kühner, *Gr.* § 376. 5), but there seems no reason to consider the associated verbs as in the same voice. The transition from the reflexive idea of the middle to the receptive idea of the passive (Kühner, *Gr.* § 376. 1) is so easy that, in passages such as the present, the association of the two voices is perfectly natural. Hence in the concluding clause of the verse we may regard ξυρᾶσθαι and κατακαλυπτέσθω as passive. On the mixing up of the forms of the middle and passive voice, see Winer, *Gr.* § 38. 4.

εἰ δὲ αἰσχρὸν κ.τ.λ.] '*but if it is a shame to a woman to cut close her hair or be shaven* (pres.: 'undergo the operation;' compare Kühner, *Gr.* § 382. 1), *let her be veiled:*' the minor and conclusion in the simple syllogism. If that to which being unveiled almost logically leads involves disgrace, then indeed is there a good reason for a return to the usage of modesty and decorum: ἐπιμένει δεικνὺς ὅτι ἡ ἀνακάλυψις τῇ ξυρήσει ἔοικε· καὶ ὥσπερ ἐκείνη αἰσχρόν, οὕτω καὶ αὕτη, Theoph.

7. ἀνὴρ μὲν γὰρ κ.τ.λ.] '*For a man indeed* (*i.e.* a man contrasted with a woman; comp. Kühner, *Gr.* § 518. 9) *ought not to have his head veiled;*' confirmatory (γὰρ) of the last clause 'let her (the woman) be veiled,' and also introductory of a second reason for the monitory direction of the Apostle; πάλιν ἑτέρα αὕτη αἰτία. οὐδὲ γὰρ ὅτι κεφαλὴν ἔχει τὸν Χριστὸν μόνον οὐκ ὀφείλει καλύπτεσθαι . . . ἀλλ' ὅτι καὶ ἄρχει τῆς γυναικός, Chrys. As this is a second reason, following upon a first (ver. 3) of great weight and importance, the οὐκ ὀφείλει will naturally carry the stronger meaning 'ought not'; it was not a matter of 'non sit' (Calv.), but 'non debet' (Vulg.): opp. to Hofmann, who, in arguing for the weaker rendering ('is not bound'), seems to overlook the weight which the preceding αἰτία would mentally have in the Apostle's thoughts. εἰκὼν κ.τ.λ. δόξα Θεοῦ ὑπάρχων] '*seeing that he is* (by original constitution) *the image and glory of God;*' causal participial clause (Donalds. *Gr.* § 615) giving the reason why man's head ought not to be veiled. He was made in the image of God (Gen. ii. 26, ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν), and, as made in that image and prior to woman's creation, practically exemplified the sovereignty committed to him (Gen. i. 28) by naming all living creatures (Gen. ii. 19). He was also the 'glory' of God as showing forth the glory of his Creator, and being His master-work. As the εἰκὼν and δόξα (both ideas being in close union), he sets forth the sovereign majesty of Him who made him. To give εἰκὼν a wider reference

8 δὲ δόξα ἀνδρός ἐστίν. οὐ γάρ ἐστιν ἀνὴρ ἐκ γυν-
9 αικός, ἀλλὰ γυνὴ ἐξ ἀνδρός· καὶ γὰρ οὐκ ἐκτίσθη
ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα.
10 διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς

to the moral perfections involved in the idea of the 'image of God' (De Wette; comp. Delitzsch, *Bibl. Psych.* p. 127, Transl.) would here be alien to the tenor and subject-matter of the paragraph: 'vir dicitur imago Dei, quia Deus in illo representatur; . . . gloria Dei, quia Deus in illo glorificatur,' Estius. On the subordination of the wife to the husband, see Rothe, *Theol. Ethik*, §§ 305, 323, Vol. II. p. 271, 298 (ed. 2).

8. **οὐ γάρ ἐστιν κ.τ.λ.**] '*for man is not of* (*out of*) *woman, but woman of* (*out of*) *man;*' confirmation of the statement that woman is the glory of man by a reference to the origin of woman; Gen. ii. 21 sq. The **εἶναι ἐκ** has thus here its primary and proper meaning,—not dependence on (Gal. iii. 10, 1 Cor. xii. 16), but *origin* from,—'aus dem Manne stammt,' Ewald; see notes *on Gal.* iii. 7, and comp. Winer, *Gr.* § 47. a.

9. **καὶ γὰρ οὐκ ἐκτίσθη κ.τ.λ.**] '*for man was also not created because of the woman, but woman because of the man:*' further (**καί**) confirmation ('e causâ finali,' Est.) of the general position that woman is the glory of man; and in subordination to him; the **καί**, as often in the formula, marking the addition of a further and enhancing circumstance, and the **γάρ** standing in coordination with the preceding **γάρ** in ver. 8; see esp. notes *on 2 Thess.* iii. 10, and *on Phil.* ii. 27, where the meaning of the two particles when thus in union (often overlooked or misunderstood) is somewhat fully investigated; see also Hartung, *Partik.* Vol. I. p. 138, Klotz, *Devar.* Vol. II. p. 642. The article is inserted before **γυναῖκα**, as the reference is to *the* woman alluded to in the text on which the Apostle is basing his statement, viz. Gen. ii. 18; it is omitted in the second clause (**ἀλλὰ γυνὴ κ.τ.λ.**), as 'woman' generally is there spoken of; but it is inserted before **ἄνδρα**, as here the same text equally brings before us *the* man, viz. the first man, in regard of whom God's merciful sympathy was displayed. On this individualizing use of the article, see Kühner, *Gr.* § 461. 1, Krüger, *Sprachl.* § 50. 3. 6.

10. **διὰ τοῦτο**] '*for this cause,*' viz. because woman is declared by the word of God to derive her origin from man, and to have been created on his account; **διὰ ταῦτα τὰ εἰρημένα ἅπαντα**, Chrys. To refer the **διὰ τοῦτο** to the last clause of ver. 7 (Est., De Wette) mars the natural sequence: ver. 7 is illustrated by two scriptural statements; from these two statements the **τὸ ὀφείλειν** (see on ver. 7) is naturally deduced. **ὀφείλει ἡ γυνὴ κ.τ.λ.**] '*the woman* (here considered generically,—the command is for all) *ought to have* (*the sign of*) *authority resting on her head.*' The explanations of the use of the abstract term in connexion with a purely simple and concrete direction on the part of the Apostle are very numerous. It is, however, wholly unnecessary to discuss them, as the Greek expositors,—to whom in such

κεφαλῆς διὰ τοὺς ἀγγέλους. πλὴν οὔτε γυνὴ χωρὶς 11

11. οὔτε γυνὴ κ.τ.λ.] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, οὔτε ἀνὴρ κ.τ.λ., inverting the two members.

a matter we may rightly defer,—unanimously, and apparently without any consciousness of any other interpretation, regard ἐξουσίαν as τὸ τοῦ ἐξουσιάζεσθαι σύμβολον (Theoph.), or, in other words, as used 'per metonymiam;' the context supplying the obvious and natural interpretation. This ἐξουσία is not the woman's authority or dignity (Wordsw.),—a very unnatural interpretation,—but the man's, τὴν τοῦ ἀνδρὸς ἐξουσίαν καὶ κυριότητα ἣπερ ὑπόκειται (Phot.), that which is the very foundation and basis of the Apostle's rule and directions. No strictly similar example has been adduced, as the passage in reference to the statue of the mother of Osimanduas, in Diod. Sic. (*Bibl. Hist.* I. 47, ἔχουσαν τρεῖς βασιλείας ἐπὶ τῆς κεφαλῆς) refers to sovereignties as acquired or possessed by the person specified,—not, as exercised over her. In Tacitus, *Germania*, cap. 39, a 'vinculum' is spoken of as a 'potestas numinis.' The passage therefore must be left to supply its own interpretation. The ancient Versions give no particular help, as they either translate literally (Vulg., Syr., Copt.), or by what is here meant ('ut veletur caput,' Æth.; compare Arm.). The simplest form of translation is that of Rev. which (with a slight change) is here adopted. On the meaning of ἐξουσία ('rightful authority'), compare Cremer, *Bibl.-Theol. Wörterb.* s. v. p. 237.

διὰ τοὺς ἀγγέλους] '*because of the angels;*' scil. τοὺς ἀγγέλους αἰδουμένη, Theophyl.,—having due regard to 'decency for the Angels' sake,' Hooker (*Eccl. Pol.* v. 25. 2). The interpretations of this obscure expression are again very numerous. The simplest is the view adopted by the majority of the best expositors, viz. that the Apostle is here referring to the *holy* angels, deemed both by the Jewish Church (comp. Psalm cxxxviii. 1. LXX, Tobit xii. 2, and Philo, *de Human.* Vol. II. p. 387 ed. Mang.—where, in regard of the song of Moses, it is said, ἣν κατακούουσιν ἄνθρωποί τε καὶ ἄγγελοι λειτουργοί; see Mangey's note *in loc.*), and by the early Christian Church (see the quotations from Chrysostom cited by Hooker, *l. c.*; add *in Ascens.* § 1, Vol. II. p. 448, ed. Bened.), to be present in the services of the Church: see Bp. Bull, *Serm.* XII. Vol. I. p. 322 (Oxf. 1827), and the striking narrative in Chrysostom, *de Sacerd.* VI. 4, Vol. I. p. 424 (ed. Bened.), in which the same idea, as to the liturgic presence of the holy angels, is distinctly set forth: comp. also the *Liturgy of St Basil* (Swainson, *Greek Liturgies*, p. 77), in the fifth prayer of which, called the εὐχὴ τῆς εἰσόδου, the presence of the holy angels is solemnly prayed for (ποίησον σὺν τῇ εἰσόδῳ ἡμῶν εἴσοδον ἁγίων ἀγγέλων γίνεσθαι) as an accessory to the majesty of the service. Traces of this are to be found in nearly all the ancient Liturgies (comp. Swainson, p. 205, 385, al.), and remains of it in the 'Therefore with Angels and Archangels, &c.' of our own service. To refer this expression to holy men (Clem.-Alex.), or rulers of

12 ἀνδρὸς/οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν Κυρίῳ· ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς

the Church (Ambr., al.), is inconsistent with the lexical use of ἄγγελοι in the N. T. (see Cremer, *Wörterb.* p. 17); to limit it to guardian angels (Theodoret), out of harmony with the context; and to regard it as in itself monitory against tempting the angels (Hofm.), wholly at variance with all our conceptions of these blessed beings as suggested to us by the N. T.; see Estius *in loc.* The early opinion (Tertull.), that evil or fallen angels may here be alluded to, is admissible as far as the lexical use of ἄγγελοι is concerned (see notes on ch. vi. 3), but inconsistent with that of οἱ ἄγγελοι, which words where thus used alone (Matth. xiii. 49, xxv. 31, Luke xvi. 22, 1 Cor. xiii. 1, Heb. i. 4, al.) always refer to the *holy* angels. We therefore so understand the words here, and regard the reference to these blessed beings as implying that where they, in all their holy order, were συλλειτουργοῦντες καὶ συνδοξολογοῦντες (Basil), there, recognition of a divinely constituted order was verily to be shown by every reverential worshipper: see Hooker, *Eccl. Pol.* i. 16. 4, and comp. Bull, *Serm.* xii. 2, Vol. i. p. 318 (Oxford, 1827). An interesting sermon on this text will be found in Bp. Hall, *Works*, Vol. v. p. 461 sqq. (Oxf. 1837).

11. πλὴν οὔτε γυνὴ κ.τ.λ.] '*nevertheless, neither is the woman without the man, nor the man without the woman, in the Lord:*' appended cautionary comment, the πλήν, with its practically adversative force, limiting and placing in its true light the import of the preceding verses. On the meaning of πλήν, see notes *on Phil.* i. 18, and, on its approximation in meaning to ἀλλά, Kühner, *Gr.* § 535. 6. 5. If any distinction is to be drawn between the particles, ἀλλὰ indicates opposition, owing to something different (ἄλλο) being alleged,—πλὴν to something additional (πλέον) being brought into consideration which modifies what has gone before. The two words γυνὴ and ἀνὴρ are, as in verses 8 and 9, without the article (see above), though here idiom hardly allows it to be expressed in translation. ἐν Κυρίῳ] '*in the Lord*;' defining clause, common to the two preceding members: 'in the Lord,' scil. in the Christian sphere, there was no independence of the sexes; each depended on the other, and both on Christ. On this familiar formula, see notes *on Eph.* iv. 17, vi. 1, and Cremer, *Bibl.-Theol. Wörterb.* p. 385. Hofmann regards the ἐν Κυρίῳ as the predication, and the χωρὶς ἀνδρὸς and χωρὶς γυναικὸς as limitations of it; but the relations to each other of the sexes generally is clearly the subject-matter, not their relations to Christianity.

12. ὥσπερ γὰρ ἡ γυνὴ κ.τ.λ.] '*for as the woman is of the man, so also is the man by means of the woman:*' confirmation of the preceding clause by a reference to the fact of the propagation of the race by means of the woman; the first woman, it is true, came out of man (Gen. ii. 21), but it was through her and women generally after her, that men came into existence. It may then be rightly said that each depends upon the other. The articles here again come into play, as the reference in the first member is to

γυναικός· τὰ δὲ πάντα ἐκ τοῦ Θεοῦ. ἐν ὑμῖν αὐτοῖς 13
κρίνατε· πρέπον ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ
Θεῷ προσεύχεσθαι; οὐδὲ ἡ φύσις αὐτὴ διδάσκει 14
ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστιν,

14. οὐδὲ ἡ φύσις αὐτὴ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.* prefixes ἤ, and adopts the order αὐτὴ ἡ φύσις.

the known and historic fact relating to the origin of the woman.

τὰ δὲ πάντα ἐκ τοῦ Θεοῦ] '*but all things are of God;*' the totality of things,—not man only, and (derivatively) woman, but man, woman, and all their relations and interdependences,—come from God as from their true causal fountain and origin. On the τὰ πάντα ('all things collectively' as distinguished from πάντα 'all things severally'), see Bishop Lightfoot *on Col.* i. 16, and comp. Winer, *Gr.* § 18. 8; and on the meaning of ἐκ in this formula (not here 'dependence on,' De W., but 'origination from'), see notes on ch. viii. 1.

13. ἐν ὑμῖν αὐτοῖς κρίνατε] '*judge ye in your own selves*,' 'in suo quisque animo æstimate,' Est.: appeal to the natural feelings of decorum and of propriety; 'naturam illis decori magistram proponit,' Calv. Compare the somewhat similar appeal in ch. x. 15. τῷ Θεῷ] added to mark, still more distinctly, the irreverence involved in the act. The dative of the person after προσεύχεσθαι, though common in ordinary Greek, is found only occasionally in the N. T., as here and Matth. vi. 6: the prevailing use of the verb is intransitive; comp. Kühner, *Gr.* § 423. 8.

14 οὐδὲ ἡ φύσις κ.τ.λ.] '*doth not even nature itself teach you?*' scil. the appointed order of things, φύσις here referring more to the outward than to the inward ('naturale judicium rectæ rationis,' Pisc., Mey., al.), the appeal (as the οὐδὲ seems to imply; comp. Hofm. *in loc.*) being to the support given to the inward feeling by the light supplied by the general order of nature (comp. Rom. i. 26, xi. 21, 24, James iii. 7) in this particular,—'natura, ejusque de decoro lumen,' Beng. For a full discussion of the various meanings that have been assigned to φύσις, the student (if necessary) may refer to the long note in Poli *Synops.* (*in loc.*) and for the more recent and philosophical estimate of the meaning of the word 'nature,' Mill, *Essays on Religion*, p. 15; compare Mozley, *Serm.* vi. p. 122 sqq. ὅτι ἀνὴρ μὲν κ.τ.λ.] '*that if a man*' (emphatic, and in contrast with γυνὴ in verse 15) '*have long hair;*' the ὅτι here being immediately dependent on διδάσκει, and introducing the objective sentence which follows; see Donalds. *Gr.* § 584, and comp. notes on ch. vii. 26. In some of the ancient Versions (Vulg. [as in Lachm.], Copt.) the ὅτι appears to be taken in its causal sense, similarly to its usage in ver. 15 (so too Hofm.); but the connexion between διδάσκει and the words that follow is obviously much more immediate than between the two members of ver. 15, and the objective or exponential sentence much more easy and natural than a causal sentence, which would leave unexpressed what the teaching of

15 γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστιν; ὅτι ἡ κόμη ἀντὶ
16 περιβολαίου δέδοται αὐτῇ. Εἰ δέ τις δοκεῖ φιλό-

nature actually was. On the difficulty of settling the meaning of ὅτι in many passages in the N. T., see notes on ch. ix. 10, and *on* 1 *Thess.* i. 3. The word κομᾶν ('comam nutrire,' Vulg.) is only used in this passage in the N. T., but is common elsewhere, in both its natural and its metaphorical sense: see exx. in Steph. *Thesaur.* s. v. Vol. IV. p. 1773. On the custom of the Hebrews (men) in regard of wearing the hair (generally short; but see 2 Sam. xiv. 26, Joseph. *Antiq.* VIII. 7. 3), see Smith, *Dict. of Bible*, Vol. I. p. 738; on that of the Greeks (at first long in the case of the Spartans, but afterwards almost universally short), and of the Romans (short, after B.C. 300), Smith, *Dict. of Antiq.* s. v. 'Coma,' p. 328. In early Christian days short hair was the mark of the Christian teacher, as contrasted with the usual long hair of the heathen philosopher: see Smith, *Dict. Chr. Antiq.* Vol. I. p. 755.

15. ὅτι ἡ κόμη κ.τ.λ.] '*because her hair has been given to her for a covering:*' reason why (see above ver. 14) long hair, in the case of the woman, is a glory to her, viz. because it serves as a kind of natural veil (σκέπη ὑπὸ τῆς φύσεως πεπορισμένη, Muson, ap. Stob. *Floril.* I. 84), the general term περιβόλαιον ('quod circumjicitur,' Grimm; comp. Heb. i. 12) deriving here its more restricted meaning from the context and the general subject-matter of the passage. The prep. ἀντὶ (properly 'in the place which is opposite,' Donalds. *Gr.* § 474. *a*) is not of very frequent occurrence in St Paul's Epp. (Rom. xii. 17, Eph. v. 31, LXX, 1 Thess. v. 15, 2 Thess. ii. 10); it is here in its common meaning of 'exchange,' or 'in place of' (one thing being set,' as it were, over against another): see Winer, *Gr.* § 47. *a*, Krüger, *Sprachl.* § 68. 14. 1. It is derived from the Sanscr. *anti* (over against), and so connected with the Latin 'ante,' the Gothic 'and,' and the German 'ant-' and 'ent-;' see Curtius, *Griech. Etym.* § 204, p. 186 (ed. 2), Kühner, *Gr.* § 42. 1. On the perf. δέδοται, as pointing to the permanence of the particular order of nature referred to, see Winer, *Gr.* § 40. 4.

16. Εἰ δέ τις δοκεῖ κ.τ.λ.] '*But if anyone seemeth to be contentious,* our answer is, &c.:' closing sentence, adding to the foregoing arguments the weighty practical argument derived from Apostolical authority and general ecclesiastical practice. *Lachmann* connects this verse with the following paragraph: *Tisch.* makes it a separate paragraph; *Treg.*, *Rev.*, *Westc.* and *Hort* (so also De Wette, Meyer, Hofm.) more naturally regard it as the closing words of the preceding subject: 'perspicit Paulus nonnulla posse excipi; sed ea reprimit auctoritate,' Beng. The meaning of δοκεῖ is somewhat doubtful: it may refer (*a*) to the opinion of others,—'*videtur* contentiosus esse,' Vulg. (Syr. omits),—and may point to the case of a man bringing counter-arguments against what has been alleged (founded, as they might be, upon recognized exceptions, Nazarites, &c.; see Smith, *Dict. of Bible*, p. 739), and so having the appearance of being—contentious. Or it may refer (*b*) to the opinion of the subject, 'thinketh to be' (Copt.),

νεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

There are grave disorders in your celebration of the Lord's Supper, and they bring judgments upon you.

Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ 17

17. παραγγέλλων οὐκ ἐπαινῶ] The reading is somewhat doubtful. *Lachm.* and *Treg.* read παραγγέλλω οὐκ ἐπαινῶν with good, but, as it would seem, slightly inferior authority. The uncial evidence is much broken up by corrections, and one important witness [B] is practically silent, having the reading παραγγέλλων οὐκ ἐπαινῶν, which obviously might be claimed by either side. The internal argument that the indic. παραγγέλλω would seem more likely to be a correction of the participle than conversely (see *Tisch.*) distinctly adds to the preponderance in favour of the text: so *Rec.*, *Tisch.*, *Rev.*, *Westc.* and *Hort* (but with margin).

'wishes to be' (Arm., Æth.), scil. is resolved on being contentious, 'certare pergit,' Estius. On the whole, when we consider the tone of forbearance mingled with Apostolic authority that is clearly to be recognized in so many portions of this Epistle (consider the οὐκ ἐπαινῶ in ver. 17, and comp. ver. 2) we incline to (*a*) and regard it as κατὰ μείωσιν λεγόμενον: see notes *on Phil.* iii. 4. On the slight break between the protasis and apodosis, see Winer, *Gr.* § 66. 1. *a*, Buttm. *Gr. N. T.* p. 338. ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν] '*we have no such custom:*' clearly, of allowing women to be uncovered, and especially when praying. The early expositors (Chrys., Ambr., Theoph. 1,—not, however, Theodoret) refer this to φιλόνεικος εἶναι, an interpretation that seems singularly improbable, and is in no way required by the ἡμεῖς (Mey.). The pronoun may refer simply to the Apostle himself (De W., compare Theoph.) but, more likely, includes other teachers whom the Apostle knew to be of the same mind with himself; 'doctores vestri, ex Hebræis,' Beng., or simply, 'we Apostles,' Estius 1, Osiander, al. However taken, it would be equally strange for the Apostle to state that neither he himself nor he with others had the habit of being contentious. The most factious of Corinthians could hardly have supposed it: comp. Hofm. *in loc.* This verse is used by Bp Andrewes as the text for a sermon on the duty of keeping Easter; *Serm.* Vol. II. p. 404 sqq. (A.-C. Libr.).

17–34. *Correction of the disorders that had taken place in connexion with the Lord's Supper.* Τοῦτο δὲ παραγγέλλων κ.τ.λ.] '*Now in giving you this charge I praise you not:*' transition to the subject that now calls for the Apostle's especial notice, standing as it does in closest connexion with the matter of decorum in their religious assemblies. The τοῦτο will thus refer, not to what follows (Chrys., Beng., al.), which, in such a transitional clause as the present would hardly be natural, but to what precedes,—'in giving you this charge about the veiling of your women, and now passing to another and graver subject, I do not praise you (as in ver. 2), that when you come together, it is for the worse and not for the

ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἧσσον συν-
18 ἔρχεσθε. πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν
ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ

18. ἐν ἐκκλησίᾳ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on vastly preponderating authority: *Rec.*, ἐν τῇ ἐκκλησίᾳ.

better.' The verb παραγγέλλειν has here, as appy. everywhere else in the N. T., its secondary meaning of 'jubere,' the primary and more usual meaning being 'nuntium perferre' (Grimm): see exx. in Steph. *Thesaur.* s. v. Vol. v. p. 222 (ed. Hase and Dind.), and comp. notes *on* 1 *Tim.* i. 3. In regard of the forms κρεῖσσον and ἧσσον there is no doubt, the evidence against the Attic form being here distinctly preponderant; comp. Winer, *Gr.* § 5. 1. 16 (Moulton). ὅτι οὐκ εἰς τὸ κρεῖσσον κ.τ.λ.] '*that ye come together not for the better but for the worse;*' not for edification and spiritual improvement, but for the reverse. The ὅτι is not causal (Hofm.) but relatival, not, however, without some tinge of that explanatory force which we may sometimes observe in its use in the objective sentence; see notes on ch. ix. 10, and comp. Beza *in loc.*

18. πρῶτον μὲν γὰρ κ.τ.λ.] '*For first of all when you come together in* (*the*) *church:*' specially confirmatory illustration of the justice of the preceding comment, the πρῶτον μὲν (not followed by any ἔπειτα δὲ) being designed to call full attention to the ground which the Apostle had for the οὐκ ἐπαινῶ (comp. ver. 22) of ver. 17; πρὸ γὰρ ἁπάντων ὑμῶν ἐκεῖνο αἰτιῶμαι, Theodorus. The πρῶτον μὲν will thus really be without any truly defined 'in the second place,' except what may be implied in the introduction of the next subject,—the disorders connected with spiritual gifts (ch. xii.-xiv.); but such an omission is by no means without precedent (comp. Rom. i. 8, iii. 2; and see Winer, *Gr.* § 63. e. γ), and, in a passage like the present, in which the Apostle is speaking of an abuse of a very serious nature (consider ver. 29, 30), is especially natural. To make ver. 20 the introduction of the *second* subject (Winer, De W., al.) is open to the gravest objections: it not only traverses the almost certainly resumptive (οὖν) reference of verse 20 to the present verse, but (as is plainly admitted by De W.) disposes of a subject (the parties and party spirit at Corinth) especially prominent in the Apostle's thoughts (comp. ch. i. 10 sq.) in two short verses, and almost without even implied reproof. If, however, the party spirit is first mentioned as the root-principle of their various disorders, and then exemplified in the Lord's Supper, the connexion is simple and natural, and the relation of ver. 20 to the present verse just what the repetition of the συνερχομένων and the resumptive nature of the οὖν would lead us to expect. ἐν ἐκκλησίᾳ.] This expression may be loosely rendered, as above, 'in (the) church,' but must be understood as implying what, our more familiar 'in church' would convey to a modern reader; the omission of the article leaving ἐκκλησίᾳ with a general, and here semi-local, force (comp. ἐπὶ τὸ αὐτό, ver. 20): see Bengel *in loc.*, and

μέρος τι πιστεύω. δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν 19 εἶναι, ἵνα οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.

comp. Winer, *Gr.* § 50. *a*. It is thus not necessary to regard the word as here definitely implying 'an assembly,' but as retaining its ordinary meaning (Syr., Copt., Æth. ['domo Christianorum'], Arm.) under the semi-local aspect above alluded to. ἀκούω σχίσματα κ.τ.λ.] '*I hear that divisions exist among you:*' principal statement, to which the preceding clause prefixes the defining circumstances of time and place; the divisions were shown not only in regard of expressions and sentiments (comp. ch. i. 10), but even in the outward order of their solemn religious assemblies. Of the existence of these dissensions the Apostle expresses himself as continuing to hear, the present (*ἀκούω*) marking 'a state which commenced at an earlier period but still continues' (Winer, *Gr.* § 40. 2. *c*, Bernhardy, *Synt.* p. 370), and the *ὑπάρχειν* the well-defined existence ('wirklich seyn,' Kühner, *Gr.* § 355) of that which is spoken of. These *σχίσματα* did not involve separations from the Church, but were dissensions that existed within it; comp. Theodoret. καὶ μέρος τι πιστεύω] '*and I partly believe it;*' the accus. of the quantitative object to which the action extends (see notes on ch. x. 33); *ἐκ μέρους μικροῦ πιστεύω*, Chrys. The Apostle expresses his general belief in what was told him, otherwise he would not have made the statement in ver. 17; but, whether from the nature of the accounts, or the character of the informants, he is careful to say that he only believes a part of what he has heard: 'miti sermone utitur,' Beng.

19. δεῖ γὰρ αἱρέσεις κ.τ.λ.] '*For there must also be parties among you;*' scil. definite aggregations into factions and *parties*, — this latter word more exactly defining the results and developments of the *σχίσματα*; see notes *on Gal.* v. 20. The καὶ is thus partly copulative, partly *ascensive* (see notes *on Phil.* iv. 12); it marks that which, by the very appointed order of things (δεῖ), will be found with the divisions, and into which they will have insensibly developed; *τὰς [αἱρέσεις] τῶν τοιούτων σχισμάτων*, Theoph. The word has thus here no dogmatic reference (*οὐ τὰς τῶν δογμάτων*, Chrys.) such as would be implied in the ordinary use of the word 'heresies' (comp. 2 Pet. ii. 1), but, as in Acts xxviii. 22, *τῆς αἱρέσεως ταύτης* (in ref. to Christians), points to the parties into which Corinthian Church-life was tending to crystallize: see notes *on Tit.* iii. 10. In the δεῖ there is nothing further implied than this,—that, there being such divisions, it is the divine purpose that they should subserve to the end specified in the next clause: Müller, *Doctr. of Sin*, II. 4, Vol. I. p. 420 (Transl.). ἵνα οἱ δόκιμοι κ.τ.λ.] '*that they that are approved may be made manifest among you;*' that the nobler spirits may become known and recognized among you; foreordered purpose—not merely the *ἔκβασις* (Theophyl., comp. Chrys.)—of the existence of the *αἱρέσεις* among the Corinthians. The divine alchemy would disclose what was tested and genuine, what was alloyed and adulterate: see Wordsw. *in loc.* On the deep questions connected with this subject, see Rothe, *Theol. Ethik*, § 479.

20 Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν
21 κυριακὸν δεῖπνον φαγεῖν· ἕκαστος γὰρ τὸ ἴδιον

1 sq. Vol. III. p. 35 sqq. (ed. 2). *Lachm.* and *Westc.* and *Hort* insert in brackets καὶ before οἱ δόκιμοι. The καὶ has certainly fair support, but is so likely to have been inserted to bring out and emphasize the associated words, that there seems hardly ground even for the limited recognition of the reading above specified.

20. **Συνερχομένων οὖν ὑμῶν κ.τ.λ.**] '*When then ye (thus) come together to one place;*' more definite specification by means of the *reflexive* οὖν (see notes *on Gal.* iii. 5, *Phil.* ii. 1) of the disorders which took place in their religious assemblies. The ἐπὶ τὸ αὐτό, as usual, marks the idea of *locality*, and is in effect almost equivalent to the ἐν ἐκκλησίᾳ of ver. 18. On the use and meaning of this formula, see notes on ch. vii. 5. **οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν**] '*it is not to eat the Lord's supper;*' the emphasis, as the position of the attribute *before* the subst. clearly indicates (Winer, *Gr.* § 59. 2, Kühner, *Gr.* § 606. 1) resting on the word κυριακόν: owing to their disorderly conduct it was no more than an ἰδιωτικὸν δεῖπνον (Chrys.). The verb ἔστιν is thus to be taken in its usual sense, the clause preceding συνερχ. οὖν ὑμῶν acting as a quasi-subject, and being in fact equivalent to an expressed τοῦτο, '*hoc* non est,' Beza; see Winer, *Gr.* § 44. 2. rem.: so in effect, though paraphrastically, Syr. ('non sicut justum est die Domini nostri comeditis'), and, as it would seem from the tenor of the sentences which he puts in contrast with it, Chrysost. *in loc.* The other Vv. (except Æth. which has a mere gloss) do not supply any clue to the meaning they ascribed to οὐκ ἔστιν. The rendering 'non licet' (Meyer, Hofm.) is grammatically permissible (see exx. in Kühner, *Gr.* § 473. 3, and in Ast, *Lex. Plat.* Vol. I. p. 622), but does not so well harmonize with the confirmatory sentence which follows, the object of which is to show how, by the very nature of the acts and circumstances, it could only be regarded as an ἰδιωτικὸν δεῖπνον. It appears to have been the custom in this early period for the celebration of the Lord's Supper to have followed (after the example of the first institution), and not to have preceded (Chrysost.), the Agape (Jude 12) or Love-Feast: see Suicer, *Thesaur.* Vol. I. p. 24, Bingham, *Antiq.* xv. 7. 7, Augusti, *Handb. d. Arch.* Vol. I. p. 499, and Smith, *Dict. Chr. Antiq.* Vol. I. p. 40. A description of the Agape will be found in Tertull. *Apol.* cap. 39. but it contains nothing from which we can certainly infer whether, at that time, the Lord's Supper preceded or followed it.

21. **ἕκαστος γὰρ κ.τ.λ.**] '*For each one in his eating taketh before (other) his own supper;*'—his own supper, in contrast to the κυριακὸν δεῖπνον just specified, which he had professed to come to eat; confirmation of the preceding statement, that it verily was no eating of a κυριακὸν δεῖπνον, but simply of an ἰδιωτικὸν δεῖπνον. The proof of this lay in the patent fact that each one ('de multis dicitur,' Grot.), whether rich or poor, began eating his own supper, and never waited for the rest (ver. 33). It was thus no κοινὸν δεῖπνοι as it ought to have been (Chrys.), but a mere eating, it may be in the

δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν 22 καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ Θεοῦ κατα-

same place, but not at the same time, and with those characteristics which marked the Blessed Supper, of which this had become a travesty. Chrysostom, Theophylact and others appear to limit the ἕκαστος to the rich. What follows, in which each class is specified, seems to imply no such limitation: each one had begun to adopt the bad habit of not waiting for others. καὶ ὃς μὲν πεινᾷ κ.τ.λ.] '*and one hungers, and another is drunken;*' the natural result; the one who has brought but little, and might, at what ought to have been a common table, have received somewhat from a better-supplied neighbour, is hungry, while another who has brought much, takes of that abundance, and becomes drunken. The word μεθύειν has here its regular meaning (Matth. xxiv. 49, Acts ii. 15, 1 Thess. v. 21): with one it was ἀπληστία and hunger; with the other it was downright drunkenness; εἰς μέθην ἐξέβαινον, Chrys.

22. μὴ γὰρ οἰκίας κ.τ.λ.] '*Verily, have ye not houses to eat and drink in?*' emphatic, and almost indignant, question ('interrogando urget,' Beng.), the γάρ, as always in such cases, losing in the almost indignant question somewhat of its usual confirmatory or argumentative force, but still retaining clear traces of that 'sane pro rebus comparatis' (Klotz) which is the fundamental meaning of this compound particle; see Winer, *Gr.* § 53. 8. *c*, Klotz, *Devar.* Vol. II. p. 247, and notes *on Phil.* i. 18. Here the reference is to the state of things just described, and to the censure implied in it; 'matters being thus, the question well may be asked whether &c.:' μετὰ πολλοῦ λοιπὸν τοῦ θυμοῦ τὴν ἐπίπληξιν ἐπάγει, Chrys. In the μὴ—οὐκ the μὴ expresses the question, the οὐκ belongs to the verb, and coalasces with it so as to form one idea,—'surely ye are not without houses &c.,' the μὴ as usual pointing to a negative reply: see Winer, *Gr.* § 57. 3. *b*, Kühner, *Gr.* 587. 11, and notes on ch. ix. 4.

ἢ τῆς ἐκκλησίας κ.τ.λ.] '*or despise ye the Church of God;*' alternative supposition, and the true one; they *had* houses, and yet came to the place where God was worshipped, and behaved in the manner complained of. They despised, and showed their want of reverence for, alike the place set apart for the worship of God (comp. Hooker, *Eccl. Pol.* v. 12. 5), and the congregation that assembled there (comp. ver. 18), by not duly sharing in the common meal which was preparatory to the celebration of the Lord's Supper: ὥσπερ γὰρ τὸ κυριακὸν δεῖπνον ἰδιωτικὸν ποιεῖς, οὕτω καὶ τὸν τόπον πάλιν, ὡς οἰκίᾳ τῇ ἐκκλησίᾳ κεχρημένος, Chrys. In the second portion of the two-membered sentence the μὴ ἔχοντες does not mean 'those who have not houses to eat and drink in' (Alf.),—a possible, but singularly flat rendering,—but, in harmony with the use of οἱ ἔχοντες as designating 'the wealthy' (Eurip. *Suppl.* 240, *Alcest.* 57; see Steph. *Thesaur.* s. v. Vol. III. p. 2625, ed. Hase),—'the poor (τοὺς πένητας, Theoph.) those who had little or nothing to bring to these common feasts, and who, conse-

φρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; τί εἴπω ὑμῖν; ἐπαινέσω ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ. 23 ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ παρέ-

22. εἴπω ὑμῖν] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, ὑμῖν εἴπω.

quently, hungered (ver. 21): so Winer, *Gr.* § 64. 5.

τὶ ὑμῖν εἴπω; κ.τ.λ.] '*What am I to say to you? am I to praise you? In this I praise you not:*' deliberative subjunctive,—in the second, as well as in the first clause. It is somewhat difficult to decide whether ἐν τούτῳ is to be joined with οὐκ ἐπαινέσω, or with what follows. As ver. 2 seems clearly to imply that praise was, in the Apostle's mind, due generally to the Corinthians, in regard of their observance of Christian usages and παραδόσεις, and as this particular case was distinctly specified as an exception (ver. 17), that position of ἐν τούτῳ is to be preferred in which the words would have the greatest emphasis. If this be correct, the connexion with the last member rather than with the words which precede is here to be preferred: so Goth., Æth., Arm., and among recent editors, *Tisch.*, *Westc.* and *Hort*. The connexion with what follows seems also to point the same way; 'in this certainly I praise you not, for I received of the Lord a very different παράδοσις.'

23. ἐγὼ γὰρ παρέλαβον κ.τ.λ.] '*For I received of the Lord;*' confirmatory reason for the distinct ἐν τούτῳ οὐκ ἐπαινῶ just preceding; the ἐγὼ slightly marking the personal element in the solemn statement (comp. notes on ch. vii. 28), and so the authority of the communication (ἀπὸ τῶν κυριωτέρων τὸν λόγον ὑφαίνει, Chrys.), and the ἀπὸ τοῦ Κυρίου specially calling attention to the source from whence the Apostle received it. St Paul might have said simply παρέλαβον (ch. xv. 1, 3, Gal. i. 9, Phil. iv. 9), leaving it undefined from whom or under what circumstances he received that which he states. On the other hand, he might have said παρέλαβον παρὰ τοῦ Κυρίου (Gal. i. 12, 1 Thess. ii. 13, iv. 1), in which case he would have specified distinctly that the communication came directly from the Lord ('*apud* Apostolum *a* Domino,' Donaldson, *Gr.* § 485. *a*; comp. id. *Crat.* § 177), that it was, so to say, in His possession (Winer, *Gr.* § 47. b, παρά), and that He communicated it; see Kühner, *Gr.* § 440. a. 2. Instead of either of these forms of expression, the Apostle chooses a middle form, viz. ἀπὸ τοῦ Κυρίου, by which he marks quite plainly the *whence* (comp. Hofm. *in loc.*) of the communication, but, in a wider and more general sense (Winer, *Gr.* § 47. b, ἀπό, Kühner, *Gr.* § 430), and without necessarily implying (though it does not exclude it) direct personal communication. On the distinction between ἀπὸ and παρά, see notes *on Col.* iii. 24. This is all that strictly grammatical considerations suggest: it is, however, scarcely doubtful (1) from the very insertion of the words under consideration, and (2) from the correlating καὶ in the clause that follows (ὃ καὶ παρέδωκα), that the Apostle distinctly sets forth our Blessed Lord as the source from which the παράδοσις emanated which he here communicates: see Hofmann

δωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ παρεδίδετο ἔλαβεν ἄρτον, καὶ εὐχαριστήσας ἔκλα- 24
σεν καὶ εἶπεν Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ

24. εἶπεν Τοῦτο] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.* adds after εἶπεν the words λάβετε, φάγετε. τὸ ὑπὲρ ὑμῶν] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.* (with marg.), *Westc.* and *Hort*, on very clearly preponderating authority: *Rec.* adds κλώμενον.

in loc. ὃ καὶ παρέδωκα] '*which I also delivered unto you:*' not only did I receive it, but I took care to deliver it;' 'hoc ipsum quod a Domino accepi,' Estius. An important sermon on this text by Bishop Jewel will be found in his *Works*, p. 1 sqq. (Parker Soc.).

ὅτι κ.τ.λ.] '*how that*, or *to wit that, the Lord Jesus:*' the ὅτι having here a sort of sub-explanatory force, and specifying the nature of the action: see notes on ch. ix. 10. The name Ἰησοῦς ('considerate additur,' Beng.) seems here appended in harmony with the historical, and, so to say, documentary, tinge of the clauses which follow. ᾗ παρεδίδετο] '*in which he was being betrayed;*' the imperf. marking the action which had in fact practically commenced (comp. Matth. xxvi. 16, Luke xxii. 6), and is here represented as going on up to the time of its actual consummation: see Kühner, *Gr.* § 383. 1. It was on the night in which His betrayal was being completed that the Lord instituted the feast of His mercy and love: comp. Hofmann *in loc.* The form παρεδίδετο is retained with very greatly preponderating uncial authority. A few similar instances are found (Matt. xxi. 33, Mark xii. 1, Luke xx. 9, Acts iv. 35): see Tischendorf, *Prolegom.* iv. 3, p. 124 (Leipz. 1884).

24. τοῦτό μου ἐστὶ τὸ σῶμα] '*This is my body:*' 'this broken bread is (sacramentally) my body.' In these few, simple, and yet almost boundlessly discussed, words, it here seems plain (1) that the τοῦτο can refer to nothing else than the bread, or rather small loaf, which our Lord took, and, after He had given thanks (temporal participle), broke; the neuter pronoun being used (in accordance with the known generalizing character of the neuter: comp. Winer, *Gr.* § 27. 5) as best expressing not merely the bread, but the whole antecedent matter and action, the bread taken and, after thanksgiving, broken; (2) that ἐστὶν can mean nothing, more or less, than '*is*,' the particular nature of the identity depending upon the circumstances and the context. Now as the blessed body was there present, as yet unbroken, the ἐστὶν could not have been understood to refer to material identity,—identity *quâ* substance, but it may, in part, have been understood then, and, certainly, is to be understood now, as implying a *real* sacramental identity, so that the faithful do verily and indeed receive the spiritual food of the broken body and poured out blood of the Lord; the bread and cup being 'causes instrumental upon the receipt whereof the participation of His body and blood ensueth,' Hooker, *Eccl. Pol.* v. 67. 5: see also the still stronger language of Cyril

25 ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ

(Hierosolym.), *Catech.* xxii. p. 271 (Transl.). Lastly, μου, though its position might at first seem to suggest it, is not emphatic, but simply enclitic; the exx. in the N. T. being numerous in which the gen. of the personal pronouns is placed before the governing noun without any emphasis being thereby implied: see Winer, *Gr.* § 22. 7. rem. 1.

τὸ ὑπὲρ ὑμῶν] '*which is for you*;' for your salvation and spiritual life;' 'nervosa sententia,' Beng.; comp. John vi. 51, where (according to the best reading) ὑπὲρ τῆς τοῦ κόσμου ζωῆς stands in similar grammatical and energetic parallelism. This short, but most comprehensive form of expression draws its full meaning from the ἔκλασεν above: it was ὑπὲρ ὑμῶν by being broken (on the cross), as the bread was symbolically broken in the sacrament. On the use of ὑπὲρ in doctrinal passages, see notes *on Gal.* iii. 13.

τοῦτο ποιεῖτε κ.τ.λ.] '*do this* (present; *i. e.* continually thus take bread, give thanks, and break it) *in remembrance of me*;' the possessive pronoun being here taken objectively, 'in memoriam mei,' but without any implied emphasis (Edwards): compare ch. xv. 31, Rom. xi. 31, xv. 14, and Winer, *Gr.* § 22. 7. If any special emphasis had been designed, the personal pronoun would obviously have been repeated in its full form, and placed at the end of the clause. These words are found in the holy narrative as given by St Luke (ch. xxii. 19), but do not appear in St Matthew and St Mark. To render the words '*sacrifice* this,' in accordance with a Hebraistic use of ποιεῖν in this sense in the LXX (Exod. xxix. 39, Lev. ix. 7, al.; see Schleusn. *Lex. Vet. Test.* s. v.), is to violate the regular usage of ποιεῖν in the N. T., and to import polemical considerations into words which do not in any degree involve or suggest them. On the use of ποιεῖν in the place of verbs of a more restricted meaning, see Kühner, on Xenoph. *Mem.* iii. 8. 2.

25. ὡσαύτως καὶ τὸ ποτήριον κ.τ.λ.] '*In like manner also the cup, after they had supped*;' scil. he took, gave thanks, and gave to them, the last-mentioned verb being latent in ver. 24, though obviously implied by the context. The words μετὰ τὸ δειπνῆσαι (not 'postquam cœnavit' Vulg., but 'cœnaverunt'' Syr., Æth., or 'cœnatum est,' Aug.: 'after supper,' Copt., Goth., Arm.), here specially added ('facto transitu ad majora et ultima,' Beng. *on Luke* xxii. 20), are only found in St Luke, but are here studiously reproduced, as it was the especial object of the Apostle to emphasize the distinction between the Lord's Supper and the ordinary evening meal: comp. ver. 20 sq. The eating of the bread originally formed a part of the common meal (consider Matth. xxvi. 26, Mark xiv. 22, ἐσθίοντων αὐτῶν), and *may* still have so continued; but the cup was certainly afterwards. On the τὸ ποτήριον, see notes on ch. x. 16. ἡ καινὴ διαθήκη ἐστὶν κ.τ.λ.] '*is the new covenant* (*made to be so*) *in my blood*;' the ἐστίν, not found in St Luke, here separating the ἡ καινὴ διαθήκη from

ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὁσάκις ἐὰν πίνητε, εἰς
τὴν ἐμὴν ἀνάμνησιν. ὁσάκις γὰρ ἐὰν ἐσθίητε τὸν 26

25. ὁσάκις ἐάν] So *Lachm.*, *Tisch.*, *Treg.*, *Westc.* and *Hort*, both here and in ver. 26, on clearly preponderating authority: *Rec.* ἄν.

the ἐν τῷ ἐμῷ αἵματι, and leaving this latter clause as an appended explanation of how the cup was the new covenant: it was so, in and by the Redeemer's blood, and of that blood the wine in the cup was the sacramental manifestation; see Hofmann *in loc.* That, however, it is the presence of the ἐστίν, and not the absence of the article (Hofm.) which marks the dissociation of the two members of the clause, may correctly be maintained; such an expression as διαθήκη ἐν αἵματι being possibly, like πίστις ἐν τῷ Κυρίῳ (see notes *on Eph.* I. 15), not grammatically inadmissible, esp. in the N. T.; see Winer, *Gr.* § 20. 2. In regard of the meaning of the ἐστὶν in this and the preceding verse, it seems proper to say, that the contention that the shade of meaning borne by the verb in the former clause must be the same as that borne by it in this clause, is not consistent with accurate principles of interpretation. In each case the shade of meaning must be derived from the associated words. Here it stands in connexion with a substantive bearing an abstract meaning; there, with a substantive having a material meaning. Such degree of identity as is in each case admissible under the specifications of the context is distinctly implied, but neither more nor less. Interpretation must not be warped by controversy.

τοῦτο ποιεῖτε κ.τ.λ.] '*do this, as oft as ye drink it, in remembrance of me:*' peculiar to this narrative, the τοῦτο ποιεῖτε being used just in the same manner, and with the same reference to the acts performed, as in ver. 24. This τοῦτο the Apostle specially says was to be done, whensoever, after their common meal, they drank of this sacramental cup. To refer ὁσάκις ἐὰν πίνητε to every coming together at a social meeting, of which drinking formed a part (Hofm.), is a very unnecessary and improbable extension of the words, and the contention that the πίνητε *cannot* have as its understood object-accusative the foregoing τὸ ποτήριον, wholly undemonstrable; see Kühner, *Gr.* § 597. 2. *b*, and the numerous instances there given of this very common form of brachylogy. What the Apostle wishes to press is, that whenever the common meal passed into the sacramental, the ordinances which he here gives were to be reverently observed. On the use of ἐὰν for ἄν, probably a peculiarity of the later popular language, see Winer, *Gr.* § 42. 6. rem. For a sermon on the end and object of the Lord's Supper, see Farindon, *Serm.* XXVIII. Vol. II. p. 71 sqq. (Lond. 1840).

26. ὁσάκις γὰρ κ.τ.λ.] '*For as often as ye eat this bread:*' confirmatory clause, characteristically appended by the Apostle, even to his Master's own words, to bring home to readers that it verily was an ἀνάμνησις of the Lord; see Chrysost. *in loc.* Whether this confirmatory clause was derived from the revelation of the Lord (ver. 23: comp. Hofm.) or from the Apostle's own spiritual reflection, must remain a

ἄρτον τοῦτον καὶ τὸ ποτήριον πίνητε, τὸν θάνατον
27 τοῦ Κυρίου καταγγέλλετε, ἄχρι οὗ ἔλθῃ. ὥστε ὃς ἂν

26. τὸ ποτήριον] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very clearly preponderating authority: *Rec.* adds τοῦτο. In the words that follow, ἄχρι (*Rec.*, *Lachm.*, *Treg.*, *Rev.*, ἄχρις) has preponderating authority; and οὗ ἔλθῃ (*Lachm.*, *Tisch.*, *Treg.*, *Westc.* and *Hort*) greatly preponderating authority: *Rec.*, *Rev.*, οὗ ἂν ἔλθῃ.

matter of individual opinion. The ἄρτον τοῦτον implies the bread, broken, blessed, and offered as indicated in the divine words just recited. The doctrinal importance of the καὶ τὸ ποτήριον πίνητε, as against communion in one kind, is distinctly felt, and even, to a certain extent, admitted ('licet expressior sit repræsentatio mortis dominicæ in utrâque specie separatim sumptâ'), by Estius *in loc.* τὸν θάνατον κ.τ.λ.] '*ye do proclaim the Lord's death;*' not merely 'ye shew,' Auth., but, as St Paul's use of the word seems clearly to imply (Rom. i. 8, 1 Cor. ii. 1, ix. 14, Phil. i. 17, 18, Col. i. 28), 'ye proclaim,' Rev. ('annuntiatis,' Vulg., Copt., Arm.; 'commemoratis,' Syr.), with reference not merely to a making known ('gakannjáith,' Goth.) by acts and personal manifestation (see Farindon, *Serm.* Vol. II. p. 109 sq.), but by word and utterance. Whether this was by the solemn utterance of some words on the part of the ministrant or recipients, or otherwise, we know not; but the choice of the word seems clearly to imply something more than a mere 'repræsentatio' by acts and ceremonial: consider Exod. xiii. 8 (in reference to the Passover), καὶ ἀναγγελεῖς τῷ υἱῷ σου ἐν τῇ ἡμέρᾳ ἐκείνῃ, λέγων, κ.τ.λ., and compare Lightfoot, *Hor. Hebr. in loc.* It is scarcely necessary to add that not only the preceding γάρ, but the whole tenor of the passage, precludes the imperatival rendering, adopted, or regarded as possible (Neand.), by a few expositors. ἄχρι οὗ ἔλθῃ] '*until He come;*' until the blessed Advent, when the Lord Himself will be present, and the redeemed will partake with their Lord of the new Supper in the kingdom of the Father; see Matth. xxvi. 29, and compare Martensen, *Chr. Ethics*, Part II. § 84, p. 191 (Transl.). No inference can properly be drawn from these words as to any deliberate expectation, on the part of the Apostle, of a speedy return of the Lord. Hope may have often made what was longed for *seem* nigh, and may have given its tinge to passing expressions, but when the subject was definitely entertained (2 Thess. ii. 1 sq.), then it becomes clear that the Apostle, speaking under the inspiration of the Holy Ghost, uses a language perfectly incompatible with any such alleged expectations: see notes *on* 1 *Tim.* vi. 14, and *on* 1 *Tim.* iv. 15. The remarks of Messner (*Lehre der Apostel*, p. 287), though the writer leans to the popular view, are worthy of attention. The insertion of ἂν (*Rec.*) would tend to represent the ἐλθεῖν as conditioned and doubtful ('ἂν semper, quod esse aut fieri dicatur, id ad aliquam conditionem, a quâ hoc pendeat, revocat,' Klotz), whereas, in the text, it is regarded as expected and unconditioned: see

ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ

27. τὸν ἄρτον] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.* adds τοῦτον. In the last clause the τοῦ before αἵματος is maintained by *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on vastly preponderating authority: *Rec.* omits.

Hermann, *Partic.* ἄν, p. 113 sqq., Klotz, *Devar.* Vol. II. p. 99, but observe that the particle is not connected with εἶναι (Klotz), but with ἀνά; comp. Donalds. *Cratyl.* § 186. On the distinction between ἄχρι and μέχρι, see note *on* 2 *Tim.* ii. 9. and on the form with the added ς (ἄχρις, Ἀττικῶς· ἄχρις, Ἑλληνικῶς, Mœris), Klotz, *Devar.* Vol. II. p. 231.

27. ὥστε] '*So then, Consequently:*' consequence ('ὥστε consecutionem alicujus rei ex antecedentibus significat,' Klotz. *Devar.* Vol. II. p. 771) flowing from the preceding clause, but stated in the form of a simple logical fact; as we proclaim the death of the Lord when we partake of this Supper, it is clear that he that partakes unworthily proclaims that death unworthily, and so becomes guilty in regard of the tokens of that death,—the broken body and poured out blood; he receives, but so receives that he profanes. On the use of ὥστε with the indicative, see notes *on Gal.* ii. 17, and comp. Kühner, *Gr.* § 586. The distinction between ὥστε and ἄρ' οὖν is noticed above in notes on ch. vii. 38.

ἢ πίνῃ] '*or drink;*' not '*and* drink,' Syr., Copt., Æth., Auth.,—a translation not only erroneous, but detrimental to the significance of the warning. Unworthy and irreverent partaking, whether of the one element or the other, involved the guilt of which the Apostle is about to speak,—guilt in regard of the whole blessed sacrament: hence τοῦ σώματος καὶ τοῦ αἵματος in the clause that follows. That no polemical use (comp. Est.) can be made of this ἤ, is perfectly clear: if partaking of either element unworthily involves guilt in regard of both, it cannot be inferred, with any soundness of logic, that worthily partaking of only one element is equivalent to worthily partaking of both. Unworthy participation in regard of one particular involves guilt in regard of the whole: worthy participation in regard of one particular is limited to that particular: it cannot include a proclaiming of the Lord's body, when such proclaiming is distinctly said to involve two particulars: see also above, notes on ver. 26. ἀναξίως] '*unworthily*,' scil. 'in a manner not befitting the solemn nature and significance of the act,' 'aliter quam dignum est tanta mysteria tractari,' Beza: a studiously general form of expression, designed to include not simply the particular form which unworthy participation now assumed among the Corinthians (see ver. 29), but every form in which the mean whereby the body of Christ is received and eaten (see Article XXVIII.), viz. 'a lively faith in God's mercy through Christ,' is not present and operative. The use of this general word rather than of any other more precise term is in itself full of godly admonition. Though it refers primarily to the character of the act (Hofm.) rather than to that of the

28 *Κυρίου.* δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως

actor (comp. Syr., 'and is not worthy of it'), the latter cannot be excluded. The character of the act would certainly reflect to a considerable extent the character of the actor: comp. Calvin *in loc.*

ἔνοχος ἔσται κ.τ.λ.] '*shall be guilty of the body and the blood of the Lord;*' scil. 'of profaning the body and the blood,' 'violati corporis et sanguinis Domini' (Jerome),—the gen. with ἔνοχος marking, here and James ii. 10, the thing in regard of which, or by the violation of which, the guilt was contracted. In the remaining instances in the N. T. this adjective is used with the gen. in reference to (*a*) that to which, or by which, the subject ἐνέχεται; Heb. ii. 15, δουλείας: (*b*) the charge; Mark iii. 29, αἰωνίου ἁμαρτήματος, comp. 2 Macc. xiii. 6; (*c*) the punishment; Matth. xxvi. 11, Mark xiv. 64, θανάτου. Of these four usages, viz. that in the text and the three just specified, the first and second are not found in classical Greek, and the third only occasionally,—the dative, in accordance with its leading idea of 'something added to the object' (Donalds. *Gr.* § 455; comp. Rumpel, *Casuslehre*, p. 263), taking the place of the less appropriate case. Inferences drawn from these words as to the nature of the consecrated elements are obviously precarious. Unworthy participation, whether of the bread or of the wine, is what is here specially under consideration. Such participation was plainly a misusing and dishonouring of the divinely-appointed media of the communion of the body and blood of the Lord (see ch. x. 16), and so, in any case, involved the guilt here specified: see Hofmann *in loc.*

28. δοκιμαζέτω δὲ κ.τ.λ.] '*But let a man prove himself;*' antithetically appended exhortation, suggested by the tenor of the foregoing clause; '*But*, to avoid the grievous guilt just specified, *let a man* &c.' In this case, as indeed constantly, what is appended is connected by the antithetical δέ, 'quâ non simpliciter nova enuntiatio priori opponeretur, sed interna sententiarum conjunctio designaretur apertius,' Klotz, *Devar.* Vol. II. p. 362; comp. notes on ch. 20. The *collective* οὖν (see notes on ch. vii. 26) might have been here used instead of δέ, but it would have given a greater prominence to the exhortation than would be consistent with the context, which deals almost exclusively with the abuses that had taken place and their consequences. On the meaning of δοκιμάζειν ('probare,' Vulg., ἐξετάζειν τὴν οἰκείαν διάνοιαν, Theod.-Mops.), see notes *on* 1 *Thess.* ii. 4, and Trench, *Synon.* § 74, and on the use of ἄνθρωπος as a 'gravior dicendi formula' (it is more than a mere 'unusquisque,' Theod.-Mops., Est., al.), compare notes on ch. iv. 1.

καὶ οὕτως] '*and so*,'—after he has thus proved himself, and arrived at a true knowledge of his spiritual state; 'sic demum,' Beng. In what follows, the use of the preposition with ἐσθίειν and πίνειν seems intended just to mark the more formal and reverential partaking ('præpositio exprimit circumspectum animum,' Beng.) of the one bread and the one cup; comp. ch. x. 17. For a practical sermon on this text

ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω· ὁ 29
γὰρ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει
μὴ διακρίνων τὸ σῶμα. διὰ τοῦτο ἐν ὑμῖν πολλοὶ 30

29. πίνων] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderant authority: *Rec.* adds ἀναξίως; repeated probably from ver. 27. σῶμα] So all the above-mentioned edd. on similarly preponderant authority: *Rec.* adds τοῦ Κυρίου.

see Farindon, *Serm.* xxx. Vol. II. p. 113 sqq. (Lond. 1840), and on the duty of 'self-proving,' Rothe, *Theol. Ethik*, § 872, Vol. III. p. 465 sq. (ed. 2).

29. ὁ γὰρ ἐσθίων κ.τ.λ.] '*For he that eateth and drinketh;*' the words being repeated with solemnity from ver. 28, to the general tenor of which this present verse forms a confirmatory sequel: 'such a proving of himself is indeed needful in the case of each one who approaches the Lord's table, *for* he that eats and drinks thereat, &c.' The ἐσθίει καὶ πίνει continue the iteration with deepening solemnity. κρίμα ἑαυτῷ κ.τ.λ.] '*eateth and drinketh judgment to himself;*' κρίμα here retaining its simple and proper meaning,—not 'condemnationem,' Syr., al., but 'judicium,' 'stáua,' Goth.,—and leaving the context to indicate the character of the judgment, whether favourable or otherwise; see notes *on Gal.* v. 10. From the present context it is clear that a condemnatory judgment is implied, but it does not follow that it is 'pœna mortis æternæ,' Estius, as the two verses that follow point rather to temporal judgments. The verse, however, loses but little of the gravity that has always rightly been associated with it, and the solemn truth remains, that he who approaches the Lord's table, and in eating and drinking thereof, does not discern and solemnly regard the sacramental body to be 'meat indeed' (John vi. 55), does verily eat and drink to himself the judgment of Almighty God. What the nature of that judgment will be will depend upon the nature of that which calls it forth. This κρίμα, as Chrys. rightly observes, is οὐ παρὰ τὴν αὐτῆς [the holy τράπεζα] φύσιν, ἀλλὰ παρὰ τὴν τοῦ προσίοντος προαίρεσιν: comp. Theoph., Œcum.

μὴ διακρίνων τὸ σῶμα] '*not discerning* (or, to preserve the connexion with ver. 31, and the consequent paronomasia,—*rightly judging*) *the body*, scil. *if he do not discern* (or *rightly judge*) *the body*,' the participle being here used with a hypothetical or *conditional* reference; see Kühner, *Gr.* § 486. 3, Schmalfeld, *Synt.* § 207. 5. The Greek expositors adopt the *causal* reference (διὰ τί, Chrys.), but they adopt the reading ἀναξίως, with which this latter interpretation more naturally coalesces. What is here dwelt upon is the case and circumstances under which he that eats and drinks eats and drinks judgment to himself, and this case is whensoever the σῶμα is not regarded in its holy and saving nature by him who presumes to receive it. The verb may have here two meanings, either (*a*) *discriminating*, viz. between the Lord's body and earthly and common food (Est., Hofm., and appy. Syr.; comp. Acts xi. 12, xv. 5); or (*b*) *discerning*, *forming a*

31 ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται ἱκανοί. εἰ δὲ

31. εἰ δέ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very clearly preponderating authority: *Rec.*, εἰ γάρ.

judgment on, 'dijudicans,' Vulg., 'discernens,' Clarom., 'dômjands,' Goth.; comp. ch. xiv. 29, Matth. xvi. 3. Of these the latter is to be preferred as in itself yielding a pertinent sense and in full harmony with the context, and esp. as suggested by ver. 31,—it being improbable that in two sentences bearing on the same subject, and close to each other, the meaning of the word would not be the same: so Chrys. (μὴ ἐξετάζων, μὴ ἐννοῶν, ὡς χρή, τὸ μέγεθος τῶν προκειμένων), Theoph., Œcum., and the majority of modern interpreters. In regard of the serious doctrinal question which this verse raises, viz. what it is that the wicked receive, the answer, in accordance with the whole tenor of the verse (comp. Hofm.), and indeed of the passage, can only be that of our Church (Art. xxix.): what they outwardly take is the sacrament of the Lord's body and blood, *i.e.* that which to the faithful is verily and indeed the spiritual food of the body and blood of the Lord, but to them (the wicked) is merely the 'tantæ rei sacramentum seu symbolum,' the 'sacramentum,' as Augustine (*in Joann.* Tract. xxv. 11) says, being one thing, the 'virtus sacramenti' another. Thus undiscerningly eating and drinking the 'sacrament of so great a thing,' thus manifesting what Martensen (*Dogm.* § 267) terms 'the unhallowed sense' which fails to discern between the holy and the profane, they fall under the heavy judgment of ver. 27. It is not, however, that the Lord's body and blood becomes to them a 'venenum' (Grot.), or even, strictly speaking, 'the instrument of their punishment' (Wordsw.; compare Chrys., ἐφόδια κολάσεως). They are punished for *profanation*, and because, to use the words of Augustine (*loc. cit.*), 'bonum male mali accipiunt:' comp. Dorner, *Chr. Doctr.* § 145. 3, Vol. iv. p. 229 sq.

30. διὰ τοῦτο ἐν ὑμῖν κ.τ.λ.] '*For this cause many among you are weak and enfeebled;*' illustrative proof (ταῦτα ὡς γενενημένα τέθεικεν, Theod.) from the Corinthians themselves (the ἐν ὑμῖν is slightly emphatic, as its position suggests) of the κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, and of the serious connexion between physical disease and profanation of the Lord's Supper. It is not easy to draw any very clear distinction between ἀσθενεῖς and ἄρρωστοι ('infirmi et imbecilles,' Vulg., 'infirmi et morbo languidi,' Valck.), except perhaps this, that the less frequently used term ἄρρωστοι (Matth. xiv. 14, Mark vi. 5, 13, xvi. 18) seems to point to diseases predominantly marked by loss of bodily power ('diuturno languore teneri,' Calv.), while the more common ἀσθενεῖς is simply used to denote sickness generally. The reference of these words to moral diseases (Valck. *in loc.*) is out of harmony with the context, and not even alluded to by any of the earlier expositors. What took place was of a nature that admitted no doubt: ἔργα δείκνυσι, καὶ μάρτυρας αὐτοὺς καλεῖ, Chrys. κοιμῶνται ἱκανοί] '*not a few are sleeping;*' the ἱκανοί (thus felicitously rendered by Rev.) being perhaps intended here to mark something less than

ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα· κρινόμενοι 32

the πολλοί, though still sufficiently numerous to arouse serious attention. The verb κοιμᾶσθαι, in accordance with its usage in 1 Thess. iv. 13 (see notes *in loc.*) is not here 'obdormire' (Beng.; comp. Winer *Gr.* § 40. 2. c), but simply 'dormire,' Vulg.,—to be sleeping (the sleep of death), 'in morte quiescere,' Est. It is, however, very probable that the term was chosen as not implying any 'mortem diram' (comp. Beng.), such as in Acts v. 5, 10, but the final issue of ἀσθένειαι and ἀρρωστίαι that came as warnings, but which came so in vain. In regard of such manifestations of God's judgments, it may be remarked first, that the profanation of the Lord's Supper may have been, as the ὃς δὲ μεθύει (ver. 21) seems to imply, of a very grievous nature; and secondly, that temporal punishments like other miraculous manifestations, in accordance with the eternal wisdom of God, formed a part of the disciplinary development of the early life of the Christian Church.

31. εἰ δὲ ἑαυτοὺς κ.τ.λ.] '*But if (on the contrary) we rightly judged ourselves we should not be judged;*' not 'if we had judged ourselves, we should have, &c.,' Alf. (which would imply an aorist in each member), but, with the proper force of the tense (comp. Gal. i. 10), 'if we were in the habit of rightly judging, &c.:' contrasted statement (δὲ) to the facts mentioned in the foregoing verse, and expressed in the *plurale communicativum* (Winer, *Gr.* § 58. 4. rem. 2), so as to generalize the statement and divest it of any apparent severity of tone; ταῦτα δὲ λέγει, ὁμοῦ μὲν παραμυθούμενος τοὺς ἀρρώστους, ὁμοῦ δὲ τοὺς ἄλλους σπουδαιοτέρους ποιῶν, Chrys. *in loc.* It seems difficult to deny (Hofm.) that the word διακρίνειν here was chosen with some reference to its use in ver. 29. The subject-matter on which the judgment is formed is, it is true, different, but the same idea of 'dijudicatio,' 'forming a right estimate of' (καταγινώσκων ὡς δεῖ, Chrysost.; comp. δοκιμαζέτω ἑαυτόν, ver. 28) is clearly to be traced in each passage. On the meaning of the verb, see above, notes on ver. 29.

32. κρινόμενοι δὲ κ.τ.λ.] '*But when we are (thus) judged, we are being chastened by the Lord;*' continuation of the former statement by the addition of a further comment (δέ: 'novum quid accedit,' Herm. *Vig.*) on the true aspect of the κρίνεσθαι. The τοῦ Κυρίου, though, from the tenor of passages such as Heb. xii. 6, al., plausibly referred to God (Chrys., Theoph., Calv., al.), is more probably to be referred to our Lord (Est.; comp. Syr. and Theod.), in accordance with the general context, and, it may be added, with the general usage in St Paul's Epistles; see notes *on* 1 *Thess.* iii. 12. On the meaning of παιδεύειν, 'per molestias erudire (νουθεσίας γὰρ μᾶλλόν ἐστιν ἡ καταδίκης τὸ γινόμενον, Chrys.), see Trench, *Synon.* § 32, and notes *on Eph.* vi. 4; and on the general use of this word as implying that the one so dealt with is still within the sphere of 'the fellowship of God' (*punishment* being without), see Müller, *Doctr. of Sin*, 1. 2. 2, Vol. 1.

δὲ ὑπὸ τοῦ Κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ
33 κόσμῳ κατακριθῶμεν. ὥστε, ἀδελφοί μου, συν-
34 ερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε. εἴ

32. τοῦ Κυρίου] So *Tisch.*, *Treg.*, *Westc.* and *Hort*, on preponderating authority: *Lachm.*, *Rev.*, *Rec.* omit τοῦ.

34. εἴ τις] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority; *Rec.* inserts δὲ between the two words.

p. 264 (Transl.). ἵνα μὴ σὺν τῷ κόσμῳ κατακρ.] '*that we should not be condemned together with the world*,' scil. at the last great day; merciful purpose of the παιδεύειν; God willeth the salvation of all (1 Tim. ii. 4, iv. 10), and chastens in order that His gracious θέλημα should not be hindered by the sinfulness of man. The σὺν τῷ κόσμῳ is added to mark still more clearly the particular κατάκρισις to which the Apostle is referring: 'mundo certa est condemnatio,' Beng.; comp. Calv. *in loc.* On the meanings of κόσμος (here, the evil world,—but not necessarily [Est.] 'propter immensam eorum [infidelium et peccatorum] multitudinem),' see Cremer, *Wörterb.* p. 367, and notes *on Gal.* iv. 4.

33. ὥστε, ἀδελφοί μου, κ.τ.λ.] '*So then*, or *Consequently, my brethren, when ye come together to eat*,' scil. the common meal that terminated with the Lord's Supper: concluding exhortation based upon the foregoing statements; the ὥστε, with the imperative, introducing, with some slight degree of rhetorical force, the inferential direction which the Apostle here gives to his converts; see notes on ch. x. 12, and *on Phil.* ii. 12. The εἰς τὸ with the infinitive represents, with studied distinctness, the *purpose* of the συνέρχεσθαι; see Winer, *Gr.* § 44. 6, Buttm. *Gr. N. T.* p. 227 sq.

ἀλλήλους ἐκδέχεσθε] '*wait for one another*;' 'invicem expectate,' Vulg., Clarom., Syr., Copt., Arm.; 'expectate socios vestros,' Æth. The verb ἐκδέχεσθαι has two meanings; (*a*) *excipere*,—the more common meaning in classical Greek, and indeed in the LXX and Apocrypha (Is. lvii. 1, Ecclus. xviii. 14, al.); (*b*) *expectare*,—the meaning regularly found in the N. T. (ch. xvi. 11, Acts xvii. 16, Heb. x. 13, xi. 10, James v. 17), and occasionally in classical writers (Soph. *Phil.* 123, Eurip. *Tro.* 244, al.). This latter meaning is here rightly maintained by most of the recent expositors, the direction of the Apostle being that it was the duty of all ἀναμένειν τὴν κοινὴν συνέλευσιν, Theoph. Hofmann maintains (*a*), on the ground that merely waiting for one another would not really remedy the true evil, viz. of making the Lord's Supper an ἰδιωτικὸν δεῖπνον (Phot.), but that the *receival* of each person, and of what he brought, would do this. The argument is plausible, but it involves a greater extension of meaning than the ἀλλήλους ἐκδέχεσθε would bear, and an isolated departure from the meaning of the verb in the N. T. If they waited for one another there could not be any πρόληψις of what was brought, and no excuse left for making the

τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ λοιπὰ ὡς ἂν ἔλθω, διατάξομαι.

The true criterion of spiritual gifts is confession of the Lord Jesus.

Περὶ δὲ τῶν πνευματικῶν, ἀ- XII.

supper ἰδιωτικὸν in the case of any one: 'quo simplicius, eo melius,' Beng.

34. εἴ τις πεινᾷ κ.τ.λ.] '*If any man hungers, let him eat at home;*' if the excuse of hunger is made for the irregularities, the answer and remedy is easy. The omission of any connecting particle gives the sentence a greater sharpness and emphasis: ἐξάγων αὐτοὺς ἀπὸ τῆς ἐκκλησίας εἰς τὴν οἰκίαν παραπέμπει, Theoph. The words that follow mark the purpose: it was no mere manifestation of apostolical authority, but was designed to save them from serious consequences: see Chrysost. *in loc.* τὰ δὲ λοιπὰ κ.τ.λ.] '*But the rest will I set in order whensoever I may come* (lit. *shall have come*);' statement, in the form of a slightly antithetical sentence (sub-adversative δέ; comp. notes *on Gal.* ii. 20), of the manner in which the remaining matters connected with the irregularities in the celebration of the Lord's Supper would be dealt with: τὰ λοιπὰ τῇ παρουσίᾳ τετήρηκεν, Theod. The λοιπὰ obviously refer to the matters connected with the subject of the present paragraph, not to other matters therewith (Chrys.), and, as the verb suggests (comp. ch. xvi. 1, Acts vii. 44), to questions of ceremonial rather than of doctrine; 'quæ pertinent ad externam εὐταξίαν,' Vorst. In the concluding words the addition of ἄν to the temporal particle implies the uncertainty when the event specified by the verb subjunct. will take place; see notes *on Phil.* ii. 23, and comp. Kühner, *Gr.* § 566. 1. and § 567. 2. The remarks of Chrysostom (comp. Theoph.) seem rather to imply that he did not feel this shade of uncertainty as to the Apostle's coming; at any rate it cannot safely be inferred from these words (Wordsw.) that the Apostle was at this time meditating a visit: he was considering it perhaps likely that he should come, but when that would be was certainly regarded by him as uncertain; comp. Herm. *Partic.* ἄν, p. 77, Winer, *Gr.* § 42. 3. *b.*

VI. SPIRITUAL GIFTS, AND MORE PARTICULARLY PROPHESYING AND SPEAKING WITH TONGUES (ch. xii.–xiv.).

XII. 1–3. *Spiritual gifts, their true and essential character.*

1. Περὶ δὲ τῶν πνευματικῶν] '*Now concerning spiritual gifts:*' transition, by means of the δὲ μεταβατικόν (see notes *on Gal.* i. 11, iii. 8), to another set of circumstances in which disorders and irregularities had shown themselves in the Corinthian Church. Whether what is here stated is in answer to enquiries (ch. vii. 1), or in consequence of information received (ch. xi. 18), cannot positively be determined: the form of words περὶ δὲ κ.τ.λ. seems rather to imply the former. Whether πνευματικῶν is here neuter (ch. xiv. 1) or masculine (ch. xiv. 37) is also rather doubtful. The Versions leave it uncertain; so also Theodoret: Chrysost., Theodorus, and Theoph. distinctly adopt the former, while Origen (Cramer, *Caten.*) apparently inclines to the latter view. In

2 δελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν. Οἴδατε ὅτι ὅτε ἔθνη ἦτε πρὸς τὰ εἴδωλα τὰ ἄφωνα ὡς ἂν ἤγεσθε

2. ὅτι ὅτε] So *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on greatly preponderating authority: *Lachm.* encloses the ὅτε in brackets; *Rec.* omits.

this uncertainty, which is equally apparent in later expositors, it is not easy to speak with confidence; still this may be urged, (1) that, in what follows, the peculiar gifts, rather than the persons who are endowed with the gifts, appear to occupy the prominent place in the Apostle's thoughts; (2) that in the partially antithetical clause (ver. 4) with which the elucidation of the broad principle laid down in ver. 3 is introduced, the use of the term χαρίσματα does seem to imply that it refers back to, and is practically synonymous with, the term used in verse 1. We decide therefore in favour of the neuter rendering: 'vocat ea spiritualia ab auctore Spiritu Sancto,' Est. *in loc.*

οὐ θέλω κ.τ.λ.] '*I would not have you ignorant:*' studiedly formal introduction of an important subject: see notes on ch. x. 1.

2. Οἴδατε ὅτι ὅτε κ.τ.λ.] '*Ye know that, when ye were Gentiles, ye were led away, &c.:*' introduction of the subject by a reference to the state in which they were before their conversion (comp. Eph. ii. 11), and so to the need of being instructed in a subject of which they could before have had no experience. The construction of the words is somewhat difficult, and was so regarded by Theodoret and Chrysostom, who see in the passage a kind of hurried brevity. In the grammatical analysis of the sentence, however, this would seem clear, that, in so short a sentence, we cannot admit (*a*) any explanation that would treat it as an anacoluthon, and regard the ὅτι as practically otiose; nor (*b*) any resumption of the ὅτι in the form of the ὡς that follows (see Kühner, *Gr.* § 551. 6),—'how that, when ye were Gentiles, how (I say) ye were led to dumb idols,'—as the participial clause is thus without any real force, structurally awkward, and contextually almost superfluous. We are thus left with the only other possible mode of interpreting the words, viz. (*c*) the intercalation of a second ἦτε after the participle. According to this view, the ὅτε ἔθνη ἦτε and the ὡς ἂν ἤγεσθε are subordinate clauses, the one with a temporal, the other with a sort of modal reference, and we are left only, as regards structure, with the words οἴδατε ὅτι πρὸς τὰ εἴδωλα τὰ ἄφωνα ἀπαγόμενοι, in the case of which either we may assume an ellipse of the auxiliary verb (Kühner, *Gr.* § 354. b, obs. 1, 2), or that sort of association of the participle with the finite verb which is practically equivalent to it: compare exx. in Kühner, *Gr.* 551. 4, and compare Stallbaum on Plato, *Apol.* p. 37 B. This last-mentioned interpretation is, on the whole, to be preferred: so Meyer, Evans, and, appy., also Heinrici, in his recent edition (ed. 6) of Meyer's Commentary on this Epistle. πρὸς τὰ εἴδωλα τὰ ἄφωνα] '*unto the dumb idols*' that ye formerly worshipped; the preposition marking with its usual and primary meaning ('motion toward,' Donalds. *Cratyl.* § 169) the direction of the ἀπάγεσθαι: it was

ἀπαγόμενοι. διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν Πνεύ- 3

toward these mere dumb 'simulacra,' to pay honour and worship to them, that they were carried away, 'instar pecudis,' Calv.; the ἀπαγόμενοι pointing, not so much to the 'recta via' (Grimm) from which they were drawn, as to the forcible and hostile character of the action (τὸ ἕλκεσθαι, Chrysost.), while the ἄφωνα appropriately hints at the absolute impotence of that which had 'no breath at all in the midst of it' (Hab. ii. 19) to call forth utterances in others. Thus each word has its appropriate and suggestive significance. ὡς ἂν ἤγεσθε] '*as* (*from time to time*) *ye might be led*;' 'prout ducebamini,' Vulg., scil. 'pro nutu ducentium,' Est.; the imperfect with ἄν marking the indefinite recurrence of the act; see Kühner, *Gr.* § 392 α. 5, Winer, *Gr.* § 42. 3. In passages of this nature (comp. Mark vi. 56, Acts ii. 45, iv. 35) the act itself, as specified by the verb, is not regarded as contingent as to occurrence, but as modified only in regard of the time, manner, or circumstances of taking place, according to the particle with which the ἄν is associated: see Klotz, *Devar.* Vol. II. p. 145, and comp. Herm. *Viger*, No. 285. In both ἄγεσθαι and ἀπάγεσθαι there is a plain reference to the agency of the devil, whether directly, or as manifested in the σάρξ (Gal. v. 17): the sons of God, on the contrary, are drawn by the blessed and opposing Power; comp. Rom. viii. 14, Gal. v. 18. It has been suggested by Fritzsche and others that ἄν is not an independent particle, but is a part of the compound ἀνήγεσθε. This is possible, but not probable, as there would be no real contextual significance in the compound, and the 'happen to be' (not without its force) of the ἄγεσθαι necessarily obliterated.

διό] '*On which account, Wherefore*;' scil. in consequence of your having been, previously to your conversion, thus led away to dumb idols, and so, by the very nature of the case, ignorant of spiritual gifts and manifestations; the διὸ ('propter quod,' Clarom.) introducing, with a somewhat close connexion ('aptius duas res conjungit,' Klotz, *Devar.* Vol. II. p. 173), the solemn disclosure that follows, as rendered absolutely necessary from their, so to say, congenital ignorance of τὰ πνευματικά. On the use of διὸ in St Paul's Epp., see notes *on Gal.* iv. 31. The connexion between this verse and the preceding has been very variously stated by different expositors, but too often under the influence of some special interpretation of the τῶν πνευματικῶν of ver. 1. To discuss them is profitless. If it be correct that τῶν πνευματικῶν is neuter, and that, with the inclusive nature of the neut. plural with the article ('res spirituales;' see Kühner, *Gr.* § 403, rem. 2), it refers, not merely to speaking with tongues but to the various spiritual gifts specified in this, and the two following chapters, then the general connexion cannot correctly be made to involve more than has been stated. Theodorus (Mops.) has nearly stated the whole matter when he thus simply paraphrases; θέλω ὑμᾶς καὶ τῶν πνευματικῶν χαρισμάτων εἰδέναι τὴν τάξιν ὥστε βούλομαί τι καὶ περὶ τούτων εἰπεῖν. If he had added ὑμῖν, ἅπερ φύσει ἀγνοοῦσιν, he would have covered the whole ground. For a brief statement of the various views of

ματι Θεοῦ λαλῶν λέγει Ἀνάθεμα Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν Κύριος Ἰησοῦς, εἰ μὴ ἐν Πνεύματι ἁγίῳ.

4 *Διαιρέσεις δὲ χαρισμάτων εἰσίν,* There is diversity in gifts, but unity in their source and their purpose.

3. Ἀνάθεμα Ἰησοῦς . . . Κύριος Ἰησοῦς] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, in each case on nearly the same, and that very clearly preponderating, authority: *Rec.*, Ἀνάθεμα Ἰησοῦν . . . Κύριον Ἰησοῦν.

the connexions that have been advanced, see De Wette and Meyer *in loc.* ἐν Πνεύματι Θεοῦ λαλῶν] '*speaking in the Spirit of God*,' *i.e.* in the sphere and element, as it were, of the eternal Spirit, and as generally under His influence; comp. Matth. xxii. 43, Rom. viii. 9, 15, Eph. vi. 18, al. On this familiar use of the preposition in the N. T., especially as seen in the forms ἐν Κυρίῳ or ἐν Χριστῷ, comp. notes *on Eph.* iv. 1. We may apparently rightly distinguish between passages like the present, where the idea of the surrounding and pervading element is the primary thought, and those in which instrumentality (Rom. viii. 13), or mediating influence (Acts xxi. 4), or direct agency (Luke ii. 26) is intended to be more particularly brought into prominence. In the two latter cases, as we might expect, the def. article (of which in passages referring to the blessed Spirit due note must be taken) is commonly inserted. On the distinction between λαλεῖν ('vocem ore mittere') and λέγειν ('dicere,'—with reference to the subject-matter), here in juxtaposition (comp. Rom. iii. 19), see notes *on Tit.* ii. 1. λέγει Ἀνάθεμα Ἰησοῦς] '*Jesus is anathema;*' the blessed person bearing the adorable name of Jesus (Matth. i. 21)—the personal name which the hapless blasphemer would naturally utter—is anathema, *i. e.* accursed; see notes *on Gal.* i. 8. This blasphemous utterance would mainly be that of the Jews (comp. Acts xiii. 45, xviii. 6); 'faciebant gentes, sed magis Judæi,' Beng. This is the criterion on the one side,—whosoever so speaks, speaks not in the Spirit of God. In the clause that follows, which is a little differently worded, viz. '*No man is able* (of himself; it was the voice of faith) *to say Jesus is Lord*,' the criterion on the other side is given; 'whosoever so speaks, can only so speak in the Holy Spirit.' Hofmann in effect inverts the first clause, regarding the words rather as supplying a reassurance than merely a criterion,—'do not be disquieted about these utterances; whosoever speaks in the Spirit never utters the first words, and whosoever utters the second can only do so in the Spirit.' The above explanation, however,—that a criterion is given, first on the negative, and then on the positive, side, is simpler and more natural: compare the similar, but more precisely stated criteria in 1 John iv. 2, and the comments of Origen (Cram. *Cat.*) on this place. On the teaching of the Spirit of God, see two good sermons by Farindon, *Serm.* L., LI., Vol. II. p. 525 sqq. (Lond. 1849).

4—11. *The variety but real unity of the spiritual gifts, and their true purpose.* 4. Διαιρέσεις δὲ χαρισμάτων] '*There are, how-*

τὸ δὲ αὐτὸ Πνεῦμα· καὶ διαιρέσεις διακονιῶν εἰσίν, 5

ever, divisions of gifts;' the δὲ not being transitional, as in ver. 1, but slightly antithetical and corrective ('vero,' Vulg.), contrasting the διαιρέσεις κ.τ.λ. with the broad general characteristics above specified. The word διαίρεσις (a ἅπαξ λεγόμενον in the N. T.) may mean either (*a*) *divisions, distributions*, 'divisiones,' Vulg., Syr. (comp. Copt.), with reference to the fact of one gift being given to one, and one to another (comp. Æth., which, however, only paraphrases), or, more derivatively, (*b*) *differences*, 'distinctiones,' Beza, with reference to the quantitative (Chrys., Theoph.) or qualitative distinctions of the gifts *inter se*, and the different classes into which they might be grouped; comp. Ezra vi. 18. Both meanings are lexically tenable (see exx. in Steph. *Thesaur.* s. v.): the former, however, is distinctly to be preferred on account of the use of the verb διαιρεῖν in ver. 11: comp. Heb. ii. 4, Πνεύματος ἁγίου μερισμοῖς. The Apostle is not dwelling on the differences of the gifts, but on the varied way in which the Spirit had vouchsafed to distribute them to individuals: 'summa huc redit, non ita varie divisas esse fidelibus gratias, ut sint distractæ,' Calv. The χαρίσματα, thus distributed, are the gifts emanating from the Holy Spirit (ver. 11), vouchsafed to individuals for the furtherance of the well-being of the Church, and the development of the spiritual life: see Rom. xii. 6, where the Apostle specifies four of these gifts of grace. In the early Church, as this and the following chapters very clearly indicate, these blessed gifts appear to have had more of an immediate nature and character; in the succeeding ages, including our own, they have assumed more of a mediate nature, and, though not one whit less real, silently disclose themselves in the varied evolutions of the spiritual life; see Schmid, *Bibl. Theol.* § 47, p. 287 sq. (Transl.), and Weiss, *Bibl. Theol.* § 92. *b*, Vol. II. p. 33 (Transl.). On the use of the word in the N. T., see Cremer, *Wörterb.* s. v. p. 581, and comp. notes *on* 1 *Tim.* iv. 14. τὸ δὲ αὐτὸ Πνεῦμα] '*but the same Spirit;*' 'unus Spiritus fons omnium donorum,' Calv. That the reference is here to the blessed Person of the Holy Ghost, and, in the verses following, to the Son and to the Father, cannot possibly be denied by any consistent interpreter: see the lucid comments of Photius in Cramer, *Cat.* (*in loc.*), p. 229, and compare Cyril (Hieros.), *Catech.* xvi. p. 203 sqq. In this verse it may be observed that we have the antithetical δὲ in the second member of the verse rather than the καὶ of the following verse, the object of the inspired writer being here, where the tenor of the words seems more particularly to require it, to mark the 'antitheton inter unum fontem et flumina multa,' Beng.: comp. ver. 7. On this and the following verses, see Bp Andrewes, *Serm.* xv. Vol. III. p. 377 sqq. (A.-C. Libr.), the Convocation-Sermon of Bp Hall, *Works*, Vol. XI. p. 7 sqq., South, *Serm.* III. p. 30 sqq. (Lond. 1843), and on the great dogmatical importance of this and the following verses, Dorner, *Chr. Doctr.* § 28. 2, Vol. I. p. 354 (Transl.).

5. διαιρέσεις διακονιῶν] '*divisions of ministrations;*' the term διακονία not being here limited to the λειτουργία of men specially or-

6 καὶ ὁ αὐτὸς Κύριος· καὶ διαιρέσεις ἐνεργημάτων εἰσίν, ὁ δὲ αὐτὸς Θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν

6. ὁ δὲ αὐτὸς Θεός] The reading is here not perfectly clear. As regards the insertion of ἐστι (*Rec.* only; but with B) between αὐτὸς and Θεός, there does not seem to be any reasonable doubt, the omission resting on very greatly preponderating authority. There is, however, some doubt as between the text and the reading of *Westcott* and *Hort* (with margin), viz. καὶ ὁ αὐτὸς Θεός, with BC; 37; Orig. On the whole, as δὲ seems to rest on clearly preponderating, though (as to order) divided authority, and as the καὶ may be due to an assimilation to the corresponding clause in ver. 5, we adopt the reading of the text with *Lachm.*, *Tisch.*, *Treg.* (with marg.), and *Rev.*

dained to it (Theod.; comp. Estius *in loc.*, who also includes that of women, such as Phœbe, Rom. xvi. 1), but, as the broad and general nature of the context seems to suggest, including all forms of ministration, of whatever character, that tended to the good of the Christian body, whether regarded individually or collectively. It may be admitted that διακονία generally refers in the N. T. to 'spiritual service of an *official* nature' (see notes *on Eph.* iv. 13), but this would seem to be due more to the context than to the word taken by itself. On the use of the word in the N. T. see Cremer, *Wörterb.* s. v. p. 179 sq.

καὶ ὁ αὐτὸς Κύριος] '*and the same Lord:*' 'a quo, ut Deo, et per quem, ut hominem, illa omnia conferuntur,' Estius. In this verse the second member does not stand, as in ver. 5 and 7, in any antithetical relation to the first member, but states a broad spiritual truth, as it were side by side with that enunciated in the first member; 'there is a variety of ministrations, *and* (as a further and appended truth) He towards whom all these administrations ultimately point, and whom they are all intended to glorify, is truly one and the same Lord:' see Hofmann *in loc.*

6. διαιρέσεις ἐνεργημάτων] '*divisions of workings*,' 'divisiones operationum,' Vulg.; the ἐνεργήματα being here the effects ('effectus,' Grimm), results, and outward manifestations of the inworking power,—not simply synonymous with the χαρίσματα (Theod., comp. Chrys.), but the practical exhibitions of that same divine ἐνέργεια from which χαρίσματα, διακονίαι, and ἐνεργήματα all alike emanated; comp. ver. 11. The nature of the ἐνεργήματα has been variously specified by expositors (wonder-workings, miraculous healings, &c.), but, as in the case of διακονίαι, is obviously general and inclusive. In regard of the lexical use of the word, Cremer pertinently cites Diod. *Hist.* iv. 51, τῶν δὲ ἐνεργημάτων ὑπὲρ τὴν ἀνθρωπίνην φύσιν φανέντων. ὁ δὲ αὐτὸς Θεὸς κ.τ.λ.] '*but the same God who works all these* (*workings*) *in all;*' statement in an antithetical form, as in ver. 5, of the oneness of the blessed Inworker as contrasted with the variety of the operations; the relapse into the antithetical form harmonizing with the tenor of the verse in which ἐνεργήματα and ὁ ἐνεργῶν

πᾶσιν. ἑκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ Πνεύ- 7
ματος πρὸς τὸ συμφέρον. ᾧ μὲν γὰρ διὰ τοῦ Πνεύ- 8

form a kind of natural contrast. The τὰ πάντα refer to the various forms of manifestation, and the πᾶσιν to those in whom they are displayed. On the instructive aspects of the Trinitarian doctrine which these verses disclose, see Chrysostom *in loc.*, and Cyril on ver. 7 (Cramer, *Cat.*).

7. ἑκάστῳ δὲ δίδοται κ.τ.λ.] '*But to each one is given the manifestation of the Spirit with a view to profiting:*' antithetically appended statement of the ultimate purpose of the distribution; the primary emphasis resting on the πρὸς τὸ συμφέρον, and the secondary emphasis on the ἑκάστῳ (expanding the πᾶσιν of ver. 6) δίδοται, as specifying the manner in which the purpose was worked out. This συμφέρον was not merely in regard of the individual (τὸ λυσιτελοῦν ἑκάστῳ, Theod.; compare Chrys., Theoph.), but of the community; see ch. xiv. 12, and the comments of Bp Sanderson, *Serm.* III. (ad Clerum), p. 54 sq. (Lond. 1686); see also Harless, *Chr. Ethics*, § 43, p. 354 sq. (Transl.). What was *given* (the significance of this word must not be left unnoticed; see Sanderson, *l. c.*) was ἡ φανέρωσις τοῦ Πνεύματος, which may mean either (*a*) the manifestation of which the Spirit was the agent (gen. *subjecti*); see ch. ii. 4, and notes *in loc.*; or (*b*) the manifestation (in outward act) of the inworking Spirit, τοῦ Πνεύματος being the gen. *objecti;* see 2 Cor. iv. 2, τῇ φανερώσει τῆς ἀληθείας, and comp. Winer, *Gr.* § 30. 1. *a*, Kühner, *Gr.* § 414. 1 sq. In such cases of ambiguity we can only be guided by the context; and this, in the present case (contrast ch. ii. 4), seems in favour of (*b*), the manifestation outwardly of that which was working within (φανέρωσιν δὲ Πνεύματος τὰ σημεῖα καλεῖ, Chrys.) being here the prominent thought: consider also the δίδοται, which seems to favour the same view (comp. Theod.) and certainly obviates the objection that the human actor would thus have too much assigned to him.

πρὸς τὸ συμφέρον] '*with a view to profiting,*' 'ad utilitatem,' Vulg.; the preposition having here its general meaning (when used figuratively) of 'ethical direction towards' (Winer, *Gr.* § 49. h), and marking the design and direction of the will of the actor: see ch. x. 11, 2 Cor. xi. 8, 1 Pet. iv. 12, and comp. Bernhardy, *Synt.* v. 31, p. 265, Rost u. Palm, *Lex.* s. v. 1, 2, Vol. II. p. 1157.

8. ᾧ μὲν γὰρ κ.τ.λ.] '*For to one is given through the Spirit:*' elucidatory statement of the ἑκάστῳ δὲ δίδοται of the preceding verse, the γὰρ here having more of its *explanatory* than its purely argumentative force, and serving to introduce the expansion into details which follows. On the pure *explanatory* use of γάρ, see notes *on Gal.* ii. 6, and on this more mixed use, notes *on* 1 *Thess.* ii. 1, and *on Gal.* iv. 22. In regard of the enumeration of the spiritual gifts in this and the two following verses, various arrangements have been proposed, the most plausible, perhaps, of which is that of Meyer, al., according to which we should here have three classes marked off by the ἑτέρῳ in ver. 9, and the ἑτέρῳ in ver. 10. The intellectual gifts would thus form a first class; gifts depend-

ματος δίδοται λόγος σοφίας, ἄλλῳ δὲ λόγος
9 γνώσεως κατὰ τὸ αὐτὸ Πνεῦμα, ἑτέρῳ πίστις ἐν τῷ

9. ἑτέρῳ] So *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponder-

ing on faith and its manifestations, a second class; and those connected with tongues, a third. It may be doubted, however, whether this can really be relied on, and whether the first ἑτέρῳ really means more than 'a third,' one different (see notes *on Gal.* i. 6) from the other two (Hofm.), and the second ἑτέρῳ, one different from each ἄλλῳ of the four that had preceded. If we are to adopt any classification at all, it must be that which is on the very surface,—according to which the three, partly intellectual, partly spiritual, χαρίσματα are first mentioned, each being defined by a reference to the eternal Spirit, and next (the ἄλλῳ indicating a fresh start), in two pairs, the four principal (so to say) concrete manifestations of the one thus inworking Spirit; the gifts of tongues and their interpretation being subjoined as a concluding, and somewhat more novel form of manifestation. We now proceed to the details. λόγος σοφίας] '*the word of wisdom;*' the gen. being the gen. of the (so to say) ethical *content;* see 2 Cor. vi. 7, Eph. i. 13, 1 Thess. ii. 5, and comp. Scheuerlein, *Syntax*, 12. 1, Hartung, *Casus*, p. 21, Kühner, *Gr.* § 402. *c.* On the close connexion between this gen. and the gen. of the *quality*, see notes *on 2 Thess.* ii. 7. Rumpel in his very interesting and instructive *Casuslehre* (p. 209 sq.) regards all these distinctions as untenable. That they may be to a certain extent artificial is not denied; but that they help to clearness and precision of thought is so certain that they are rightly maintained in all the best modern grammars.

On the distinction between σοφία (the more general) and γνῶσις (the more restricted), see notes *on Col.* ii. 3. λόγος γνώσεως] '*the word of knowledge,*'—the word of which the ethical *content* is 'knowledge,' *i. e.* that faculty by which the mind takes full and intelligent cognisance of the object presented to it: comp. Hofmann *in loc.* The distinctions between this and the preceding expression, drawn by expositors from Chrysostom downwards, are as varied as they are numerous (for a few of these see De Wette *in loc.*): this, however, is perhaps all that can be said, that λόγος σοφίας is the higher gift of the two (it was given *through* the blessed Spirit as the medium), and as such specified first in the enumeration: comp. Chrys., Theod., al., and the good note of Bengel *in loc.*

κατὰ τὸ αὐτὸ Πνεῦμα] '*according to the same Spirit,*' through which the λόγος σοφίας was imparted: the preposition here marking, with its usual and proper force, the *accordance with* the disposing will of the blessed Spirit (Winer, *Gr.* § 49. *d.* [*a*]), and presenting, as it were, another aspect of the divine agency: comp. Rom. xv. 5, 2 Cor. xi. 17, and see Bernhardy, *Synt.* v. 20. *b*, p. 239, 241.

9. ἑτέρῳ πίστις κ.τ.λ.] '*to another* (*a third;* comp. notes on ver. 8) *faith in the same Spirit:*' not 'faith' in its usual sense ('fides salvifica'), nor any intense form of such (comp. Meyer), but, as the

αὐτῷ Πνεύματι, ἄλλῳ δὲ χαρίσματα ἰαμάτων ἐν τῷ ἑνὶ Πνεύματι, ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ 10 προφητεία, ἄλλῳ διακρίσεις πνευμάτων, ἑτέρῳ γένη

ating authority: *Rec.* adds δέ; *Lachm.* encloses in brackets. ἑνὶ Πνεύματι] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on good external authority, though small in amount, but on very clear internal considerations: *Rec.*, αὐτῷ Πνεύματι.

10. ἄλλῳ προφητεία, ἄλλῳ διακρίσεις πν.] So *Lachm.*, *Treg.*, on what seems to be slightly preponderating authority: *Rec.*, *Tisch.*, *Rev.*, add δὲ after each ἄλλῳ; *Westc.* and *Hort* retain, but in brackets. ἑτέρῳ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on more clearly preponderating authority: *Rec.*, ἑτέρῳ δέ.

whole context seems to suggest, a 'wonder-working faith' (ch. xiii. 2, Matth. xvii. 20, xxi. 21; see Theod., Chrys.), a faith, closely allied to the will-power (Hofm.), in God's merciful pleasure to bring about that to which the movement of the will is, under His guidance, directed; comp. Bengel *in loc.*,—who, however, seems reluctant to admit the partial distinction in kind which the above interpretation appears to involve,—and Cremer, *Wörterb.* s. v. p. 488. On the view thus taken of πίστις in this passage, see Suicer, *Thesaur.* Vol. II. p. 727. This faith is ἐν τῷ αὐτῷ Πνεύματι, in the sphere of, and with the help of, the Spirit; see notes on ver. 3; and comp. Winer, *Gr.* § 50. 6. χαρίσματα ἰαμάτων] '*gifts of healings*,' scil. gifts by which healings are effected (τὸ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν, Theoph.), the gen. being a kind of genitive of the 'principal constituent' (Bernhardy, *Syntax*, III. 44, p. 161), and so of the resultant effect. These effects might be of a more directly miraculous (Acts iii. 6, iv. 20, v. 16, comp. Mark xvi. 18), or of a more mediately miraculous nature, *i. e.* when natural means received a special and supernatural blessing; comp. James v. 14. The plural marks the different varieties of healings; one having the power of healing one kind of disease, another of another kind. For exx. of this use of the plural, see Kühner, *Gr.* § 348. 3. *c.* All these gifts were in the sphere of, and by the working of, the one blessed Spirit who is the causal fountain of all.

10. ἐνεργήματα δυνάμεων] '*workings of miracles*;' inward workings (ver. 6) of which the outward manifestations (comp. Mark vi. 14) are miracles, the gen. being similar to that in ver. 9, but more distinctly under the general category of the gen. *objecti*; comp. Winer, *Gr.* § 30. 1. *a.* The miracles were not confined to healings, as in the preceding clause, but were of a more inclusive nature, whether disciplinary (Acts v. 1 sqq., vii. 24, xiii. 11), or general (Acts v. 12, xxviii. 5), extending even to the raising of the dead (Acts ix. 40). The 'giving over to Satan' (ch. v. 5, 1 Tim. i. 20) in part belongs to these ἐνεργήματα, its true meaning being not only excommunication, but also the supernatural infliction of some bodily disease; see notes on 1 *Tim. l. c.* προφητεία '*prophecy*;' not merely in the sense of ἡ τῶν μελλόντων προσαγόρευσις (Theod.), but, as very

11 γλωσσῶν, ἄλλῳ δὲ ἑρμηνεία γλωσσῶν· πάντα

clearly shown in ch. xiv. 3, 24, 25, 30, inspired utterance, whether for general edification, consolation (ch. xiv. 3), conversion of the unbelieving (ch. xiv. 24), or the unsealing of all the secret fountains of the inner life (ch. xiv. 25): comp. notes on ch. xi. 4, *on* 1 *Thess.* v. 20, *Eph.* iv. 11, Cremer, *Wörterb.* s. v. προφήτης, p. 572, and for an early illustration of the office and characteristics of the προφήτης, the newly discovered *Teaching of the Apostles*, ch. xi. sqq.; see also Thorndike, *Religious Assemblies*, ch. v. Vol. 1. p. 382 sqq. (A.-C. Libr.) διακρίσεις πνευμάτων]'*discernings of spirits;*' the gift of discerning in each case (hence the plural) the true source whence the spiritual manifestations, as displayed in the foregoing προφητεία, really emanated. It was a grace specially given by the Holy Spirit, which enabled him who had received it, at once to discern, not only τοὺς ὑπὸ τοῦ ἐναντίου πνεύματος ἐνεργουμένους (Theodoret), but those who spoke from their own human πνεύματα, δίχα τοῦ Πνεύματος (Cyril): comp. 1 Thess. v. 21, and notes *in loc.* This gift was not dependent on after-reflexion, but showed itself in an intuitive and instinctive perception: see Hofmann *in loc.*

γένη γλωσσῶν] '*different kinds of tongues;*' utterances, of various kinds (διαφοραί, Theoph.), whether in languages not known to those who spoke in them (ἑτέραις γλώσσαις, Acts ii. 4; comp. 1 Cor. xiv. 21, 22), or in ecstatic forms of prayer, praise, and thanksgiving (ch. xiv. 14, 17), so uttered as to need an interpreter,—such interpreter being sometimes the speaker (ch. xiv. 5, 13), sometimes one specially endowed with the gift of understanding the utterances (ch. xiv. 27). The utterances that are almost exclusively referred to in this Epistle appear to have been of the latter kind, viz. either vocal sounds wholly unintelligible to those who had not the gift of interpretation, or incoherent and unconnected outpourings of the ordinarily known language, which, owing to the absence of the coordinating νοῦς (ch. xiv. 14, 19), could not be understood. The tongue, moved by the Spirit, was that which, in such cases, alone was active; comp. Weiss, *Bibl.-Theol.* § 92, Vol. II. p. 34 (Transl.). Of this latter kind we have also examples in the case of those in the house of Cornelius (Acts x. 46), and of the disciples in Ephesus (Acts xix. 6). We thus may clearly recognize in the N. T. two general forms of this mysterious and divine gift,—(1) the higher, that of speaking in languages known to the hearers, but unknown to the speakers, of which the only certainly recorded instance is Acts ii. 4 sqq.; compare, however, the promise in Mark xvi. 17, γλώσσαις λαλήσουσιν καιναῖς; (2) the lower and more common form, showing itself probably in many different kinds of manifestation, which is mentioned here and elsewhere in the N. T. To deny the reality of the higher form (Meyer) or to explain it away (Cremer, *Wörterb.* p. 163 sq.), because in this Epistle the lower form is mainly referred to, or, conversely, to maintain that what is spoken of here is simply identical with the higher form (Chrys., Theod., Est., Wordsw., al.), is inconsistent with the plainly different tenor of Acts ii. and 1 Cor. xiv. The

δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται.

literature on the subject is very copious. It may be enough to name the special treatises of Engelmann (1848), Froschammer (1850), Rossteucher (1850), and Maier (1855), and the numerous and sometimes valuable articles in the *Studien u. Kritiken* for 1829, 1830 (Bleek), 1838 (Baur, Wieseler), 1839 (Osiander, Kling), 1843, 1844 (Olshausen, Bauer), 1849 (Reiche), 1860 (Wieseler).

ἑρμηνεία γλωσσῶν] '*interpretation of tongues*,'—the power of conveying to others in intelligible language the meaning of the utterances. The translation of Vulg. 'interpretatio *sermonum*' (Clarom., 'linguarum') may have arisen from a desire to convey the idea that the γλῶσσαι were foreign languages: comp. Æth. 'linguarum regionum.' In some cases the gift was possessed by the one who spoke with tongues (ch. xiv. 5, 13), but, as it would seem, less commonly. The patristic expositors, in accordance with their interpretation of γλῶσσαι above, regard the gift as that of interpreting to others words spoken in a foreign language with which neither interpreter (Calv.) nor those to whom he interpreted were acquainted: comp. Wordsworth *in loc.*

11. πάντα δε ταῦτα κ.τ.λ.] '*But all these worketh the one and the same Spirit;*' antithetical transition from the enumeration of the varied gifts to the one blessed Giver, the two expressions of verses 8, 9, being here put in one,—τὸ ἓν καὶ τὸ αὐτὸ Πνεῦμα. The Spirit is not here to be regarded under the aspect of the Πνεῦμα τοῦ Υἱοῦ (Cyril), but, as in ver. 4, 7 sqq., the Holy Spirit, in the usual acceptation of the words,—the eternal Spirit as now fully revealed, and as dwelling within both the Church and the individual: see Dorner, *Chr. Doctr.* § 129, Vol. IV. p. 160 (Clark). διαιροῦν ἰδίᾳ ἑκάστῳ] '*dividing severally to each man;*' secondary predication (Donalds. *Gr.* § 441), by means of a participial clause, in which the manner of the τὸ ἐνεργεῖν is defined and elucidated. The blessed Spirit not only works in the Church generally, but in the individual (obs. ἰδίᾳ ἑκάστῳ), and gives in each case the χάρισμα that He willeth to give, and knoweth to be best: comp. Rothe, *Theol. Ethik*, § 269, p. 190 sq. (Transl.). The gift is vouchsafed ἰδίᾳ ('seorsim,' Grimm: the Vv. with the exception of Goth. ['sundrô'] omit the word in translation. The form ἰδίᾳ (scil. ὁδῷ) occurs frequently in classical Greek, but only here in the N. T. (comp. 2 Macc. iv. 34, Joseph. *Bell.* IV. 4. 1), κατ' ἰδίαν (sc. ὁδόν, or χώραν) being the more usual form of expression. καθὼς βούλεται] '*according as He willeth;*'—with distinct personal reference; ἐνεργεῖ, ὥσπερ καὶ ὁ Πατήρ, Theoph.: comp. ver. 18. The will of the Holy Spirit is that which determines the gift, but as that will is moved by infinite wisdom, the capacity of each one for the particular gift is, by the very nature of the case, involved in the τὸ διαιρεῖν: 'singulis dat singula, vel aliqua, variâ mensurâ,' Beng. There is, therefore, nothing in this verse inconsistent with the ζηλοῦτε τὰ χαρίσματα τὰ μείζονα of ver. 31.

12–30. *Illustration from the natural body of the spiritual truth that though the gifts may be varied,*

12 Καθάπερ γὰρ τὸ σῶμα ἕν ἐστιν καὶ μέλη πολλὰ ἔχει, πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἕν ἐστιν σῶμα, οὕτως καὶ ὁ Χριστός· καὶ γὰρ ἐν ἑνὶ

It is with these gifts as with the functions of the natural body. God has placed in His Church men variously endowed.

12. πολλὰ ἔχει] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, with very clearly preponderating authority: *Rec.*, ἔχει πολλά. The words τοῦ ἑνὸς are added by *Rec.* after σώματος but rejected in all the above-mentioned edd. on greatly preponderating authority.

those endowed with them make up but one spiritual whole.

12. Καθάπερ γὰρ κ.τ.λ.] '*For even as the body is one;*' confirmatory illustration (ὑπόδειγμα εἰς μέσον φέρει, Chrys.) of the preceding statement that all the many gifts are bestowed by one inworking Spirit, the καθάπερ marking the thoroughly apposite nature of the comparison: comp. the clearly similar passage, Rom. xii. 4. On the use of this particle, see notes *on* 1 *Thess.* ii. 11, and on the meaning of the extensive πέρ (a shortened form of περί), the useful comments of Kühner, *Gr.* § 510; comp. also Klotz, *Devar.* Vol. II. p. 722, and Donalds. *Crat.* § 178. πάντα δὲ κ.τ.λ.] '*and all the members of the body, though they be many, are one body:*' subjoined statement as to the μέλη πολλὰ regarded in their totality, the δὲ adding, with a slight contrast and antithesis, the further fact that though thus confessedly many they coalesced in making together one body. The participial clause is perhaps slightly *concessive* (εἰ καὶ διάφορα ἔχομεν μέλη, Theod.), rather than merely *circumstantial* ('being many'), as thus serving better to keep up the slight contrast between the clauses: comp. 1 Thess. ii. 6, and notes *in loc.*, and on the varied uses in Greek of the participial member, Scheuerlein, *Syntax*, § 46. 2, p. 485. οὕτως καὶ ὁ Χριστός] '*so also is Christ,*'—in whom all form one mystical Body: comp. ver. 27. The exact meaning of ὁ Χριστὸς is not perfectly certain. The early expositors and most modern writers regard it as signifying 'the Christian Church' (τὸν Χριστὸν ἀντὶ τῆς ἐκκλησίας τέθεικε, Chrys.), as being the body of which He is the unifying Head (Theod.); comp. Eph. iv. 16. It would seem, however, in the present case and in the passage generally, that the idea of the head, as the unifying or representative element of the body, is not the prevailing thought, but even the contrary (for, in the comparison that follows, the head is only regarded as a part and a member; ver. 21), and that thus ὁ Χριστὸς is here probably used in its more mystical sense as He in whom all believers are united,—the unifying personality; compare Bishop Hall, *Christ Mystical*, chap. 1. 2. The faithful are regarded as united with, and members of, Christ (ver. 27), and as forming by that union one body, viz. His body, the Church. What then is true of the body and its members, is true of Christ and the members which make up His mystical Body: comp. Rom. xii. 4, Eph. v. 29, and see Hofmann *in loc.*

13. καὶ γὰρ κ.τ.λ.] '*for verily in one Spirit were we all baptized*

Πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθη- 13
μεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε
ἐλεύθεροι, καὶ πάντες ἓν Πνεῦμα ἐποτίσθημεν. καὶ 14

13. καὶ πάντες ἓν Πνεῦμα] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.* inserts εἰς after πάντες, conformably to the first clause.

into one body:' confirmation of the οὕτως καὶ ὁ Χριστός, and of the being in Him one body, by the patent fact that they had all been baptized into one body: καὶ having here its *ascensive* rather than its *conjunctive* force, and throwing an emphasis on the ἐν ἑνὶ Πνεύματι; it was in one Spirit that they were baptized, and so incorporated in one body. On the two uses of καὶ γάρ, see notes *on 2 Thess.* iii. 10, and the good comments of Kühner, *Gr.* § 544. 3. 2. It is almost self-evident that ἐβαπτίσθημεν is to be taken in its usual and proper sense, and that the ἐν ἑνὶ Πνεύματι marks the holy and blessed element, as it were, *in* which (not 'by which,' Auth.; comp. Theod.) the outward baptism (comp. ἐν ὕδατι, Matt. iii. 11) took place. Without pressing the words as here specifying dogmatically the 'materia cælestis' (comp. Dorner, *Chr. Doctr.* § 140. 4. obs., Vol. IV. p. 293, Transl.), we must not fail to recognize the intimate connexion of the Holy Spirit with Christian baptism which these words emphatically indicate, and the protest they involve against the modern tendency to merge the initial gift in the supplemental. As Dorner truly says, 'The gift of the Holy Ghost implanting a new life, the germ or seed of a new man, is essential to Christian baptism,' *Chr. Doctr.* § 138, Vol. IV. p. 278; comp. Weiss, *Bibl. Theol.* § 34, Vol. I. p. 455 (Transl.), and Newman, *Serm.* Vol. III. p. 298 sqq. We may observe, lastly, that εἰς *may* here be taken in its ethical sense (ἐφ' ᾧ, Chrys., Theod.; 'ut simus unum corpus,' Beng.), but that it seems more consistent with the usage of βαπτίζεσθαι εἰς to maintain the simple and ordinary semi-local sense; they were baptized *into* one body, and so, by the very nature of the case, became one body, by the blessed incorporation: comp. Hofmann *in loc.* εἴτε Ἰουδαῖοι κ.τ.λ.] '*whether Jews or Greeks, whether bond or free;*' the first and third εἴτε marking the separation of the clauses, the second and fourth, of the members of the clauses (comp. Winer, *Gr.* § 53. 6),—both clauses being dependent on the καὶ ἐβαπτίσθημεν. The Apostle states the great and fundamental truth, specified also in Gal. iii. 28, and Rom. xii. 8, that all distinctions, whether of nations or conditions, are done away with in this being baptized ἐν ἑνὶ Πνεύματι: compare Weiss, *Bibl. Theol.* § 92, Vol. II. p. 31 (Transl.). On the relation of the differences of vocation to this fundamental truth, see esp. Harless, *Chr. Ethics*, § 43, p. 356 (Transl.) καὶ πάντες κ.τ.λ.] '*and were all made to drink of one Spirit:*' repetition, in a slightly altered and more emphatic form, of the truth specified in the first member of the sentence; the accusative being the accus. of what is now well called by Kühner, 'the explanatory object;' *Gr.* § 410. 6; see also notes on *Gal.* vi. 6, and

γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος ἀλλὰ πολλά.
15 Ἐὰν εἴπῃ ὁ πούς Ὅτι οὐκ εἰμὶ χείρ, οὐκ εἰμὶ ἐκ
τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ

Winer, *Gr.* § 32. 5. There can scarcely be any reasonable doubt that the reference is *not* to the Lord's Supper (Augustine, al.), but to that inward reception of the Spirit which was always associated with holy baptism (Chrys. preferentially, and appy. Cyril in Cram. *Cat.*, Theoph., al.); two similitudes being in fact latent in the verse, the one, the outpouring of the Spirit, in which, as in a bath, the recipient is immersed; the second (comp. John vii. 37 sq., cited by Cyril), in which he drinks of the living water. The use of the aorist, which appears to be very conclusive for the reference to baptism, cannot be explained away (comp. De W.) as due only to a structural parity of tenses. The reference to baptism is rightly maintained by Weiss, *Bibl. Theol.* § 84, Vol. 1 p. 455 (Transl.), and is well elucidated by Hofmann. Wordsworth still advocates the reference to the Lord's Supper, but no such expression as 'being made to drink of the Spirit' is applied in Scripture to the Eucharist.

14. καὶ γὰρ τὸ σῶμα κ.τ.λ.] '*For the body also is not one member, but many:*' elucidatory confirmation of the unity specified in ver. 13 by a recurrence to the same natural imagery as that in ver. 12. The use of καὶ γὰρ is similar to that in ver. 13, except, perhaps, that the ascensive force is not quite so sharply marked. In ver. 12 the Apostle simply touched on the general contrast between the one body and the many members. Here he returns to the simile to bring out (ver. 14 20) the further illustration afforded by the varied offices and endowments of these many members. Various illustrations of the simile will be found in Grotius, Wetstein, and others; the most pertinent are Livy, *Hist.* II. 32, Seneca, *de Irâ*, II. 31.

15. ὅτι οὐκ εἰμὶ χείρ, κ.τ.λ.] '*because I am not the hand* (more literally, *hand* without any article), *I am not of the body:*' demonstration (ver. 15–20), by means of illustrations drawn from the foregoing simile, of the unreasonableness, on the part of those less highly endowed, in being discontented with the Spirit's apportionment of gifts (v. 11),—in envying or begrudging those similarly (foot and hand, ear and eye, standing respectively on nearly the same level), but more highly, endowed (ver. 15, 16),—and in placing an undue value on some gifts in contradistinction to others, all being alike necessary, and in accordance with the divine will (ver. 17–20). The εἶναι ἐκ τοῦ σώματος implies *dependence* on, in the sense of forming a constituent part of, the body, and involves the secondary and derivative sense of the preposition: see notes *on Gal.* iii. 10, and comp. Winer, *Gr.* § 47, s. v. ἐκ. οὐ παρὰ τοῦτο κ.τ.λ.] '*it is not, in consequence of this, not of the body,*' scil. this utterance on the part of the foot does not carry with it, or necessarily involve, a not-belonging to the body; the παρὰ marking primarily that which is alongside of, and thence, by an easy transition, that which becomes a concomitant, or even consequence ('since this is so'), of the fact or

σώματος. καὶ ἐὰν εἴπῃ τὸ οὖς Ὅτι οὐκ εἰμὶ ὀφ- 16
θαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο
οὐκ ἔστιν ἐκ τοῦ σώματος. εἰ ὅλον τὸ σῶμα ὀφθαλ- 17
μός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὄσφρησις; νῦν 18

18. νῦν. So *Lachm.*, *Treg.*, *Rev.*, *Westc.* and *Hort* (with marg.), on preponderant authority: *Rec.*, *Tisch.*, νυνί. The less frequent use of νυνι δε than νῦν δέ, when the particle is used in logical sense (see Kühner, *Gr.* § 498. 3), may be admitted to have some slight weight as indicating the possibility of a correction (comp. ver. 20), but it does not seem sufficient to counterbalance the amount of external preponderance.

principle referred to; see Donalds. *Gr.* § 485, Winer, *Gr.* § 49. g. *c*, and Hofmann *in loc.* The difference between this expression and διὰ τοῦτο, to which it closely approximates in meaning, is perhaps this,—that the latter marks more sharply and directly the ground or motive of the action, the former (παρὰ τοῦτο) more obscurely and indirectly,—'non *propterea* non est,' Clarom. (Vulg., 'ideo'). It is somewhat doubtful whether this last member of the verse is to be taken interrogatively or affirmatively. The interrogatives of ver. 17 and 18 might, at first sight, seem to suggest the former, but, on consideration, would really appear more naturally to follow quietly reasoned and affirmative clauses just preceding; observe verses 18 and 19. The analysis of the two negations (see Bengel *in loc.*) is also far more easy and natural in the affirmative, rather than in the interrogative, aspect of the sentence: see Winer, *Gr.* § 55. 9. *a*, Hofmann. *in loc.*

16. καὶ ἐὰν κ.τ.λ.] '*and if the ear should say.*' In the former verse two analogous members were put in contrast, here two organs of sense: ἐπειδὴ γὰρ οὐ τοῖς σφόδρα ὑπερέχουσιν, ἀλλὰ τοῖς ὀλίγον ἀναβεβηκόσι φθονεῖν εἰώθαμεν, διὰ τοῦτο καὶ αὐτὸς οὕτω ποιεῖται τὴν σύγκρισιν, Chrys.: so too Bengel *in loc.*, probably derived from the earlier expositor.

17. εἰ ὅλον τὸ σῶμα ὀφθαλμός] '*If the whole body were an eye*,' or, more exactly, *eye* (see ver. 15); 'if all were eye.' The Apostle now puts forward two hypotheses—each shown to be absurd by the associated question (ver. 17, 19), and practically contravened by the divinely ordered, and actually existing, condition of things (ver. 18, 20),—to manifest the unreasonableness of overvaluing any particular form of gifts, whether as possessed by themselves or as envied in others. The absence of the auxiliary (ἦν; comp. ver. 19) gives the words more terseness and force. The term ὄσφρησις ('odoratus,' Vulg.) is frequently used in classical Greek, and of course very commonly in the medical writers. Galen, in his special treatise on this sense, makes the following comment in his opening words; ὄσφρησιν ὀνομάζουσιν οἱ Ἕλληνες οὐ μόνον τὴν διάγνωσιν τῶν ὀσμῶν ἀλλὰ καὶ τὴν δύναμιν, *Opp.* Vol. v. p. 354 (Paris, 1679). The reading is not perfectly certain: *Lachm.*, *Treg.*, *Westcott* and *Hort* place τὰ in brackets, but the preponderance of authority seems sufficient to warrant

δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἓν ἕκαστον αὐτῶν, ἐν τῷ
19 σώματι, καθὼς ἠθέλησεν. εἰ δὲ ἦν τὰ πάντα ἕν
20 μέλος, ποῦ τὸ σῶμα; νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ
21 σῶμα. Οὐ δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρί

21. ὁ ὀφθαλμός] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on

our retaining the article without brackets.

18. νῦν δὲ ὁ Θεὸς κ.τ.λ.] '*But, as it is, God set* (not 'hath set,' Auth., al.) *the members, each one of them, in the body;*' contrasted statement drawn from the actual facts of the case; the νῦν having here, as in ch. v. 11, its logical and argumentative sense ('rebus sic comparatis,' 'ut nunc est'), like the 'nunc' in the 'nunc autem' (so Vulg., Clarom.) of the Latins; see Kühner, *Gr.* § 498. 2, and notes *on* 1 *Thess.* iii. 8. In the aorist ἔθετο the reference seems to be to the original and primal constitution of things; hence the desirableness of preserving this in the translation. Chrysostom, with his usual acuteness, draws attention to the intercalated ἓν ἕκαστον αὐτῶν: καλῶς εἶπεν, ἕκαστον, ἐπὶ πάντων τὸ λυσιτελὲς ἐνδεικνύμενος. It seems best to place the second comma after αὐτῶν (*Westc.* and *Hort*), instead of after σώματι, as it is usually found. καθὼς ἠθέλησεν] '*even as He willed it:*' not merely a repetition of the καθὼς βούλεται of ver. 11 (De Wette, Alf., al.), but with a distinct reference to the divine *will* as originally manifested, and as conditioning the whole matter. The distinction drawn between θέλω and βούλομαι in notes on ch. vii. 7 would seem to derive some illustration from ver. 11 and the present verse.

19. εἰ δὲ ἦν κ.τ.λ.] '*And if they all were one member;*' a second and supplementary hypothesis shown at once to be absurd by the associated question, and (ver. 20) by the actual facts of the case; the δὲ adding, with a slight contrast between what it introduces and what has just been said, a further demonstration of the unreasonableness of overvaluing any one form of spiritual gifts: see notes on ver. 17.

20. νῦν δὲ πολλὰ κ.τ.λ.] '*But, as it is, there are many members, yet but one body;*' antithetical statement of the actual facts of the case, as in ver. 18. There is a little difficulty as to the reading. *Lachmann* places in brackets, and *Westc.* and *Hort* in margin, the μὲν following the πολλά, but only with B D¹, and some small amount of supplementary evidence. The insertion of the μὲν to sharpen the antithesis, always implied in this familiar form (see Kühner, *Gr.* § 527. 3, and comp. Donalds. *Crat.* § 155), is certainly not improbable, but the external evidence in its favour would seem to be too strong to warrant the rejection of the particle. If retained, the insertion of 'yet' in the second member (Auth.) seems called for, so as to preserve, in this short sentence, the distinctiveness of the antithesis. Beza is thus right in changing the 'unum *autem* corpus' of Vulg., into the stronger and more contrastive 'unum *vero* corpus:' see Hand, *Tursell.* Vol. I. p. 559, 566.

21. Οὐ δύναται κ.τ.λ.] '*And*

Χρείαν σου οὐκ ἔχω, ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν
Χρείαν ὑμῶν οὐκ ἔχω· ἀλλὰ πολλῷ μᾶλλον τὰ 22

vastly preponderating evidence: *Rec.* omits ὁ. The δὲ that just precedes it is somewhat doubtful, as the external authority for its omission is of weight, and the insertion of the particle to facilitate connexion not improbable. Hence it is bracketed by *Lachm.*, and *Westc.* and *Hort.* The nature, however, as well as the clear preponderance of the external evidence, leads us to retain it without brackets.

the eye cannot say to the hand, I have not need of thee:' transition, by means of the partly connective, partly antithetical, δέ (almost here equivalent to our 'further:' comp. Klotz, *Devarius*, Vol. II. p. 361, Kühner, *Gr.* § 526. 2), to a new, but not dissimilar, case, viz. that of persons who prided themselves on their supposed higher gifts, and slighted those they deemed to be less highly endowed (ver. 21–26). The two cases in this verse are cases to which the οὐ δύναται is strictly pertinent: to see, and not to be able to reach what was seen and desired, —to will, and yet to be immoveable, is incompatible with the very idea of the body, as implied in the preceding verse, and as a co-operative whole. ἢ πάλιν] '*or again;*' to cite another instance of a parallel nature: comp. the similar use of the πάλιν in making quotations, as in ch. iii. 20, Math. iv. 7, v. 33, Rom. xv. 10, and, in regard of its use in the N. T., see Fritzsche, *ad Matth.* p. 167. The derivative meaning, 'e diverso,' which it sometimes has in classical writers (see Palm u. Rost, *Lex.* s. v. 2, Vol. II. p. 636) is not found in the N. T., 2 Cor. x. 7 being no example of such a usage; see Meyer *in loc.* On the early and primary meaning of the particle ('non *rursus* sed *retro*'), see Ellendt, *Lex. Soph.* s. v. Vol. II. p. 485.

22. ἀλλὰ πολλῷ μᾶλλον κ.τ.λ.] '*But, on the contrary, much rather those members of the body which seem* (or, *are deemed*) *to be* (*originally*) *more feeble are necessary,*— and can never be dispensed with:' the ἀλλὰ with its full separative and adversative force ('aliud jam hoc esse, de quo sumus dicturi,' Klotz, *Devar.* Vol. II. p. 2) contrasting the true state of the case with the supposed case as implied in ver. 21, and the τὰ δοκοῦντα (comp. Gal. ii. 9) studiously marking that it was so merely in general estimation; δοκοῦσι γὰρ ἐλάττονα, οὐκ εἰσὶ δέ, Theoph.; comp. Chrys. *in loc.* What particular members are alluded to under the τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, is somewhat doubtful. The πόλλῳ μᾶλλον, independently of the nature of the case, precludes our referring it to the hands or feet mentioned above. Nearly the same might be said of all the organs of sense, eye, ear &c., the obvious usefulness of which would hardly have admitted of their being thus classified; consider, too, in regard of the eye, ver. 21. We must then conclude that these ἀσθενέστερα μέλη refer generally to those more delicate portions of our bodily structure, external or internal, which, compared with the more obviously active and energetic members of the body, might seem to be *somewhat*

δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν
23 ἀναγκαῖά ἐστιν· καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι
τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτί-
θεμεν, καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισ-
24 σοτέραν ἔχει, τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρείαν

feeble (observe the 'comparativus molliens,' Beng.) and weak: comp. Theodoret *in loc.* except that he unnecessarily specifies.

23. **καὶ ἃ δοκοῦμεν κ.τ.λ.**] '*And the parts of the body which we deem to be less honourable;*' the **δοκοῦμεν** like the **τὰ δοκοῦντα** in the preceding verse clearly implying that the distinctions alluded to were not due to anything in the nature of the parts, but simply to the general estimate of those who entertained the question: comp. Chrysost. *in loc.* The Apostle here again studiously uses the comparative, as implying that **τὸ ἄτιμον** was merely relative. The parts to which he was alluding were merely less honourable than other parts, not **ἄτιμα** in themselves; comp. Matth. xi. 11, xviii. 1, Acts xvii. 22, al., and see Winer, *Gr.* § 35. 4. obs. The parts here referred to must, from the context, be those parts on which clothing was worn, yet other than the **τὰ ἀσχήμονα** ('quæ vel ipso nomine "pudenda" ab omnibus vocari solent,' Estius), which form another class: **τρεῖς τάξεις ἐν τοῖς λεγομένοις**, Theoph. On the subject generally, see the illustrative passage in Cicero, *de Offic.* I. 35.

τούτοις τιμὴν κ.τ.λ.] '*these we clothe with more abundant honour;*' the semi-technical verb **περιτιθέναι**, in accordance with its prevailing use (see the numerous exx. in Steph. *Thesaur.* s. v. Vol. VI. p. 955), pointing to the *clothing* customarily worn on these parts: comp. Matth. xxvii. 28, **περιέθηκαν αὐτῷ χλαμύδα κοκκίνην**, and, for a similar metaphorical use, Esther i. 20, **περιθήσουσι τιμὴν τοῖς ἀνδράσιν ἑαυτῶν**: comp. Thucyd. *Hist.* IV. 87, **τῇ πόλει τὸ κάλλιστον ὄνομα περιθεῖναι**, and the pertinent exx. cited by Wetstein *in loc.*

τὰ ἀσχήμονα ἡμῶν κ.τ.λ.] '*our uncomely parts have more abundant comeliness;*' the well-chosen words **τὰ ἀσχήμονα** ('quæ inhonesta sunt,' Vulg., 'quæ pudoris sunt,' Syr.), marking at once what the Apostle is referring to; comp. Rev. xvi. 15. The comment of Theod.-Mops. (Cramer, *Cat.*) is worthy of citation; **ἀσχήμονα, ὡς πρὸς τὴν κοινὴν ὄψιν ἀποκαλεῖ. ὥστε τῇ μὲν φύσει οὐκ ἔτι ἀσχήμονα· εἴπερ περισσοτέραν ἔχει τὴν εὐσχημοσύνην.** The **περισσοτέρα εὐσχημοσύνη** points to the careful manner in which, though every other part might be left bare, these parts would be covered ('ut membra quæ turpiter paterent, lateant honeste,' Calv.), and perhaps also 'non sine ornatu,' Estius: comp. Chrys. *in loc.* Hofmann, somewhat singularly connects the pronoun with **εὐσχημοσύνην** as an emphatic prefix, the **ἔχει** having its derivative meaning of 'involving, or 'carrying with it' (Heb. x. 35, 1 John iv. 18), and the **ἡμῶν** in the next verse being similarly connected with what follows. Such a connexion has, however, no support whatever in any of the ancient Versions, mars the simplicity of the structure, and secures no exegetical advantage.

24. **τὰ δὲ εὐσχήμονα κ.τ.λ.** '*but our comely parts have no need,*

ἔχει. ἀλλὰ ὁ Θεὸς συνεκέρασεν τὸ σῶμα, τῷ ὑστε-
ρουμένῳ περισσοτέραν δοὺς τιμήν, ἵνα μὴ ᾖ σχίσμα 25

24. ὑστερουμένῳ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderating authority: *Rec.*, ὑστεροῦντι.

scil. of any adornment (Clarom., Syr.), or, more simply, of anything ('nullius egent,' Vulg.), the context easily suggesting what is referred to. The punctuation adopted in the text, according to which the present clause is separated only by a comma from what preceded, but by a full stop from what follows, seems distinctly preferable to placing a heavier stop at the end of ver. 23, and making ἀλλὰ κ.τ.λ. answer to the οὐ χρείαν ἔχει which precedes. The present clause completes, as it were, the description of the body and its parts: what follows is a new sentence explaining the deep principle that was really underlying the whole. ἀλλὰ ὁ Θεὸς κ.τ.λ.] '*Yea, God tempered the body together*;' the ἀλλὰ introducing in the form of a partial contrast, and as a kind of fresh element in the case ('aliud jam hoc esse, de quo sumus dicturi,' Klotz), the true principle which dominated the whole: comp. Luke xvi. 21, in which the ἀλλὰ appears, somewhat similarly, to introduce a fresh picture ('yea, even the dogs, &c.,' Rev.), in slight but traceable contrast with what preceded. This usage seems to illustrate the truth of the remark, that ἀλλὰ and πλὴν are sometimes very nearly allied in meaning; see Kühner, *Gr.* § 535. 6. 7, Winer, *Gr.* § 53. 7. *a*, note. The verb συνεκέρασεν ('contemperavit,' Vulg.) occurs in Heb. iv. 2. It is of not unusual occurrence in classical writers (esp. in Plato), but more usually in the sense of mixing together specified elements. The idea in this passage is rather that of bringing a variety of parts into an harmonious whole. τῷ ὑστερουμένῳ κ.τ.λ.] '*giving to that which suffereth lack more abundant honour*;' circumstantial participle, specifying that which accompanied and was contemporaneous with the συνεκέρασεν,—'giving, while thus tempering, &c.;' see Bernhardy, *Synt.* p. 383, Herm. *Viger*, No. 224, and notes *on Eph.* i. 9. In all these cases the participle completes, as it were, the picture, adding the circumstances and details (sometimes even the really main matter) necessary for a clear perception of the whole; see Kühner, *Gr.* § 490. 1, 2. The middle ὑστερουμένῳ (though it is often hard to say whether it be a middle or passive; see Donalds. *Gr.* § 432, Kühner, *Gr.* § 376. 4) is perhaps here used, in accordance with the sort of personification running through all this group of verses, as marking the subjective feeling of the part or member (that not only lacked, but *felt* its lack) a little more forcibly than the ὑστεροῦντι of *Rec.*; see, on this use, Donalds. *Gr.* § 432. 2. *bb*, Kühner, *Gr.* § 375, 4. What the περισσοτέρα τιμή, here mentioned, is, may be slightly doubtful. It *may* refer to the share the τὰ ἀσχήμονα had in ref. to the primal command of Gen. i. 28 (Hofmann), but much more naturally refers to the details in ver. 23, which are here represented as fore-ordered in the original σύγκρασις; 'faciunt enim homines

ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμ-
26 νῶσιν τὰ μέλη. καὶ εἴτε πάσχει ἓν μέλος, συμπάσχει
πάντα τὰ μέλη· εἴτε δοξάζεται μέλος, συγχαίρει
27 πάντα τὰ μέλη. ὑμεῖς δέ ἐστε σῶμα Χριστοῦ καὶ

26. δοξάζεται μέλος.] So *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on authority [A B ℵ¹] which, combined with the probability of assimilation to the first member of the verse, seems clearly to preponderate: *Rec.*, *Lachm.* insert ἓν before μέλος.

quodam instinctu naturæ, cujus Deus auctor est,' Estius; comp. Calvin *in loc.*

25. ἵνα μὴ ᾖ σχίσμα κ.τ.λ.] '*that there should be no schism* (or *disunion*) *in the body:*' purpose (διὰ τί; Chrys.) of the συνεκέρασεν κ.τ.λ., viz. that there should be no such want of union as alluded to in ver. 21. Had it been otherwise either in the original constitution of the body or the instinctive feelings of man, the ὁμόνοια among the members never could have been maintained: comp. Chrys. *in loc.*

ἀλλὰ τὸ αὐτὸ κ.τ.λ.] '*but* (*on the contrary*) *should have the same common care one for another;*' the τὸ αὐτό, as its position implies, being emphatic, and receiving its illustration from the ὑπὲρ ἀλλήλων which follows: the members were all to have a common interest and care, and that τὸ αὐτὸ μεριμνᾶν was to be for the good of one another. The verb is here rightly in the plural, as the members are regarded in their plurality and separateness; see Winer, *Gr.* § 58. 3. *a*, Kühner, *Gr.* § 365. *b.*

26. καὶ εἴτε πάσχει κ.τ.λ.] '*And whether one member suffereth, all the members suffer with it; or a member receiveth glory, all the members rejoice with it:*' further statement of the perfect nature of the original σύγκρασις; so completely was the divine purpose carried out, that not only was there this common care, one for another, but such a sympathetic interdependence, that what is felt by one member is felt by all. The term δοξάζεται is appy. not to be limited to outward adornment but to be extended to everything – whether food, or outward application, or aught of a similar kind— that promotes and enhances the well-being of the member in question; see De Wette *in loc.* This interdependence of the members is well illustrated in the familiar parable of Menenius Agrippa (Livy, *Hist.* II. 32), and the sympathy of the whole body with the ailment of a part by Chrysost. *in loc.*, and, briefly, but pertinently, by Plato, *Republ.* v. 462, where the sympathy of the whole body with a hurt finger is alluded to: compare also the illustrations in Wetst. *in loc.*

27. ὑμεῖς δέ ἐστε κ.τ.λ.] '*Now ye are the body of Christ:*' transi tional application to the readers ver. 28–30 supplying the illustrativ details. The words must not b rendered (*a*) 'a body of Christ (Baur), the idea of a plurality o σώματα, which such a translatio would involve, being obviously i admissible,—nor even (*b*) a 'Christ body' (Ewald), as this throws th emphasis where it is not intende σῶμα and μέλη being clearly th

μέλη ἐκ μέρους. Καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ 28
ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας,

prominent words,—but, '*the* body of Christ' (Copt.), the absence of the article being due either to the predicative form (see notes on ch. iii. 16, Madvig, *Gr.* § 10. 2), or perhaps, more probably, to the principle of correlation (see notes *on Eph.* v. 8), which, especially in the case (as here) of a proper name, seems to account for the anarthrous form of the governing noun: see the notes of Prof. Moulton on Winer, *Gr.* § 19. 2, and § 20. 4. As a Church, the Corinthians were *the* body of Christ; as being that local organization under which the spiritual σῶμα Χριστοῦ was to find its appointed realization; comp. the very similar form of words in ch. iii. 16, and notes *in loc.* καὶ μέλη ἐκ μέρους] '*and apportioned members of it;*'—scil. each one according to his own place and function; 'membra in loco vestro,' Syr.; the ἐκ here marking appy. the ideal place *from* which the matter was looked at,—'members from a *part of a whole* point of view;' see Winer, *Gr.* § 51. 1. *d.* In ch. xiii. 9 the sense is simply 'in part' ('*theil-weise*,' Meyer); here, however, the context seems to impart to the words the further idea of accordance with a standard (see exx. in Kühner, *Gr.* § 430. 3. g) and apportionment: they were not merely members without anything to distinguish one from the other, but had each their allotted place and function in the body corporate. The Greek expositors see in the words a reference to the fact that the Corinthians were only a μέρος τῆς πανταχοῦ κειμένης ἐκκλησίας: such a reference, however, here has no bearing whatever on the context, which relates to the diversities of ministration in the Church generally. Equally remote from the real subject-matter is the thought which Hofmann finds in the words, —that the membership of individuals in Christ is only *partial*, and not completely manifested in any one. It is not the 'quantum' but the 'quale' that is here under consideration.

28. Καὶ οὓς μὲν ἔθετο κ.τ.λ.] '*And some God appointed in the Church*,—to wit, *first apostles, secondly prophets* &c.:' illustration of the foregoing clause by a reference to the divinely-appointed order in the Church generally (hence the insertion of ἐν τῇ ἐκκλησίᾳ), the καὶ having a somewhat full force,—'*and*, to make plain what I mean, &c.'—and subjoining the special and detailed to the brief and general expression which precedes: compare notes *on Phil.* iv. 12. The οὓς μέν, it will be observed, has no member corresponding to it, the Apostle (as he dictated) probably intentionally substituting an arrangement in order of dignity for the mere enumeration which the first words would lead the hearer or reader to expect: see Winer, *Gr.* § 63. 1. 1, where anacolutha of a similarly intelligible nature are specified. The term ἀποστόλους here, as in the parallel passage, Eph. iv. 11, is used in its highest and most special sense; see notes *in loc.* In reference to προφήτας (preachers and expounders who spoke under the more immediate influence of the Holy Spirit), see notes *on Eph.* iv. 11, and above, notes on

τρίτον διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήμψεις, κυβερνήσεις, γένη γλωσ-
29 σῶν. μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ

28. ἔπειτα χαρίσματα] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, with very greatly preponderating authority, as regards the choice between the particles; *Rec.*, εἶτα; some authorities omit, but with very clearly preponderating authority against them.

ch. xi. 4. τρίτον διδασκάλους] '*thirdly teachers;*' men who had specially the gift of διδαχή, but, who, probably, had neither the powers of spiritual utterance which distinguished the προφῆται, nor the particular gifts of administration which characterized those afterwards alluded to by the term κυβερνήσεις; compare Acts xiii. 1, and see notes *on Eph.* iv. 11. ἔπειτα δυνάμεις κ.τ.λ.] '*then miraculous powers, then gifts of healing;*' transition, probably for the sake of rhetorical force and variety, into abstract forms, and specifications of the gifts rather than of the persons who were endowed with them: contrast Rom. xii. 6 sqq., where the change is exactly in the converse direction. On the particular gifts here specified, see notes on verse 9 sq. ἀντιλήμψεις, κυβερνήσεις] '*helpings, governings;*' further specifications, but without any introducing particles, the strict order according to spiritual eminence probably not really extending beyond the διδασκάλους. The term ἀντίληψις (in classical Greek 'apprehensio,' whether with a physical reference, as in Xenoph. *Eq.* 5. 7, or a mental reference, as in Timæus Locr. p. 100 B) has here its post-classical meaning of βοήθεια (Zonar., Phavor.; see Ecclus. xi. 12, li. 7, 2 Macc. viii. 19, al., and Suicer, *Thesaur.* Vol. I. p. 376), and in the plural (as here) denotes 'helpings' ('opitulationes,' Vulg.; 'adjutoria,' Clarom.; 'auxilia,' Copt.), or, passing into the concrete, 'helpers' (Syr.),—of which those connected with the visitation of the sick (Chrys.; the verb is thus used Acts xx. 35), and, perhaps also, deacons (Beza), would furnish obvious illustrations. The next term κυβερνήσεις in its derivative sense of 'governings' (Pind. *Pyth.* 10. 112, πολίων κυβερνάσιες), points probably to ἐπίσκοποι and πρεσβύτεροι, or, more generally, οἱ προϊστάμενοι (Rom. xii. 8),—those who were invested with administrative powers and authority: compare ποιμένες, Eph. iv. 11, and notes *in loc.* γένη γλωσσῶν] '*different kinds of tongues:*' see notes on ver. 10. Those who were endued with the power of speaking with tongues are placed last,—not, probably, with any intention on the part of the Apostle to reverse the judgment of the Corinthians in reference to this gift (Est.; see Chrys., Theod., al.), but simply, as in verse 10, on account of its exceptional character, which here naturally remanded it to a concluding place in the enumeration.

29. μὴ πάντες ἀπόστολοι κ.τ.λ.] '*Are all apostles?*' or, more exactly, *surely all are not apostles*, with the desire of eliciting a negative reply; see Winer, *Gr.* § 57. 3. *b*, Kühner, *Gr.* § 587. 11. If it cannot be said that this form of question *in all cases* involves a

πάντες διδάσκαλοι; μὴ πάντες δυνάμεις; μὴ πάν- 30
τες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσ-
σαις λαλοῦσιν; μὴ πάντες διερμηνεύουσιν; ζηλοῦτε 31
δὲ τὰ χαρίσματα τὰ μείζονα· καὶ ἔτι καθ' ὑπερ-

31. μείζονα] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderating authority: *Rec.*, κρείττονα.

negative reply (opp. to Herm. *Viger*, No. 252) yet, even in those cases where an affirmative reply might, at first sight, seem to be natural, the speaker really appears either to desire a negative answer, or to regard such an answer as probable; see Meyer *on John* iv. 29. In this and the following verse the Apostle confirms the statement of ver. 27, that the Christians at Corinth were, like the members of the natural body, members, each in his proper function and place, of the spiritual body. Hofmann, in accordance with his interpretation of the ἐκ μέρους, appears to regard ver. 29, 30 as practically supplying the δὲ element to the μὲν element of ver. 28. The view is ingenious, but that on which it depends,—the particular meaning of ἐκ μέρους,—does not seem in harmony with the foregoing context: see notes on ver. 27. μὴ πάντες δυνάμεις] '*are all miracles?*' scil. *miracle-workers*, the abstract standing for the concrete, as in ver. 28, and in the nominative, as the other substantives in the verse; so Syr., Vulg., and, very clearly, Copt. To regard it as in the accus., and as carrying before it an unexpressed ἔχουσιν (Mey.) is hard and unnatural.

30. μὴ πάντες διερμηνεύουσιν] '*do all interpret,*' scil. the utterances of those speaking with tongues. The compound form διερμηνεύειν (σαφηνίζειν, Hesych.) occurs six times in the N. T. (ch. xiv. 5, 13, 27, Luke xxiv. 27, Acts ix. 36), but without any apparent real distinction in meaning from the simple, and more classical, form, ἑρμηνεύειν (John i. 43, ix. 7, Heb. vii. 2), unless it be that the compound, at any rate in this Ep., marks a little more strongly the mental process involved. The tendency to compound forms without any apparent accession of meaning is a mark of 'fatiscens Græcitas;' see notes *on Gal.* iii. 13.

31. ζηλοῦτε δὲ κ.τ.λ.] '*But desire earnestly the greater gifts:*' admonition suggested by, and contrasted with (δε), the tenor of the foregoing; 'each, it is true, cannot be all; but, for all that, show a steady ζῆλος (observe pres. imper.; μένετε ἐπιθυμοῦντες, Chrys.) for the greater gifts.' The δὲ thus approaches somewhat nearly to ἀλλά, but is maintained by the writer, as introducing more easily than the stronger particle the transition to 'the more excellent way' on which he is about to speak. On the stronger and weaker forces of this particle, see the good comments of Kühner, *Gr.* § 526. 2. The verb ζηλοῦν, here and ch. xiv. 1, 39, appears to mark that earnest desire (σπουδὴν ἀπαιτεῖ, Chrys.) with which each true servant of Christ should seek to qualify himself for receiving still greater gifts than he now may have: see Chrys. and Bengel *in loc.* καὶ ἔτι καθ' ὑπερβολὴν κ.τ.λ.] '*and* (in harmony with this

βολὴν ὁδὸν ὑμῖν δείκνυμι.

XIII. *Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ*

If I lack love I lack everything. Love is enduced with every grace, and endureth for ever.

counsel) *show you a still more excellent way;* ' concluding words opp. to *Westc.* and *Hort*), introducing the next subject; *εἰ ὄντως ἐφίεσθε, ἐγὼ ὑμᾶς ἐπὶ ταῦτα ποδηγήσω προθύμως*, Theod. The way to all higher gifts is the way of love; gifts, however great, without love are nothing (Chrys.). There is some little difference of opinion as to the grammatical connexion, *ἔτι* being commonly associated with the preceding *καί*, in the sense of 'moreover' (*μετὰ τούτων*, Theoph.), and *καθ' ὑπερβολήν* being joined with the verb (Grot.), or with *ὁδὸν δείκνυμι* (Hofm.). It can, however, hardly be doubted that the *ἔτι* should be associated with the practically comparative member *καθ' ὑπερβολήν* (so rightly Rev., and apparently, Arm. [*arauyel yevs*]; see Kühner, *Gr.* § 549[b]. 6), and that *καθ' ὑπερβολὴν* is to be adjectivally connected with *ὁδόν*,—'excellentiorem viam,' Vulg., Syr.; 'viam multo præstantiorem,' Copt.: so also Chrys., *οὐχ ἁπλῶς ὁδόν, ἀλλὰ καὶ μεθ' ὑπερβολῆς, καὶ κοινῇ πᾶσι προκειμένην*, and appy. the other Greek expositors. For this adjectival use of the adverb of degree both with, and without, an associated article, see Kühner, *Gr.* § 461. 6, and § 462. m.: comp. also Winer, *Gr.* § 54. 2. *b*, and Bernhardy, *Synt.* p. 338.

XIII. *Christian love; its inward presence indispensable* (1–3); *its characteristics* (4–7); *and eternity, while all else passes away* (8–13).

1. **Ἐὰν ταῖς γλώσσαις κ.τ.λ.**] '*If I should speak with the tongues of men and of angels:*' introduction to the subject by means of vivid assumptions, all opening the way to the declaration that without love all gifts are worthless. The *ἐὰν* here, as usually, introduces an assumption of *objective* possibility, associated with a reference to the future (Herm. *de Partic.* *ἄν*, p. 95, Winer, *Gr.* § 41. 2. *b*), thus differing alike from *εἰ* with the indic. (where the idea is simple condition) and from *εἰ* with the opt. (where the condition is merely supposed in thought): see notes *on Gal.* i. 8, 9. There is some little difficulty as to the meaning of *γλώσσαις*: it *may* mean 'articulate forms of speech,' 'languages' (Origen [Cram. *Cat.*], Theoph., al.), but, when taken in connexion with the whole subject of the *γλωσσολαλία* in the Corinthian Church (see notes on ch. xii. 10), seems more naturally to mean 'utterances' (*φωνάς*, Theod.), whether in plain and articulate speech or otherwise,—the *τῶν ἀγγέλων* being added *καθ' ὑπερβολήν*,—'and the utterances of angels, be those utterances whatever they may:' compare Hofmann *in loc.* All the early expositors rightly call attention to the prominence here given to the *γλώσσαις λαλεῖν*, as being that gift to which the Corinthians assigned the first place. **ἀγάπην**] '*love*,'—as the context shows,—*τὴν πρὸς τὸν πλησίον*, Chrys. The rendering of the Vulg. is here 'caritas,' though in a similar passage, Rom. xiii. 10, the term 'dilectio' is used. The rendering 'caritas,' however, occurs at least four times as frequently as

μὴ ἔχω, γέγονα χαλκὸς ἠχῶν ἢ κύμβαλον ἀλαλάζον. καὶ ἐὰν ἔχω προφητείαν καὶ εἰδῶ τὰ μυστήρια πάντα 2 καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάναι, ἀγάπην δὲ μὴ ἔχω,

2. μεθιστάναι] So *Lachm.*, *Tisch.*, *Treg.*, on clearly preponderating external authority, but with the probability against it of a change from a less

that of 'dilectio.' The term 'amor' occurs in 1 Pet. i. 22, and 2 Pet. i. 7, and in each case in connexion with 'fraternitas.' The original word is not found in earlier Greek, though ἀγαπάω and its compounds are sufficiently common: it appears first in the LXX. On this blessed gift, which, as Dorner well says (*Chr. Doctr.* § 132, Vol. iv. p. 237, Transl.), is 'a law of life in the new creature,' see Suicer, *Thesaur.* Vol. i. 18, Cremer, *Wörterb.* p. 12 sqq., Harless, *Chr. Ethics*, § 19, p. 165 sq., Transl.), and Rothe, *Theolog. Ethik*, § 143, Vol. i. p. 515 sqq. (ed. 2). γέγονα χαλκὸς ἠχῶν] '*I am become* (*mere*) *sounding brass;*' sc. 'on the assumption just specified, I have become and am brass, giving a sound, when struck,—a sound only, and nothing more;' φωνὴν μὲν ἀφιείς, εἰκῆ δὲ καὶ μάτην, Chrys. ἢ κύμβαλον ἀλαλάζον] '*or a* (*mere*) *clanging cymbal*,' 'cymbalum concrepans,' Jerome (*in Gal.* v. 26); as in the case of χαλκός,—μόνον ἦχον ἀποτελοῦν, νόημα δὲ οὐδὲν ἐπιδεικνύμενον, Severian (Cramer, *Cat.*); 'sonus merus,' Beng. The term ἀλαλάζον (insufficiently rendered 'tinniens,' Vulg.; better, 'sonum edens,' Syr.; 'jubilans,' Copt.; 'ringing,' Arm.) seems used to mark the confused clanging sound of cymbals struck against each other. The verb properly denotes the battle-shout of victory, but is sometimes, though rarely, used of the loud cry of grief (Mark v. 38, Eurip. *Electr.* 843); see exx. in Steph. *Thesaur.* s. v. Vol. i. p. 1393. For an account of the different kinds of cymbals, see Smith, *Dict. of Bible*, s. v. Vol. i. p. 375.

2. καὶ ἐὰν ἔχω κ.τ.λ.] '*And if I should have* (*the gift of*) *prophecy, and* (still further) *should know all the mysteries* (of God's counsels) *and all the knowledge* (thereof),' *i.e.* 'if in this high degree I should have prophecy and all that is spiritually associated with it.' The μυστήρια here spoken of are the blessed mysteries of redemption (ch. ii. 7, Rom. xvi. 25, 1 Pet. i. 10 sq.), of the relations of Jew and Gentile (Rom. xi. 25, Eph. iii. 4 sq.), and, in a word, of the kingdom of Christ (τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, Matth. xiii. 11), past, present, and future,—the things εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι, 1 Pet. i. 12. On the meaning of μυστήριον, see Cremer, *Wörterb.* s. v. p. 426 sq., and comp. notes *on Eph.* v. 32. The πᾶσαν τὴν γνῶσιν being under the same regimen must naturally be referred to the same subject—'possess the spiritual gift of the fullest cognisance (πᾶσαν τὴν γν.) of all these βάθη τοῦ Θεοῦ:' see notes on ch. xii. 8. πᾶσαν τὴν πίστιν] '*all faith*,' scil. faith in its fullest form and nature,—not every form of it (πᾶσαν πίστιν), but all the fulness of it. The faith here specified is not 'fides

3 οὐθέν εἰμι. [1] καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθήσομαι,

common to a more common form: *Rec.*, *Rev.*, *Westc.* and *Hort*, μεθιστάνειν. The form in *-ανω* is, however, sufficiently common in the N. T. (see Winer, *Gr.* § 14. 1, note) to weaken the force of internal considerations, and so to favour the adoption of the better attested reading. The authority for κἂν in this verse is fairly good, and in the following verse better, but the authorities on either side so far fluctuate that it does not seem critically incorrect to adopt the form καὶ ἐὰν throughout, which, taken on the whole four places, seems to be slightly the better attested form.

salvifica,' but, as in ch. xii. 9 (where see notes), wonder-working faith, faith of a spiritual potency sufficient to enable him who had it (the latent subject is the speaker,—not πίστις, as appy. Evans) to move mountains: comp. Matth. xvii. 20, xxi. 21. Under the two heads, πίστις and προφητεία, the Apostle substantially includes all the greater gifts; ἐν βραχεῖ πάντα περιέλαβε τὰ χαρίσματα, προφητείαν εἰπὼν καὶ πίστιν, Chrys.

οὐθέν εἰμι] '*I am nothing;*' not 'nullius sum pretii *apud Deum*,' Est., but, as the whole context implies, of no moral worth, utterly nothing: οὐκ εἶπε δέ, ὅτι ἀγάπην μὴ ἔχων μικρός εἰμι καὶ εὐτελής, ἀλλ' οὐθέν εἰμι, Theoph. *in loc.* The form οὐθὲν is in the text of Steph. 1550, and rests on greatly preponderating authority: *Elz.*, οὐδέν.

3. καὶ ἐὰν ψωμίσω κ.τ.λ.] '*And if I should give away in food all my goods;*' the verb ψωμίζειν having here no accusative of the person (Chrys. supplies τοὺς πένητας, Theod. τοὺς δεομένους; so Syr., Vulg.), as the thought turns more upon the doling out, and converting into food, of the πάντα τὰ ὑπάρχοντα, than upon the recipients, who would not need to be specified: comp. Winer, *Gr.* § 32. 4. *a*, note. The verb is used in Rom. x. 20, and not unfrequently in the LXX: it occurs in the medical writers, in Aristophanes (*Eq.* 712, *Lysistr.* 19, *Thesm.* 692), and in Aristotle (*Hist. An.* VIII. 3), commonly in the sense of feeding with ψωμοί (ψάω), scil. 'rei esculentæ frusta,' Steph.: comp. Wetst. *in loc.* ἵνα καυθήσομαι] '*that I might be burned*,' or rather, '*to be burned:*' the ἵνα being here used, as often in the N. T., with a predominating idea of *result*, though not without a clear trace of associated *purpose:* see notes on chap. ix. 18. On the use of ἵνα with the future, see notes on ch. ix. 15, 18, and *on Gal.* ii. 4. The reading is doubtful. As far as the future is concerned, it may be admitted that the external evidence seems less strong than that for the solecistic future conjunctive (see Winer, *Gr.* § 13. 1. *c*), but the improbability that the Apostle could have adopted such a form, and the possibility of itacistic error, preponderate for the future. Whether καυχήσωμαι (A B ℵ; 17; Memph., Theb.; Orig., al.; *Lachm.*, *Westc.* and *Hort*) may not be the true reading may be considered fairly open to question. The objection is the flatness of the 'ut glorier' in this context; but see *Westc.* and *Hort*, Vol. II. p. 117. This, with the amount of distinctly good and early external authority in favour of καυθήσομαι seems to justify us in

ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. Ἡ ἀγάπη 4
μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ
ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται, οὐκ ἀσχη- 5

our retention of the more familiar verb. The Apostle is here referring, not to martyrdom at the stake, which was subsequent to the period now before us, but to cases like that in Dan. iii. (see ver. 28, παρέδωκαν τὰ σώματα αὐτῶν εἰς πῦρ) and 2 Macc. vii. 5 sqq. The cases of Calanus and Peregrinus mentioned by Grotius and others do not seem in point, nor even the ingenious reference of Bp Lightfoot (*on Col.* p. 394) to the tomb of the self-immolated Indian at Athens: the Apostle would much more naturally have in his thoughts examples from the history of his own nation.

4–7. *Characteristics of Love.*

4. μακροθυμεῖ, χρηστεύεται] '*is long suffering, is kind:*' cardinal characteristics of love, μακροθυμία and χρηστότης; succeeded by characteristics expressed on the negative side (ver. 5. 6), and followed by further characteristics on the positive side. In μακροθυμεῖν the prominent idea is that of gentle and forbearing patience, which φέρει γενναίως τοῦ πέλας τὰ ἐλαττώματα and, as Origen (Cram. *Cat.*) truly says, is a veritable καρπὸς τοῦ Πνεύματος. Chrysostom misses this tender and gracious aspect of the noble word, confounding in fact 'longanimity' [comp. Brown, *Vulg. Errors*, I. 3, 'the longanimity and lasting sufferance of God'] with 'magnanimity' (τὸ γὰρ μακρόν, καὶ μέγα λέγεται): comp. Theoph. *in loc.* On the meaning of the word generally, see Cremer, *Wörterb.* s. v. p. 289, and the notes and reff. *on* 1 *Thess.* v. 14, and *on Eph.* iv. 2. The distinction between μακροθυμία and πραΰτης is drawn, in the main correctly, by Theoph. on Gal. v. 22, merciful delay in the infliction of the προσήκουσα δίκη being regarded as the characteristic in the former case (see notes *on Gal.* v. 22), complete remission of it, in the latter. In the verb χρηστεύεσθαι the leading idea is gracious kindness and benevolence: comp. Clem.-Rom. *ad Cor.* I. 14, χρηστευσώμεθα αὐτοῖς κατὰ τὴν εὐσπλαχνίαν καὶ γλυκύτητα τοῦ ποιήσαντος ἡμᾶς. The form is only found here and in the Eccl. writers. On the meaning of χρηστότης, see notes *on Gal.* v. 22. ἡ ἀγάπη οὐ περπερεύεται] '*love vaunteth not itself, is not boastful;*' this being appy. the original meaning of this late and hybrid word (comp. Lat. 'perperus,' 'perperam,') and forming a kind of link between the preceding ζηλοῖ, and the succeeding φυσιοῦται: envy leads to vaunting and boastfulness, and vaunting to inflation and pride. So rightly, Goth. ('ni flâuteith'), Arm. ('is not haughty'), Œcum., ἀλαζονεύεται. Various other shades of meaning have been here assigned to the word,—'agit perperam,' Vulg.; tumultuatur, Syr.; προπετεύεται, Chrys. (comp. Orig. ap. Cram. *Cat.*, πολυπραγμονεῖ),—its use, however, in Polybius and Epictetus (Arrian), by whom it is associated with λάλος and πολύλαλος (see Steph. *Thesaur.* s. v.), appears decisive in favour of the idea of vaunting and acting the part of the braggart; so Hesych., Suidas: see Suicer, *Thesaur.* Vol. II. p. 696 sq. On the force of the middle, as marking the appropriation of the state or condition im-

μονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λο-
6 γίζεται τὸ κακόν, οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει
7 δὲ τῇ ἀληθείᾳ· πάντα στέγει, πάντα πιστεύει,

plied in the active, see Donalds. *Gr.* § 432. 2. bb_2. The reading is not perfectly certain: *Lachm.* and *Treg.* bracket ἀγάπη in this clause; *Westc.* and *Hort* omit the word,—but on authority which does not seem sufficient. *Tisch.* retains the word, but connects it with the preceding οὐ ζηλοῖ, throwing back the second ἡ ἀγάπη to οὐ χρηστεύεται (so also *Lachm.*), —but certainly not with any advantage in point of symmetry.

5. οὐκ ἀσχημονεῖ] '*doth not behave itself unseemly;*' whether in public or in private; οὐκ ἄσχημόν τι πράττει, Origen (Cram. *Cat.*). The rendering of Vulg., 'non est ambitiosa,' is peculiar, and appy. suggested by the clause that follows, but lexically untenable. The idea conveyed is simply, that Love, not merely 'non erubescit,' or 'pudore afficitur,' Copt. (a meaning lexically tenable; see notes on ch. vii. 36), but does nothing that involves τὸ ἄσχημον in any form; 'non agit quod pudendum,' Syr., 'ni áiviskôth,' Goth. On the meanings of the word, see notes on ch. vii. 36.

οὐ ζητεῖ τὰ ἑαυτῆς] '*seeketh not its own things,*' scil. its own interest or profit (ch. x. 33); see ch. x. 24, and notes *in loc.* οὐ παροξύνεται] '*is not provoked (to anger),*' the expressive παροξύνεται being the direct opposite of the μακροθυμεῖ in the preceding verse. It is thus more than 'non facile concitatur ad iram,' Estius: it implies that it gives way to no provocation; comp. Chrys. *in loc.* οὐ λογίζεται τὸ κακόν] '*taketh no account of the evil (done to it);*' the verb λογίζεσθαι being taken in its proper sense of 'accounting' or 'reckoning,' and the τὸ κακὸν referring to the 'malum ab altero illatum,' Beng.: comp. 2 Cor. v. 19, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, Rom. iv. 4, 6, al. Two other interpretations have been assigned to these words; (*a*) 'non cogitat malum,' Vulg., Syr., Copt., Goth., Arm.,—in the sense of not entertaining evil thoughts; comp. Matt. ix. 4, ἐνθυμεῖσθαι πονηρά: (*b*) 'non suspicatur malum,' in the sense of putting the best construction on what might seem to be evil; 'dubia in partem accipit meliorem,' Grot., οὐδὲν ὑπυπτεύει κατὰ τοῦ φιλουμένου, Chrys.; comp. Theod. Of these (*a*) fails to maintain the full force of the verb and overlooks the τὸ κακόν; while (*b*) equally misses the force of the verb and the article, and makes a statement, following pertinently the οὐ παροξύνεται, merely feeble and general.

6. οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ] '*rejoiceth not in unrighteousness;*' the article giving the abstract noun its most generic meaning: see Middleton, *Gr. Art.* v. 5. 1, comp. Kühner, *Gr.* § 461. 1. It is thus too narrow an interpretation to refer it to ἀδικία of which others are the victims, τοῖς κακῶς πάσχουσι, Chrys.

συγχαίρει δὲ τῇ ἀληθείᾳ] '*but rejoiceth with the Truth;*' the abstract substantive being here almost personified; comp. Rom. vi. 12. It has been doubted whether ἡ ἀλήθεια is not to be here understood as in a kind of opposition to τῇ ἀδικίᾳ, and so as having a moral meaning,—

πάντα ἐλπίζει, πάντα ὑπομένει. Ἡ ἀγάπη οὐδέ- 8

συνευφραίνεται τοῖς καλοῖς, Theod.: comp. ch. v. 8, Rom. ii. 8, in which this use of ἀλήθεια is clearly to be recognized. As, however, the structural relation between the clauses is not οὐκ—ἀλλὰ but οὐ—δέ,—in which the δὲ has merely that partially connective, and partially oppositive, force which so commonly marks the use of the particle (Winer, *Gr.* § 53. 7),—it seems better to regard the clause as not involving any direct antithesis, but simply as adding a fresh thought—rejoicing *with* almost personified Truth. Under this aspect it appears still more natural to regard ἡ ἀλήθεια as *the* Truth, sc. the truth as contained in the Gospel; comp. Eph. i. 13, Col. i. 9. Even if the antithesis had been studiously marked (comp. 2 Thess. ii. 12), the latter meaning of ἡ ἀλήθεια would still seem the more natural: comp. Meyer *in loc.* On the dative, as governed by σὺν in συγχαίρει, see Winer, Gr. § 52. 15.

7. πάντα στέγει] '*beareth all things;*' practical manifestation of the inworking of the gospel truth. The πάντα is of course to be understood of all things to which the associated words can in any degree properly apply, here κἂν φορτικὰ ᾖ, κἂν ἐπαχθῆ, κἂν ὕβρεις, κἂν πληγαί, κἂν θάνατος, κἂν ὁτιοῦν, Chrys.; but there is no need for limiting or over-carefully defining the noble hyperbole. The verb στέγειν may mean 'tegere,' Beng., al., but is much more naturally taken in the same sense as in ch. ix. 12 (where see notes), scil. 'sufferre,' Vulg., Syr., Copt., Goth., Arm., and the Greek expositors: so, in the adumbration of these verses in Clem.-Rom., 1 *Cor.* cap. 49, πάντα ἀνέχεται. There is thus an ascent, as it were, through faith and hope, from the simpler στέγει to the nobler and more expressive ὑπομένει. This and the following terms, as Harless well observes, all imply that love preserves its peculiar essence in constant struggle against what is hostile: see *Chr. Ethics*, § 47, p. 390 (Transl.). πάντα πιστεύει] '*believeth all things;*' entertains no distrustful feelings; ἀψευδῆ νομίζει τὸν ἀγαπώμενον, Theod. To this the πάντα ἐλπίζει, applicable to the future as well as to the present, naturally and climactically, succeeds. On this text, see a good sermon by Farindon, *Serm.* xc. Vol. III. p. 547 sqq. (Lond. 1849).

πάντα ὑπομένει] '*endureth all things;*' with the *brave patience* which is the essential idea of the N. T. ὑπομονή: see notes *on* 1 *Thess.* i. 3, where the meaning of the substantive is fully investigated. The ὑπομένει points more clearly than the στέγει not only to the present, and the trials it may bring with it, but to the future, and to an enduring courage, which having done all, stands firm to the end (Eph. vi. 13). The Greek expositors seem to refer the different statements in the verse too exclusively to the human object of the love (τὸν ἀγαπώμενον, Theod., Chrys.; τὸν ἁμαρτάνοντα, Phot.); Estius and others (in the case of the last three verbs), too exclusively, to the 'officium charitatis erga Deum.' As the πάντα clearly indicates, both are included. Love to God and to our neighbour are closely intertwined; comp. 1 John iv. 20, 21.

8–13. *The ever-abiding nature of Love.* 8. Ἡ ἀγάπη

ποτε πίπτει. εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται. ἐκ μέρους γὰρ γινώσκομεν καὶ ἐκ μέρους προφητεύομεν· ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους

8. πίπτει] So *Lachm., Tisch., Treg., Rev., Westc.* and *Hort*, on clearly preponderating authority; *Rec.*, ἐκπίπτει.

10. τέλειον, τὸ ἐκ μέρους] So *Lachm., Tisch., Treg., Rev., Westc.* and *Hort*, on very greatly preponderating authority: *Rec.* inserts τότε before τὸ ἐκ μέρους.

οὐδέποτε πίπτει] '*Love never falls*,' scil. remains ever firm, ever holds her place: comp. Luke xvi. 17, τοῦ νόμου μίαν κεραίαν πεσεῖν. The reading ἐκπίπτει appears to have somewhat more of an ethical tinge,—'never fails,' 'never falls away' from her true attitude and mission; οὐ διαλύεται, οὐ διακόπτεται τῷ φέρειν, Chrys.; comp. Rom. ix. 6, οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ. Theodoret, however, appears to regard it as little more than synonymous with the true reading πίπτει, scil. μένει βεβαία καὶ ἀσάλευτος, 'semper locum suum obtinet,' Beng. The οὐδέποτε *may* be used with some rhetorical force rather than the simpler οὔποτε or οὐ ... ποτέ (2 Pet. i. 21), the οὐδέποτε implying the 'gar nicht einmal' of the German (see Kühner, *Gr.* § 537. 4); but it must be observed that the οὔποτε (in its resolved state) is only used once in the N. T. while οὐδέποτε occurs fifteen or sixteen times. εἴτε δὲ προφητεῖαι, καταργηθήσονται] '*but whether there be prophecies they shall be done away with*;' enumeration, by means of the correlative disjunction (εἴτε ... εἴτε ... εἴτε: Winer, *Gr.* § 53. 6), of three of the χαρίσματα mentioned in ch. xii. 8, 10, which, notwithstanding their great importance, were still only πρόσκαιρα, and passed away when the need for them in the Church had ceased. On the word καταργεῖν (a favourite word with the Apostle, used by him twenty-five times), see notes *on Gal.* iii. 17; on γνῶσις, see notes on ch. xii. 8; and on προφητεῖαι and γλῶσσαι, notes on ch. xii. 10.

9. ἐκ μέρους γὰρ κ.τ.λ.] '*For we know (only) in part, and prophesy (only) in part*:' confirmation of the statements in the foregoing verse in two of the particulars, the third (γλῶσσαι) speaking for itself, as by its very nature transitory and partial. Knowledge and prophecy, χαρίσματα though they be, are, in the present dispensation, ἐκ μέρους, and so must pass away and give place to the τὸ τέλειον which the ὁ αἰὼν ὁ μέλλων will bring with it; περὶ γὰρ μέλλοντος εἶπεν χρόνου, Orig. (Cram. *Cat.*). As the order shows, the emphasis rests on ἐκ μέρους. The expression occurs in ch. xii. 27, but in a somewhat different sense; see notes. On the meaning of ἐκ μέρους as applied to prophecy (its historical limitations), see Martensen, *Chr. Dogm.* § 123, obs., p. 235 (Transl.).

10. ὅταν δὲ ἔλθῃ τὸ τέλειον κ.τ.λ.] '*but when that which is perfect shall have come, that which is in part shall be done away with*:' contrasted statement of the future, and of the mighty changes that it will bear with it: when the Lord comes, then τὸ ἐκ μέρους will necessarily be done away with. Chrysostom, fol-

καταργηθήσεται. ὅτε ἤμην νήπιος, ἐλάλουν ὡς νή- 11
πιος, ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος· ὅτε
γέγονα ἀνήρ, κατήργηκα τὰ τοῦ νηπίου. βλέπομεν 12

11. ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderating authority: *Rec.*, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμην. ὅτε γέγονα] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very clearly preponderating authority: *Rec.*, ὅτε δὲ γέγονα.

lowed by Theoph. and Œcum., draws a distinction between προφητεῖαι and γλῶσσαι, which, he says, would be superfluous when the faith was fully established (πίστεως πανταχοῦ διασπαρείσης περιττὴ τούτων ἡ χρεία λοιπόν), and γνῶσις, which, so far as it is μερική, would be done away with at the Lord's coming. This sort of distinction as to the time of the τὸ καταργεῖσθαι is not in any way implied in the present passage, which simply draws a distinction between that which is *before* the Lord's coming and that which is *after* it. After the παρουσία, prophesyings, tongues, and even knowledge itself, all of them really being ἐκ μέρους, will be done away with; ὁ γὰρ μέλλων βίος τούτων ἀνενδεής, Theod. *in loc.* Hofmann urges that what is done away with can only be the three gifts *as now exercised*, on the ground that in the illustration that follows the speaking, thinking, and reasoning continue, though in changed forms. This is clearly to overpress an illustration, and to introduce considerations which are alien to the simple contrasts between the present and the future, and the broad and general tone of the context.

11. ὅτε ἤμην νήπιος] '*When I was a child;*' illustration, not improbably suggested by the use of τέλειος in the preceding verse, νήπιος and τέλειος being contrasted terms both in St Paul's Epp. (ch. xiv. 20, Eph. iv. 13, 14) and elsewhere; see the exx. in Bleek *on Heb.* v. 14, and comp. Trench, *Synon.* § 22. On the later form ἤμην, see Winer, *Gr.* § 14. 2, and notes *on Gal.* i. 10.

ἐλάλουν ὡς νήπιος κ.τ.λ.] '*I spoke as a child, I thought as a child, I reasoned as a child;*' so Syr. and Arm., the verb φρονεῖν here apparently marking simply the exercise of the (developing) φρήν, and the λογίζεσθαι, the exercise of the understanding and judgment. In Rev. the reference is made to the feelings, 'I felt as a child' ('videtur referri ad affectus,' Beza); but a more distinctly mental operation seems involved in the word and in its use in the N. T.: 'significatur judicium mentis de rebus,' Est. In λογίζεσθαι there is the further idea of calculating (Arm.) and judging; not 'cogitabam,' Vulg., but 'ratiocinabar,' Beza, Beng. The reference of these terms to the γλῶσσαι, προφητεῖαι, and γνῶσις of ver. 8 (Theoph., Œcum., Beng., al.) is forced, and in no way suggested by the context.

ὅτε γέγονα ἀνὴρ κ.τ.λ.] '*now that I have become a man I have done away with the things of the child;*' the absence of any particle making the contrast between the *then* and the *now* more marked and emphatic. The Apostle passes into the perfect rather than the aorist, as thereby marking not only the state that had succeeded, but was now the continu-

γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, 13 τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. νυνὶ

ing and permanent state: the perfect, as Hermann precisely says, 'tempus significat præteritum terminatum præsenti tempore, ita ut res, quæ perfecto exprimitur, nunc peracta dicatur, illudque jam, peractam rem esse, præsens sit,' *de Emend. Rat.* p. 186 (cited by Winer); comp. notes *on Eph.* ii. 8. For a sermon on this text (Christian manhood) see Newman, *Serm.* Vol. I. p. 389 sqq. (Lond. 1835).

12. βλέπομεν γὰρ κ.τ.λ.] '*For now we see in a mirror, in perplexing form;*' confirmation (γάρ), not of the preceding illustration (*per se*), but as elucidating the cardinal statement of ver. 10, by a further statement of the two characteristics of our present knowledge, as δι' ἐσόπτρου, and ἐν αἰνίγματι. We see God in a world which imperfectly reflects Him, and in an enigmatical form,—a form which he only can understand who takes account of this imperfect reflection, and the necessarily conditioned nature of the self-revelation. The δι' ἐσόπτρου may mean 'by means of a mirror' (Wordsw., Hofm.), but is more naturally taken as referring to the illusion under which what we see appears to be on the other side of the surface, and as it were *through* it; see Winer, *Gr.* § 47. i. On the mirror (ἔσοπτρον cannot lexically have any other meaning; see James i. 23) of the ancients,—a highly burnished plate composed of mixed metal,—see Smith, *Dict. of Bible*, Vol. II. p. 382 *g*, Winer, *R.W.B.* Part II. p. 476. The ἐν αἰνίγματι is a difficult expression, αἴνιγμα meaning properly 'a riddle' (φράσις ἐπιτηδευμένη εἰς ἀσάφειαν, Phavor.),—a meaning strongly maintained by Meyer, both here and in the passage which was certainly in the Apostle's thoughts (Numb. xii. 8, ἐν εἴδει καὶ οὐ δι' αἰνιγμάτων),—but, in this particular place, clearly involving a somewhat forced interpretation: we can hardly speak of 'seeing anything in a riddle.' On the other hand, the current adverbial translation (αἰνιγματικῶς, αἰνιγματωδῶς) practically confuses the thing seen with the mode of seeing it. In this difficulty it seems best to refer αἴνιγμα to the puzzling and enigmatical *form* (comp. Dio Cass. *Hist. Rom.* III. 3 Fragm., τὸ τῆς χοίρου αἴνιγμα) seen in the mirror, and to take the preposition as marking the sphere to which the βλέπειν was limited,—'in a mirror, (and) in a form of baffling significance,' 'in *frisahtai*,' Goth.: comp. Hofm. *in loc.* On the meaning of ἄρτι ('just now,' 'modo'), see notes *on* 1 *Thess.* iii. 6, and comp. Lobeck, *Phryn.* p. 18 sq. τότε δὲ πρόσωπον πρὸς πρόσωπον] '*but then* [when the perfect is come, ver. 10] *face to face*,'—face meeting face, πρόσωπον being nom. in apposition to the subject of βλέπομεν (comp. Krüger, *Sprachl.* § 57. 10), and the expression itself Hebraistic; comp. Numb. xii. 8, στόμα κατὰ στόμα λαλήσω αὐτῷ ἐν εἴδει καὶ οὐ δι' αἰνιγμάτων. ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην] '*I shall* (*fully*) *know even as I was* (*fully*) *known;*' viz. by God (comp. ch. viii. 3), at the time that His saving knowledge was directed to me, and I was called, and con-

δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα·

verted; αὐτός με ἐγνώρισε, φησίν, Chrys. On this knowledge, see Harless, *Chr. Ethics*, § 18, p. 159 sq. (Transl.), comp. Rothe, *Theol. Ethik*, § 458, Vol. II. p. 484 sq. (ed. 2). It is quite clear from this passage that the compound ἐπιγινώσκειν (Goth., *ufkunnan*, as contrasted with the simple *witan*) is stronger than the simple form (consider Rom. i. 32, 2 Cor. vi. 9, al.) and, as such, here studiously used by the Apostle, though in many passages (comp. *e.g.* Col. i. 6 with 2 Cor. viii. 9, 2 Pet. ii. 21 with Rom. iii. 17) it can hardly be expressed in English without exaggeration. Here ἐπὶ is probably *intensive* (ἀκρίβειάν τινα σημαίνει καὶ ἐπίτασιν ἐνεργείας, Eustath.), rather than merely additive or directive, but the shades of meaning between the simple and compound are so delicate that it is not in all cases possible to speak with perfect precision; see esp. Cremer, *Wörterb.* p. 158. On the use of καὶ in comparative sentences like the present, comp. notes *on Gal.* iv. 3.

13. νυνὶ δὲ μένει κ.τ.λ.] '*But, as it is, there abideth faith, hope, love;*' the νυνὶ being logical (not temporal: comp. ch. xii. 18, 20), and the δὲ contrasting the abiding nature of the three virtues with the transitory character of the gifts (ver. 8 sqq.). The μένει thus stretches onward into the world beyond the present, and, in accordance with the whole idea of continuity of existence which ver. 10 sqq. indirectly bring home to us, conveys the deep thought that faith, hope (it may be, in some necessarily changed aspects), and love, will endure for evermore. Faith will become ever more intense, hope ever brighter, and love, the sustainer of both, ever more deep and energizing; γίνεται σφοδροτέρα, Chrys. According to the general view of the passage based on Rom. viii. 24, Heb. xi. 1 (Chrys., Theod.; comp. also 2 Cor. v. 7), the νυνὶ is regarded as temporal, and the μένει as limited to the present state of being (Wordsw.), but the objection seems conclusive, that, according to this view, there is nothing whatever to show that faith and hope would be more permanent than the χαρίσματα, for the termination of the χαρίσματα is in no way implied as prior to the ὅταν ἔλθῃ τὸ τέλειον (ver. 10); and further, on the assumption that the τὸ μεῖζον of love depends upon its survival in the world to come, μένει would really have two meanings, one in reference to faith and hope, and another in reference to love. We can hardly hesitate, therefore, to adopt the wider and nobler view of the passage above specified, enhanced as it also seems to be by the clause τὰ τρία ταῦτα, which, it would seem, was specially introduced to place on the same separate level the three great Christian graces, and almost to obviate the very conception of any difference in the τὸ μένειν of each. If the view here advocated be correct, it is obvious that πίστις and ἔλπις must be taken, each in its widest scriptural significance (opposed to Meyer, al.), and in its highest conceivable meaning. On the supposition, entertained by many sober thinkers, that there may be spiritual progress in the future world, the τὸ μένειν, in the case not only of ἀγάπη but of πίστις and ἐλπίς, will become additionally intelligible; see Martensen, *Dogmatics*, § 290. p. 485 (Transl.), Dorner, *Chr. Doctr.* § 155.

μείζων δὲ τούτων ἡ ἀγάπη.

XIV. Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύ-

Seek to prophesy rather than to speak with tongues. To speak what is not understood does not edify.

3, Vol. IV. p. 432 sq. (Transl.).

μείζων δὲ τούτων ἡ ἀγάπη] '*and the greatest of these is love;*' the δὲ appending a new thought, the τούτων being the partitive gen., and the comparative used because ἀγάπη is contrasted with πίστις and ἐλπὶς taken, as it were, together, and forming one category; see Winer, *Gr.* § 35, 3. The grounds on which this inspired declaration has been supposed to rest have been very differently stated. The most natural explanation would seem to be that as ἀγάπη is stated in this very chapter as '*believing* all things and *hoping* all things' (ver. 7), it may be rightly deemed the nutrient and sustaining principle (if even not the *root*, De W.) of both faith and hope,—that which gives to faith all its energy, and to hope all its vividness of persistence. The opinion of Weiss (*Bibl. Theol.* § 93, Vol. II. p. 37, Transl.), that the τὸ μεῖζον depends upon love relating to the Church, faith and hope merely to the individual, is plausible, but does not emerge from the actual context. The true explanation may really lie deeper still, and may depend upon considerations in the mind of the Apostle which he has not disclosed. At any rate we cannot forget what another Apostle has twice said,—ὁ Θεὸς ἀγάπη ἐστίν, 1 John iv. 8, 16. For a sound practical sermon on this subject, see Jones (of Nayland), *Serm.* I. p. 1 sqq. (Lond. 1829).

XIV. *Resumption of the subject of spiritual gifts, and demonstration that the gift of prophecy is greater than that of speaking with tongues, whether in reference to believers* (1–19), *or to unbelievers* (20–25).

1. Διώκετε τὴν ἀγάπην] '*Pursue after love:*' counsel following immediately upon what has been said relative to love, and in terms (διώκετε) perhaps suggested by the ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι of chap. xii. 31. The word is, however, also clearly used as marking the ἐπιτεταμένην σπουδὴν (Theoph.) with which the pursuit must be carried on: comp. Phil. iii. 12, 13. The broad principle being now stated, the Apostle at once passes on to the various details. ζηλοῦτε δὲ τὰ πνευματικά] '*but desire earnestly spiritual gifts;*' the δὲ here marking that though they were to pursue after love, they were not the less to do what they had already been instructed to do (ch. xii. 31), viz. to desire earnestly the χαρίσματα already spoken of, and especially the greater χαρίσματα, of which two examples are now introduced, and compared with one another,—both being connected with speech and utterance. Between ζηλοῦν and διώκειν there does not appear to be any difference, intensively considered, beyond what is involved in the very nature of the words: διώκειν marks the persistence, ζηλοῦν, the energy and earnestness (comp. notes on ch. xii. 31), with which the object was to be sought: comp. Plutarch, *Mor.* p. 448, τὸ πρῶτον ἔπονται καὶ ζηλοῦσιν, ὕστερον δὲ καὶ φιλοῦσιν. In the N. T. (as indeed in classical Greek) both in ζῆλος and ζηλόω the idea of emulation or envy is merged

ητε. ὁ γὰρ λαλῶν γλώσσῃ οὐκ ἀνθρώποις λαλεῖ ἀλλὰ 2
Θεῷ, οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια.

2. Θεῷ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very distinctly preponderating evidence: *Rec.*, τῷ Θεῷ.

in the really primary idea (ζέω) of fervour or earnestness of pursuit: comp. Thucyd. *Hist.* II. 37, ζηλοῦν τοὺς τῶν πέλας νόμους, Eurip. *Hec.* 255, ζηλοῦν δημηγόρους τιμάς.

μᾶλλον δὲ ἵνα προφητεύητε] '*but chiefly* (*desire earnestly*) *that ye may prophesy*;' 'in carrying out the general precept let it be especially your care (ἐξαιρέτως, Theoph.) to do so in reference to prophesying.' The ἵνα marks the purpose of the ζηλοῦτε, but not without that tinge of result which is so often to be traced in the use of this particle. In such cases the final sentence almost passes into the objective: see notes on ch. iv. 2, ix. 18, and comp. Winer, *Gr.* 63. 2. 1.

2. ὁ γὰρ λαλῶν κ.τ.λ.] '*For he that speaketh in a tongue, speaketh not to men but to God*;' confirmation of the μᾶλλον δὲ ἵνα προφητεύητε, by showing the unedifying nature of speaking with tongues, at any rate as far as man was concerned; one so speaking speaks only to God, 'omnes linguas intelligenti,' Beng. οὐδεὶς γὰρ ἀκούει] '*for no one heareth* (*him*);' confirmatory of the foregoing, any intelligent hearing of what was so spoken being distinctly exceptional. The ἀκούειν here clearly involves the idea of 'understanding,' but is used rather than any more definite word (οἶδε, ver. 16; συνίησιν, Matth. xiii. 15; γινώσκει, Acts viii. 30) as implying sounds heard by the outward ear, though not by the inward ear of the mind. This use of ἀκούειν cannot be called a Hebraism (for see exx. in Steph. *Thesaur.* s. v. Vol. I. p. 1269, ed. Hase), but is certainly used in the LXX (Gen xi. 7, xlii. 23), where שָׁמַע is similarly used in the original.

πνεύματι δὲ λαλεῖ μυστήρια] '*but in the spirit he speaketh mysteries*;' the δέ, with an explanatory and faintly ratiocinative force (see notes *on Gal.* ii. 4), elucidating the οὐδεὶς γὰρ ἀκούει, and forming with it a sort of compound confirmation of the first clause of the verse, each member of the statement being substantiated: 'he speaks not to men but to God, for no one understands him, the spirit being that in which and with which he speaks, and the tenor of what he speaks, mysteries.' On this explanatory use of δέ, not uncommonly found, as here, after a negative, see Kühner, *Gr.* § 532. 2, and comp. § 526. The πνεύματι (probably instrumental dative, corresponding with the foregoing γλώσσῃ) is here the human spirit, that portion of our composite nature (see notes *on* 1 *Thess.* v. 23) with which the Holy Spirit vouchsafes to communicate, and which in this, as in numberless similar passages, is regarded as filled by His presence; see notes *on Phil.* i. 23, 2 *Tim.* i. 7. and comp. Cremer, *Wörterb.* s. v. p. 509 sq. On the meaning of μυστήριον in St Paul's Epistles (something not fully comprehensible by unassisted human reason), see notes *on Eph.* v. 32, Reuss, *Théol. Chrét.* IV. 5, Vol. II. p. 88, and Cremer, *Wörterb.* s. v. p. 427 sq. Both the matter and the manner of the utterance were such as to justify the statement in the

3 ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ πα-
4 ράκλησιν καὶ παραμυθίαν. ὁ λαλῶν γλώσσῃ ἑαυτὸν

first portion of the verse; μυστήρια φθέγγεται διὰ τῶν γλωσσῶν, Severian. On the speaking with tongues, see notes on ch. xii. 10, and comp. Martensen, *Chr. Dogm.* § 186, p. 338 (Transl.), but observe that what is here mentioned, and what which is specified Acts ii. 4 sqq., however spiritually allied, are, as the inspired account clearly shows, in effects and characteristics unmistakably different.

3. ὁ δὲ προφητεύων κ.τ.λ.] '*But he that prophesieth* (exercises the gift of προφητεία, ch. xii. 10) *speaketh to men edification, and exhortation, and consolation;*' he builds up the inward life of his fellow-men, gives counsel to the mind, and comfort to the heart. The three substantives are independent of each other (according to Beng., al., the first marks the genus, the second and third the special forms of it), marking the three principal manifestations in which the gift of προφητεία shows itself, — τοὺς ἀστηρίκτους οἰκοδομοῦσα, τοὺς ῥαθυμοτέρους παρακαλοῦσα καὶ διεγείρουσα, τοὺς ὀλιγοψύχους παραμυθουμένη, Theoph. Of these three manifestations, the first seems to refer more particularly to the building up and developing of the spiritual life of the soul (comp. Eph. iv. 16, and see Cremer, *Wörterb.* s. v. οἰκοδομέω, p. 451); the second, παράκλησις (associated with οἰκοδομή, in 1 Thess. v. 11), to all that is covered by the word 'exhortation' (scil. 'ad studium bonorum operum,' Est.), — not 'encouragement' or 'comfort,' as this idea appears in the word that follows (comp. notes *on Phil.* ii. 1); the third, παραθυμία (ἅπ. λεγόμ. in N. T.: associated with κήλησις, Plato, *Rep.* v. p. 450 D), to 'consolation,' — all that comforts, supports, and cheers; see Phil. ii. 1, where the similar word παραμύθιον is joined with ἀγάπη, and in parallelism with σπλάγχνα καὶ οἰκτιρμοί. The verb occurs 1 Thess. v. 17, παραμυθεῖσθε τοὺς ὀλιγοψύχους.

4. ὁ λαλῶν γλώσσῃ κ.τ.λ.] '*He that speaketh in a tongue edifieth himself, but he that prophesieth edifieth the Church:*' contrast between speaking with tongues and prophesying in regard of the first-mentioned and most inclusive of the spiritual elements enumerated in the foregoing verse. The one who speaks in a tongue ministers to himself οἰκοδομή,—not necessarily by any knowledge of the purport of what he says, but by the glow of soul associated with the exercise of the χάρισμα. The omission of the article in the case of ἐκκλησία ('a church,' Copt.; so Meyer) need not be pressed, ἐκκλησία being one of the very long list of words in the N. T. in which appellatives, which should naturally have the article as denoting natural objects, are still found without it: see Winer, *Gr.* § 19. 1, Kühner, *Gr.* § 462. *b.* It may, however, be admitted that where, as here, the word in question does appear, by the very tenor of the context, to be used in a clearly general sense, the writer, by a correct literary instinct, drops the article. In such cases the true mode of expressing this in English (where idiom may not allow of the omission of the article) is by the often generalizing 'the' rather than by the numerically allied indefinite article: consider Mätzner, *Engl.*

οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ. θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ

5. *μείζων δέ*] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on distinctly preponderating authority: *Rec.*, *μείζων γάρ*.

Gr. Vol. III. p. 144, compared with p. 176 (Transl.).

5. θέλω δὲ πάντας κ.τ.λ] '*Now I would that ye all might speak with tongues;*' the δὲ introducing a thought contrasted with the obvious tenor of what had preceded; 'I have implied that prophesying has a wider influence for good than speaking with tongues; I would, *however*, that you all had this latter gift.' So Chrys., *ἵνα μὴ νομίσωσιν, ὅτι βασκαίνων αὐτοῖς καθαιρεῖ τὰς γλώσσας . . . διορθούμενος αὐτῶν τὴν ὑπόνοιάν φησι* Θέλω δὲ κ.τ.λ.

μᾶλλον δὲ ἵνα προφητεύητε] '*yet rather that ye should prophesy;*' the second δὲ introducing and reverting to the original contrast; 'though I do not seek to depreciate the former gift, but even wish that you had it, I *still* would rather that you should prophesy.' The change from the *objective* or *expository* form of sentence (*θέλω . . . λαλεῖν*: comp. Donalds. *Gr.* § 385) to the *final* (*θέλω . . . ἵνα προφητεύητε*) is perhaps intended to give some tinge of *purpose* to the expression of the wish, but we must not forget that *θέλω ἵνα* certainly does occur in passages in the N. T. (Mark vi. 25, ix. 30, Luke vi. 31. al.) in which it is hard to see that more really is meant than an expression of the *object* of the wish (see Winer, *Gr.* § 44. 8. *b*), and that thus we may have here only an example of that 'oratio variata' which is to be found in the best writers: see Winer, *Gr.* § 63. II. 1. On the uses of *ἵνα* in the N. T., see notes *on Eph.* i. 17, and compare Abt *on* 1 *Joh.* i. 9. μείζων δὲ κ.τ.λ.] '*and greater is he that prophesieth;*' the δὲ, as in ver. 2, having an expositive, and also faintly ratiocinative, force, which may sometimes be conveyed in English by passing into the participial construction,—'he that prophesieth being greater than &c.' In such cases the δὲ *approaches* in meaning to *ἐπεί*, but differs from it in leaving the ratiocinative element to be inferred from the tenor of the clause it introduces, whereas, in the case of *ἐπεί*, this element is definitely conveyed by the particle. The idea of 'something further' is all that we can here properly attribute to the particle taken *per se*: see Bäumlein, *Gr. Partik.* p. 89.

ἐκτὸς εἰ μὴ διερμηνεύῃ] '*except it be that he interpret:*' clearly a pleonastic form of expression compounded of two exceptive formulæ; compare ch. xv. 2, 1 Tim. v. 19, and notes *in loc.*; see also Winer, *Gr.* § 65. 3. c. On the use of *εἰ* with the subjunctive, see notes on ch. ix. 11. Here the true force, as contrasted with *ἐὰν* with the subj., is perfectly clear: *εἰ* with the subj. represents simply that the event will decide the point; *ἐὰν* (comp. ver. 6) would introduce an element of doubt as to the matter ('unless possibly he should interpr.')

6 ἐκκλησία οἰκοδομὴν λάβῃ. νῦν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ

6. *νῦν δὲ*] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, *νυνὶ δὲ*. It may be observed that in the concluding clause *Tisch.* omits *ἐν* before *διδαχῇ*, but on authority which cannot here be regarded as sufficient.

with which the known existence of the gift would obviously be out of harmony; see Winer, *Gr.* § 41. 2. *b.* obs., Stallb. on Plato, *Legg.* 958 D. The introduction of 'forte' in Vulg. ('nisi forte interpretetur') thus exactly gives the turn that is instinctively avoided.

6. *νῦν δὲ κ.τ.λ.*] '*But, as it is* (as there cannot be general *οἰκοδομὴ* without *ἑρμηνεία*), *brethren, if I should come to you speaking with tongues;*' the *νῦν* being logical (comp. ch. v. 11, 1 Thess. iii. 8, and see notes *in locc.*), and the *δὲ* mainly continuative (comp. x. 20), its slight antithetical force being just traceable in the fresh matter which the illustration of the main thought of ver. 5 (viz. no profitable speaking with tongues without interpretation) here brings with it; comp. notes on ch. xi. 28. The reference of the Apostle to his own case is not intended to disclose any personal experience, as in such a case an *ἐγὼ* would certainly have been inserted: it simply individualizes, and gives point to the statement; comp. ch. xiii. 11, 12. *ἐὰν μὴ ὑμῖν λαλήσω κ.τ.λ.*] '*if I should not speak to you either in the way of revelation, or of knowledge, or of prophesy, or of teaching:*' parallel clause, on the negative side, to the affirmatively expressed *ἐὰν* clause which had preceded, each being similarly dependent on the *τί ὑμᾶς ὠφελήσω*: 'what shall I profit you if I should come to you speaking with tongues,—if (having so come) I should not speak to you either in the form of revelation &c.?' At first sight it might seem more natural to consider the second clause as limiting the negative answer which the *τί ὑμᾶς ὠφελήσω* might be conceived to suggest ('quid utilitatis spiritualis ex me capietis? Nihil profecto, nisi vobis loquar etc., prout sequitur,' Est.), but this would imply more than the foregoing verse would justify. Nothing has yet been said sufficient to prove that the answer to the question must necessarily be in the negative. All that has been said is, that *ὁ προφητεύων* is greater than *ὁ λαλῶν γλώσσαις*, except the one so speaking interpret. We therefore regard the hypothetical clauses as in parallelism and in similar dependence on the question which they respectively precede and follow: see Fritzsche *on Matth.* iv. 8 [so far as illustration goes], Plato, *Phæd.* p. 67 E, and Stallbaum *in loc.* The grouping of the four substantives adopted by Estius, and followed by most modern expositors, appears to be correct; *ἀποκάλυψις* being that which *προφητεία* discloses and elucidates (the prophet receives the revelation, and has the gift of conveying its meaning to others), and *γνῶσις* that which is imparted by *διδαχή*, scil. 'docendi gratia, per quam, id quod scimus, aliis

ἐν προφητείᾳ ἢ ἐν δ.δαχῇ ; ὅμως τὰ ἄψυχα φωνὴν 7
διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς
φθόγγοις μὴ δῷ, πῶς γνωσθήσεται τὸ αὐλούμενον

communicamus,' Est.: comp. ch. xii. 8, λόγος σοφίας. On the meaning of διδαχή, and its distinction from δίδασκαλία, see notes *on* 2 *Tim.* iv. 2; and on the use of ἐν in reference to the substance or form (inward in the case of ἀποκάλυψις and γνώσις, and externally disclosed in the case of προφητεία and διδαχὴ) in which the λαλεῖν takes place, see ch. ii. 7, and notes *in loc.*; compare also notes *on* 1 *Thess.* iv. 15, and Winer, *Gr.* § 48. 3. *b.*

7. ὅμως τὰ ἄψυχα κ.τ.λ.] '*Though it be things without life, if giving a voice, whether pipe or harp, yet if they give no distinction to the sounds &c.;*' scil. 'do not make one note distinct from another,' φθόγγοις being the ordinary dative 'of the recipient' (Donaldson, *Gr.* § 453). The ὅμως, as in Gal. iii. 15 (see notes), is attracted from its logical position, which really is before ἐὰν κ.τ.λ., to the words τὰ ἄψυχα, on which the emphasis obviously rests, and on which the *a fortiori* of the argument depends: see Winer, *Gr.* § 61. 5. f, and comp. § 45. 2. b. The participial clause then follows closely, forming a secondary predication (Donalds. *Gr.* § 442) of time or condition ('when giving' or 'if giving;' Winer adopts the concessive form, but less conveniently) relative to the τὰ ἄψυχα, and placing the argumentative illustration clearly before the reader. For exx. of this use of φωνὴ in ref. to music or musical instruments, see Matth. xxiv. 31, Rev. xiv. 2, xviii. 22, and the instances specified by Grimm, *Lex.* s. v. The general term was probably here used that the more distinctive term φθόγγος (Wisdom xix. 17; comp. Rom. x. 18) might follow in association with διαστολή; φωνὴ being the sound generally, φθόγγοι (ταχεῖς καὶ βραδεῖς ὀξεῖς τε καὶ βαρεῖς, Plato, *Timæus*, 80 A), the separate portions of sounds, the waves of the general stream. For an account of the two instruments here mentioned, see Smith, *Dict. Antiq.* p. 720 sq., p. 1130 sq.

διαστολήν] '*distinction*,' Rom. iii. 22, x. 12 (Hesych. διάκρισις, διαίρεσις, Suid. διαχώρησις); here appy. not in any technical sense, or equivalent to διάστημα (Plato, *Philebus*, 17 c), but simply 'distinctionem,' Vulg.,—'vocem ita temperatam ut discerni queat,' Calv. The word is of common occurrence in later Greek writers. In medical writers it is used in ref. to the heart, arteries, &c., and is defined by Galen as ἄρσις καὶ οἷον ἐπανάστασις καρδίας, ἀρτηριῶν κ.τ.λ., *Def. Med.* Vol. II. p. 255 (Paris, 1679). πῶς γνωσθήσεται κ.τ.λ.] '*how shall it be known what is piped or what is harped?*' not 'or harped,' Auth., the article being studiously repeated in the original to mark alike in each case, pipe and harp, the αὐλούμενον or the κιθαριζόμενον. Meyer calls attention to the unsuitable nature of the illustration if the speaking with tongues had been merely speaking in foreign languages. It is certainly probable that the γλώσσαις λαλεῖν in this Epistle is commonly used in ref. to ecstatic forms of prayer &c. (see notes on ch. xii. 10); but it would be over-pressing an illustration to use it as helping to settle a question so debatable as that alluded to. Un-

8 ἢ τὸ κιθαριζόμενον; καὶ γὰρ ἐὰν ἄδηλον φωνὴν
σάλπιγξ δῷ, τίς παρασκευάσεται εἰς πόλεμον;
9 οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον λό-
γον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε
10 γὰρ εἰς ἀέρα λαλοῦντες. τοσαῦτα, εἰ τύχοι, γένη

known languages, volubly uttered, might be to those that heard them just as bewildering as musical sounds without intervals and proper articulation.

8. καὶ γὰρ ἐὰν ἄδηλον κ.τ.λ.] '*For if the trumpet also give an uncertain voice;*' the γὰρ confirming by the mention of a yet further example, and the καί, with a slightly *descensive* force (see notes *on Phil.* iv. 12) marking that example as a still stronger one, the σάλπιγξ not having, like the αὐλός or the κιθάρα, a regular succession of musical intervals. For an account of this instrument, see Smith, *Dict. Antiq.* p. 1170. On the use of καὶ γάρ, see notes on ch. xi. 9. The order σάλπιγξ φωνὴν (*Tisch.*, *Westc.* and *Hort*) seems doubtful. The term ἄδηλος (Luke xi. 44, τὰ μνημεῖα τὰ ἄδηλα) marks the *want of clearness* in the sound, so that when the trumpet 'spake unto the armed throng' the hearer could not understand the meaning of its call; 'aliter enim Classicum canitur, aliter Receptus,' Beza.

τίς παρασκευάσεται εἰς πόλεμον] '*who shall prepare himself for war,*' 'quis parabit se ad bellum,' Vulg. There does not seem any reason for deviating from the usual meaning of πόλεμος; the trumpet-call may just as easily be understood of the summons to war as the τὸ παρορμητικὸν μέλος (Ælian, *Var. Hist.* ii. 44) to μάχη and to immediate conflict: see Numb. x. 9, ἐὰν ἐξέλθητε εἰς πόλεμον . . . καὶ σημανεῖτε ταῖς σάλπιγξι, Ezek. vii. 14, σαλπίσατε ἐν σάλπιγγι . . . καὶ οὐκ ἔστι πορευόμενος εἰς τὸν πόλεμον: comp. also ch. xxxiii. 3. The preposition εἰς marks the direction and *destination* of the τὸ παρασκευάζεσθαι: see Winer, *Gr.* § 49. a. c. δ, and comp. Bernhardy, *Synt.* p. 219.

9. οὕτως καὶ ὑμεῖς κ.τ.λ.] '*So also ye, if by the tongue ye utter not speech easy to be understood:*' application of the foregoing illustrations to the Corinthians, the ὑμεῖς and διὰ τῆς γλώσσης being closely associated (comp. ch. vi. 4), so as to keep up the force and pertinence of the illustration: 'so ye too,—just as it has been shown in the case of these lifeless instruments,—if by that which is your organ of utterance, ye utter not intelligible speech, how &c.' The term εὔσημος (Hesych. εὔδηλος, φανερός, Suid. περιφανὴς) is a ἅπ. λεγόμ. in the N. T., though of common occurrence from Æschylus downwards: it is here used in ref. to the clear ('manifestum,' Vulg.) and intelligible nature of the λόγος: comp. Plutarch, *Mor.* 776 B, where it is associated with ἔναρθρος and τρανός. ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες] '*for ye will be speaking into the air:*' the auxiliary verb with the participle marking the *state* to which they will have become reduced; see Winer, *Gr.* § 45. 5. This usage is not by any means uncommon in classical Greek: see the numerous exx. in Kühner, *Gr.* § 353. 4. 3, and comp. Stallb. on Plato.

φωνῶν εἰσὶν ἐν κόσμῳ, καὶ οὐδὲν ἄφωνον. ἐὰν οὖν 11
μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λα-

10. εἰσίν] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, ἐστίν. The αὐτῶν which *Rec.* inserts after οὐδὲν is rejected by the critical authorities above mentioned, and upon nearly the same preponderance of evidence.

Phæd. 100 D, *Gorg.* 500 C. On the expression εἰς ἀέρα λαλεῖν, comp. ix. 26, and notes *in loc.*

10. τοσαῦτα, εἰ τύχοι, κ.τ.λ.] '*There are, it may chance, so many kinds of voices in the world:*' a further and more cogent example of the wholly unprofitable nature of this λόγος ἄσημος against which the Apostle is contending: from illustrations connected with sounds, he now passes to languages. There is some little doubt as to the exact meaning of the εἰ τύχοι. With numerals, it appears sometimes to answer to our 'thereabouts' (δέκα μέν, εἰ τύχοι, Galen), but commonly conveys little more than the familiar acc. absol. τυχόν (Kühner, *Gr.* § 487. 1), 'it may chance,' 'it may be,' the εἰ with the optat. preserving its true idea of subjective possibility (Winer, *Gr.* § 41. 2): comp. ch. xv. 37, and the long list of exx. cited by Wetst. *in loc.* The rendering 'for example' (comp. Vulg. 'ut puta') cannot be lexically substantiated, and appears only to have arisen from the common use of the formula in the mention of matters or details in regard of which the writer did not affect to be accurate; comp. Arrian, *Epict.* III. 1, πρὸς ἄλλο μὲν ὁρῶμεν κύνα πεφυκότα, πρὸς ἄλλο δὲ ἵππον, πρὸς ἄλλο δέ, εἰ οὕτω τύχοι, ἀηδόνα (cited by Wetst.). The Versions all overlook the expression, unless the 'ecce enim' of Syr. is intended to represent it. So too Chrys., Theod.: Theoph., al., appy. misunderstand it. The φωναί here referred to are obviously languages (Chrys., al.), the term γλώσσαι being avoided as in this context likely to be ambiguous. To refer the term to the voices in the general realm of nature ('voces naturales animalium,' Calv.) is out of harmony with what follows.

καὶ οὐδὲν ἄφωνον] '*and no kind of them is without its voice*,' scil. without signification, without its characteristic of intelligibility. Languages are designed to carry meaning to those who use them and hear them. If they were ἄφωνοι they would cease to be φωναί at all: 'quodvis eorum suam habet *potestatem*, δύναμιν,' Beng.

11. ἐὰν οὖν μὴ εἰδῶ κ.τ.λ.] '*If then I should not know the meaning of the voice:*' statement, by means of the *collective* οὖν (see notes on ch. vii. 27) of the obvious result as based on the preceding verse, and esp. the last clause of it,—the fact that no kind of the many languages in the world is devoid of signification, or fails to convey intelligibl meaning. Things being so (οὖν), what the Apostle states must naturally follow, viz. that if, in any particular case, he did not know the meaning thus conceded to exist, he and the one speaking the language, as far as understanding each other, would be βάρβαροι, the one to the other; comp. Bäumlein, *Gr. Partik.* s. v. οὖν, 3, p. 179, whose discussion of this particle (though his conception of its primary idea seems open to question; comp. Kühner, *Gr.* § 508, note 3) deserves careful con-

λοῦντι βάρβαρος καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος.
12 οὕτως καὶ ὑμεῖς, ἐπεὶ ζηλωταί ἐστε πνευμάτων, πρὸς
τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισ-
13 σεύητε. Διὸ ὁ λαλῶν γλώσσῃ προσευχέσθω ἵνα

13. Διό] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on greatly preponderating authority: *Rec.*, διόπερ.

sideration. For exx. illustrative of this use of δύναμις ('*vis* atque *potestas*, i. q. *significatus*, *sermonis*,' Grimm), see Ast, *Lex. Plat.* s. v., and Grimm, *Lex.* s. v.

βάρβαρος] '*a barbarian*,' one speaking another tongue than those with whom he is in contact. In βάρβαρος and the appy. stronger term παλίγγλωσσος (see Pind. *Isthm.* v. [vi.] 24) there is no idea of non-intelligibility of speech except so far as arises from the one speaking being a foreigner and speaking a foreign language: he was not a ὁμογλωσσος; compare Herod. *Hist.* ii. 158, βαρβάρους δὲ πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφίσι ὁμογλώσσους. The word is found in Sanscrit under the form *barbara* (see Curtius, *Etym.* § 273, p. 291) and may be either derived from sound or some primitive word, *barbar* or *barb*, implying stammering; see Fick, *Indo-Germ. Wörterb.* p. 132. ἐν ἐμοί] '*in me*,' *i.e.* 'in my judgment,' *unto me*, 'mihi,' Vulg. The preposition here seems primarily to mark the sphere *in* which, and thence, by a very natural transition, the sort of tribunal *before* which, the judgment was formed: see Winer, *Gr.* § 48. a. 1. *d*, and comp. notes on ch. vi. 2.

12. οὕτως καὶ ὑμεῖς κ.τ.λ.] '*So also ye, since ye are earnestly desirous of spiritual manifestations;*' general application of what has been already urged, the οὕτως καὶ being more inclusive in its retrospect than in ver. 9; 'thus, in accordance with the illustrations that have been given (ver. 6-11) of the general principle that what is spoken should be intelligible (compare Hofm.), seek &c.' The clause ἐπεὶ κ.τ.λ. specifies why the Corinthians should take the counsel, here given, especially to heart. The expression πνευμάτων is not identical with τῶν πνευματικῶν (ver. 1; Syr., Copt.) but, as in ch. xii. 10, indicates the varied *manifestations* wrought by the Spirit,—Spirit-workings, which esp. were the object (gen. *objecti*, Winer, *Gr.* § 30. 1. *a*) of their ζῆλος: comp. Hofmann *in loc.*, who, however, finds more in the term ('spirits,' rather than the one Spirit) than it is appy. intended to convey. πρὸς τὴν οἰκοδομὴν κ.τ.λ.] '*seek unto the edifying of the church, that ye may abound (in them);*' the words πρὸς οἰκοδ. τῆς ἐκκλ. being studiously put forward as that which was to be regarded as the special object of the ζητεῖτε: περισσεύειν ὑμᾶς ἐν αὐτοῖς βούλομαι, μόνον ἂν εἰς τὸ κοινῇ συμφέρον αὐτὰ μεταχειρίζητε, Chrys. In the ἵνα περισσεύητε the particle has what may be termed its subfinal, or secondary telic, force, the purpose of the ζητεῖτε being merged in the object to which the action was directed: see notes on ch. iv. 2, ix. 18, al., and in ref. to this approximation of the final sentence to the objective or illative sentence, Donalds. *Gr.* § 605; comp. notes on ver. 1.

13. Διὸ ὁ λαλῶν κ.τ.λ.] '*Where-*

διερμηνεύῃ. ἐὰν γὰρ προσεύχωμαι γλώσσῃ, τὸ 14
πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός

fore he that speaketh in a tongue let him pray (therein) in order that he may interpret;' exhortation flowing from what has preceded, and introducing the explanation (vv. 14–19) of how it was that speaking with tongues must be regarded as unfruitful: on the use of διό, see notes *on Gal.* iv. 31. The difficulty in the present verse lies in the interpretation of ἵνα. At first sight it seems natural to regard it, somewhat like the ἵνα above, as introducing the subject and purport of the prayer (see notes *on Phil.* i. 9), and as specifying what the ὁ λαλῶν γλώσσῃ ought regularly to pray for: αἴτησαί, φησι, τὸν δεδωκότα σοι τὸ τῶν γλωττῶν χάρισμα, προσθεῖναι καὶ τὸ τῆς ἑρμηνείας, Theod., al.; τὰ παρ' ἑαυτοῦ εἰσαγέτω, Chrys. But the objection seems conclusive that προσεύχεσθαι in this verse must be regarded as exactly used under the same aspects as the προσεύχωμαι in the confirmatory verse that follows, and so as indicating prayer in an ecstatic state, praying with tongues. If this be admitted, and it seems difficult to resist the argument, then ἵνα will have its ordinary telic force, and the tenor of the exhortation will be that the speaker with tongues is to use his gift, not for display of his powers, but in prayer, in order that he may, so praying, have the gift of interpreting his prayer; '*innuitur precibus hoc impetratum iri*,' Beng.: comp. Winer, *Gr.* § 53. 9. 6, s. v. ἵνα, but observe that the rendering there advocated ('with the *intention, design*, of interpreting the prayer'), *over*-presses the force of the conjunction in this particular passage, and misses the fine shade of thought—that it was by *prayer* rather than by any other spiritual exercise, praising, giving thanks &c., that he would have the power of ἑρμηνεία. The gloss '*that there may be an interpreter*' (comp. Ewald) cannot possibly be maintained: the subject of διερμηνεύῃ must be identical with the subject of προσευχέσθω.

14. ἐὰν γὰρ προσεύχωμαι γλώσσῃ] '*For if I should pray in a tongue:*' confirmation of the direction given in the preceding verse in the form of an individualizing statement as in vv. 6, 11; '*loquitur ex suâ personâ, quo magis persuadeat*,' Estius. The γὰρ is placed in brackets by *Lachm.*, *Westc.* and *Hort*, but appears to have preponderating evidence in its favour. Its omission may have been due to the want of clear recognition, on the part of transcribers, of the logical *nexus* between ver. 13 and ver. 14.

τὸ πνεῦμά μου προσεύχεται] '*my spirit prayeth:*' scil. the highest element of man's composite nature (see esp. notes *on* 1 *Thess.* v. 23, and the reff. there specified), that in which the agency of the Holy Spirit is especially seen and felt; '*Spiritus divini operationem suaviter patitur*,' Bengel: see Delitzsch, *Bibl. Psychol.* iv. 5, p. 218 (Transl.),—whose interpretation, however, of this passage, though mainly right, is a little strained,—and comp. notes *on Eph.* iv. 23. The presence of the pronoun seems distinctly to preclude any other interpretation than that of the *human* spirit: the glosses of Chrys., al., according to which the πνεῦμα is to be regarded as the χάρισμα given by *the* Spirit,

15 ἐστιν. τί οὖν ἐστίν; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοΐ· ψαλῶ τῷ πνεύματι,

are not compatible with the use of the plain possessive genitive, verified as it is by the νοῦς μου of the clause that follows. ὁ δὲ νοῦς μου κ.τ.λ.] '*but my understanding is unfruitful;*' bears no fruit to others; ὄνησιν ἐκείνων μὴ δεχομένων, Theod. To refer this to the speaker (ἑαυτῷ, Chrys.) is clearly out of harmony with the whole tenor of the passage, in which οἰκοδομὴ as regards others (vv. 4, 5, 6, 12) is the prevailing thought. The νοῦς is here, as distinguished from the πνεῦμα, the reflective and so-called discursive faculty, 'pars intellectiva' (Est.), the human πνεῦμα 'quatenus cogitat et intelligit' (Olsh. *Opuscula*, p. 156), its outcoming in intellectual action, the context here obviously giving it this more limited meaning: comp. Cramer, *Wörterb.* s. v. p. 439. The plain meaning of the verse would seem to be this,—'when my πνεῦμα prays in that ecstatic form of devotion which is implied by *praying in a tongue*, my mind, in regard of its faculty of making the substance of my prayer intelligible to others, is simply unfruitful, bears to them no edification or spiritual fruit.' That there is any psychological impossibility, as Heinrici seems to imply, in such a view of the passage, cannot very reasonably be maintained. For the fuller and more inclusive meaning of the word νοῦς in St Paul's Epp. (it only occurs elsewhere in the N. T. in Luke xxiv. 45, Rev. xiii. 18, xvii. 9), see notes *on Phil.* iv. 7, and *on* 1 *Tim.* vi. 5; and in regard of the derivation of the word, above, notes on ch. ii. 16.

15. τί οὖν ἐστίν] '*How is it then?*' 'how then does the matter stand?' 'quid ergo est,' Vulg.; see ver. 26. The gloss of Syr., Copt., 'quid faciam,' is not correct: this form like the closely allied τί οὖν (Rom. iii. 9, vi. 15: very common in classical Greek with an οὐ following; Kühner, *Gr.* § 386. 10) is simply designed to call attention, with some little alacrity, to the upshot of what has been said; comp. Acts xxi. 22, where this formula follows a brief historical preamble. προσεύξομαι τῷ πνεύματι κ.τ.λ.] '*I will pray with the spirit* (sc. *with my spirit*), *and I will pray with the understanding also;*' the future here marking not mere futurity, but the principle which the speaker intended to follow (see Winer, *Gr.* § 40. 6, and comp. Kühner, *Gr.* § 387. 4), and the second member placing in gentle contrast (δὲ) the further principle which the speaker also intended to follow, viz. that of interpreting whatsoever the spirit (influenced by the Spirit) had given him the power of uttering. The datives are the datives of the *instrument* or *proximate cause*. On the exact difference between this and the gen. with διά (ver. 19), see below, notes, and comp. Donalds. *Gr.* § 457. ψαλῶ τῷ πνεύματι κ.τ.λ.]. '*I will sing praise with the spirit, and I will sing praise with the understanding also;*' *i. e.* 'I will not only sing praise with my spirit, but will interpret what I sing.' The term ψάλλειν (properly τὸ διὰ δακτύλων ἐπιψαύειν τῶν χορδῶν τῆς λύρας, *Etym. M.*) is here probably used without any reference to any instrument (comp. James v. 13), but as denoting the singing of *praise*: so

ψαλῶ δὲ καὶ τῷ νοΐ. ἐπεὶ, ἐὰν εὐλογῇς πνεύματι, 16
ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ

16. εὐλογῇς πνεύματι] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, (with [ἐν] before πνεύματι), on very clearly preponderating authority: *Rec.*, εὐλογήσῃς τῷ πνεύματι.

frequently in the Psalms (LXX); compare Psalm vii. 18, ix. 11, al., and, with an instrument specified, Psalm lxx. 24, xcvii. 7. The verb is associated with κιθαρίζειν (Herod. *Hist.* i. 155), and with ᾄδειν (Eph. v. 19, Psalm xx. 14, xxvi. 11, al.), and is explained by Basil (*in Psalm.* xxix.) as ἀναπέμπειν ψαλμῳδίας: see Suicer, *Thesaur.* Vol. II. p. 1569. The δὲ in this second member is omitted by *Lachmann*, and placed in brackets by *Tregelles*, and by *Westc.* and *Hort*. The external evidence may perhaps be considered preponderant. Internal considerations, however, seem to point the other way.

16. ἐπεὶ ἐὰν εὐλογῇς κ.τ.λ.] '*else if thou shouldest bless with the spirit*,' 'si id facias solo spiritu,' Beng.; justification of what has preceded by the circumstances that must follow if the course specified were otherwise,—the ἐπεί, with its usual causal and retrospective force, introducing the alternative: see notes on ch. v. 10, and Kühner, *Gr.* § 569. 1. i. The 'cæterum' of Clarom., Vulg., is rightly changed by Beza into 'quandoquidem,' which again naturally passes into the 'alioqui' which represents the rendering of Syr. It seems clear from the context that but little distinction can here be drawn between εὐλογεῖν and εὐχαριστεῖν (ver. 11); the former, probably, as Meyer suggests, implies *thanksgiving* under the form of praise to God, 'quia maxime laudari solet Deus gratâ beneficiorum ejus commemoratione,' Estius. To refer this to the celebration of the Holy Communion (Blunt, Wordsw.) does not seem suggested by the context, unless we consider the εὐχαριστία below as more particularly referring to that service, instead of being, as it seems to be, perfectly inclusive and general: ἐν ταῖς ἰδίαις εὐχαριστίαις ἤτοι προσευχαῖς, Cyril (Cram. *Cat.*). ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου] '*he that filleth the place of the unlearned;*' 'he that is one of the many present who, as regards spirit-moved utterance, is unlearned, and an ἰδιώτης;' see Bengel *in loc.* There is some little doubt as to the meaning of τόπον, viz. whether it has a purely local, or a derivative, meaning ('position,' 'situation'); whether, in fact, it is equivalent to ἕδραν or to τάξιν. Examples of the use of ἀναπληροῦν have been cited with regard to each of these last-mentioned words (*e.g.* Plato, *Tim.* 79 B, ἀναπληροῦν τὴν ἕδραν, and Joseph. *Bell. Jud.* v. 2. 5, στρατιώτου τάξιν ἀναπληροῦν), and either view equally suits the tenor of the passage. The latter (τάξιν) seems, however, more probable, as the Apostle is speaking throughout generally, and without any reference to locality: so,—as far as the meaning of τόπος is concerned,—distinctly Cyril (Cram. *Cat.*), ἐν τάξει τῇ τοῦ λαϊκοῦ κείμενος: comp. Theod., ἰδιώτην καλεῖ τὸν ἐν τῷ λαϊκῷ τάγματι τεταγμένον. The use of ἰδιώτης is copiously illustrated by Wetst. *in loc.* It may mean either a private person,

Ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ ; ἐπειδὴ τί λέγεις οὐκ 17 *οἶδεν· σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος* 18 *οὐκ οἰκοδομεῖται. εὐχαριστῶ τῷ Θεῷ, πάντων*

as opposed to one in office, in a profession, &c., or, as distinctly in Acts iv. 13 (ἀγράμματοι καὶ ἰδιῶται), an unlearned or ignorant person. The former view is appy. taken by the patristic expositors (ἰδιώτης, τουτέστιν, ὁ λαϊκός, Theoph.), and, very distinctly, by Wordsw., and by some modern writers: the latter, however, is more probable both here and in ver. 24; comp. 2 Cor. xi. 6; see Suicer, *Thesaur.* s. v. Vol. I. p. 1438. Sharply-marked distinctions between those in office and those not, do not seem to belong to this period.

πῶς ἐρεῖ τὸ Ἀμὴν κ.τ.λ.] '*how shall he say the Amen at thy giving of thanks?*' scil. 'how will he able to say it?' ethical use of the future; see Winer, *Gr.* § 40. 6, and comp. note on ver. 15. The expression ἀμὴν is the transliterated form of the Hebrew adverb אָמֵן, 'verily,' 'truly' (LXX γένοιτο: from אָמַן, 'was firm'), which appears to have been used not only in the ratification of solemn oaths (Numb. v. 22), after denunciations (Deut. xxv. 15. sqq., Jer. xi. 5), in public worship (Neh. viii. 6), &c., but also in the general service of the synagogue and of the Temple, after benedictions or otherwise (Buxtorf, *Lex.* s. v. p. 62 sq. Lips. 1875: comp. also Wetst. *in loc.*), from which it passed, at a very early period, into the Christian Church, and formed the customary close (hence the article) of prayer and thanksgiving (Justin. M. *Apol.* I. 65, Dionys. of Alex. in Euseb. *Hist. Eccl.* VII. 9), of the Lord's prayer (Cyril-Jer. *Catech.* XXIII. 18), and—what is very noticeable—of the words of consecration in the Eucharist: see Swainson, *Greek Liturgies*, p. 68, 82, 130, 160, 198, al. The prep. ἐπὶ with the dat. marks, as usual, the close connexion, in regard of position, of the ἀμὴν with the εὐχαριστία: see Donalds. *Gr.* § 483, Kühner, *Gr.* § 438. II. 1, and comp. notes *on Phil.* i. 3. ἐπειδὴ κ.τ.λ.] '*since* or *seeing he knoweth not what thou sayest;*' reason for the foregoing question. On the use and meaning of ἐπειδή, see notes *on Phil.* ii. 26. From this verse it would seem to follow that at least some portions of early Christian worship were extempore in their character; compare Bleek, *Stud. u. Krit.* for 1829, p. 70.

17. σὺ μὲν γὰρ καλῶς κ.τ.λ.] '*For thou verily givest thanks well; the other, however* (the ἰδιώτης) *is not edified:*' confirmatory of the preceding question, the γὰρ having, however, more of its explanatory than its argumentative force; see notes *on Gal.* ii. 6, and compare Donalds. *Gr.* § 618. The emphasis rests on the prominently placed pronoun, 'thou, on thy part, givest thanks well (being under the immediate influence of the Spirit; πνεύματι κινούμενος φθεγγῇ, Chrys.); he, however, who fills the place of the unlearned is in no degree the better for it.' The καλῶς is thus in no respect ironical. The second member, it will be observed, has ἀλλὰ answering to the preceding μέν (Rom. xiv. 20, al.), instead of the more usual δέ, it being the intention of the Apostle to give the statement it contains greater force and prominence: see Klotz, *Devar.* Vol. II. p. 3 sq.

18. εὐχαριστῶ τῷ Θεῷ κ.τ.λ.] *I thank God, I speak in a tongue*

ὑμῶν μᾶλλον γλώσσῃ λαλῶ· ἀλλὰ ἐν ἐκκλησίᾳ 19
θέλω πέντε λόγους τῷ νοΐ μου λαλῆσαι, ἵνα καὶ
ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ.

Tongues are for the unbelieving; prophesying, for believers, and even for the unbelieving.

Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς 20

18. τῷ Θεῷ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on greatly preponderating authority: *Rec.* adds μου. In what follows, γλώσσῃ is adopted by *Lachm.*, *Tisch.*, *Treg.* (with margin), on what seems preponderating authority: *Rec.*, *Rev.*, *Westc.* and *Hort*, (with marg.), γλώσσαις. On λαλῶ there can be no doubt: *Rec.* alone adopts λαλῶν, but on very patently insufficient authority.

19. τῷ νοΐ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, διὰ τοῦ νοός.

more than you all:' concluding statement (again in the form of a reference to himself personally) of the general sentiment embodied in the last five verses, viz. the indispensable need of speaking νοΐ, as well as γλώσσῃ. The words πάντων ὑμῶν μᾶλλον κ.τ.λ., regarded logically, form the objective or expository sentence (Donalds. *Gr.* § 584) dependent on the preceding εὐχαριστῶ, but, being appended without the usual relative particle ὅτι, acquire a greater force and directness: see Winer, *Gr.* § 60. 9, and for exx. of this omission with οἶμαι, οἶδα, δοκῶ, κ.τ.λ. Kühner, *Gr.* § 584. 1. *a.* The μᾶλλον κ.τ.λ. implies that the Apostle not only had the gift, but had it in a higher degree: καὶ γὰρ ἐγὼ κέκτημαι, καὶ ὑμῶν πλέον, Chrys.

19. ἀλλὰ ἐν ἐκκλησίᾳ κ.τ.λ.] '*Howbeit in the Church I had rather speak five words with my understanding:*' ἀλλὰ having here its full adversative force ('aliud jam hoc esse, de quo sumus dicturi,' Klotz, *Devar.* Vol. II. p. 2), and specifying what, in spite of the statement in the foregoing verse, was the real feeling of the Apostle on the subject: see Bäumlein, *Partik.* s. v. ἀλλά, 3, p. 11. In the expression θέλω ἤ, the particle is regarded as a particle of proportion or comparison, corresponding to the idea of choice, preference, &c., involved in the verb: see Kühner, *Gr.* § 542. 1. 2, Klotz, *Devar.* Vol. II. p. 589, and Winer, *Gr.* § 35. 2. On the meaning of ἐν ἐκκλησίᾳ, see notes on ch. xi. 18. The Apostle says that he had rather speak *with* his understanding, *i.e.* with the νοῦς as the modifying instrument. The exact shade of difference between this and διὰ τοῦ νοὸς (*Rec.*) would seem to be this,—that in the latter case any possible idea of causation would be more distinctly excluded: see Donalds. *Gr.* § 457. ἵνα καὶ ἄλλους κατηχήσω] '*that I might instruct others also:*' purpose and object of this θέλειν. On the use and meaning of κατηχέω, which here, probably from the nature of the context, retains some tinge of its more restricted meaning ('voce instituo,' Beza), see notes *on Gal.* vi. 6, and comp. Suicer, *Thesaur.* Vol. II. p. 70.

20–25. *Profitless nature of tongues and superiority of prophecy, even in the case of unbelievers.*

20. Ἀδελφοί, μὴ παιδία κ.τ.λ.]

φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶν
21 τέλειοι γίνεσθε. ἐν τῷ νόμῳ γέγραπται ὅτι Ἐν

'*Brethren, be not children in your minds:*' continued exhortation on the subject of tongues and prophecy, introduced by the conciliatory ἀδελφοί; hence, not a πληκτικώτερος λόγος, Theoph., comp. Estius. There is a tone of gentleness in the address, as well as of censure: the Apostle asks his converts not to play the part of children, and ('puerili quodam sensu,' Est.) eagerly seek a gift which amazed rather than edified. The term φρένες is a ἅπαξ λεγόμενον in the N. T. It is used, appy. equally with the singular (see the numerous exx. in Steph. *Thesaur.* s. v. Vol. VIII. p. 1050), to denote the reasoning power,—here more on its reflective and discriminative, than on its perceptive, side. There are no ἀγαθαὶ διάνοιαι (Ammon. cited by Beng.) necessarily implied in the word: all that the Apostle seems to convey is that they were not to judge in this matter like children. They were to be τέλειοι ταῖς φρεσί,—ἵνα διακρίνωσι τίνα μείζω καὶ ὠφελιμώτερα τῶν χαρισμάτων, Theoph. The dative marks the sphere to which action is limited, and is thus of a semi-local nature: see Winer, *Gr.* § 31. 6, and comp. notes *on Gal.* I. 22. There is some little doubt as to whether this verse should close the paragraph preceding it, or commence that which follows it. The critical edd. nearly all adopt the latter, and rightly: the address (ἀδελφοί), and the abruptness of a commencement with a quotation seem to confirm the placing of this verse as the opening of a fresh paragraph. ἀλλὰ τῇ κακίᾳ νηπιάζετε κ.τ.λ.] '*howbeit* (see on ver. 19) *in regard of malice be babes, but in your minds be full-grown (men);*' 'do not be children in regard of this speaking with tongues, in regard of malice, however, be very babes.' The use of the dative κακίᾳ is similar to that of φρεσίν (see above), but has less of the semi-local character, the present dative having passed by a natural transition into a simple dative of 'reference;' comp. Phil. iii. 5, al. The form νηπιάζειν is another ἅπ. λεγόμ. in the N. T., and of limited occurrence in general Greek: νηπιαχεύειν (τὰ τοῖς νηπίοις ἁρμόζοντα πράττειν, Hesych.) is found in Homer, *Il.* xxii. 503; νηπιάχειν, in Apoll. Rhod. and Moschus. On τέλειοι, comp. Eph. iv. 13 and notes *in loc.*; and on κακία ('malice,' 'animi pravitas,' Calvin; 'vitiositas,' Cicero, *Tusc.* IV. 15), see Cremer, *Wörterb.* p. 328, and notes *on Eph.* iv. 31.

21. ἐν τῷ νόμῳ γέγραπται] '*In the law it is written:*' scil. in the Old Testament, νόμος being similarly used in this more inclusive sense in ref. to the Psalms; comp. John x. 34, Rom. iii. 9: νόμον δὲ τὴν παλαιὰν γραφὴν προσηγόρευσε, Theod.; see Suicer, *Thesaur.* Vol. II. p. 419. The passage referred to is Isaiah xxviii. 11, 12, in which the prophet is censuring the frivolity and perversity of the ruling classes of Judæa, and retorting upon them in their own language: they complained of the iterations of the prophet's commands; they were to hear this monotone in the harsh words of the Assyrian invader: see Cheyne *in loc.* The Apostle's citation is a free, but substantially correct, rendering of the Hebrew: it closely approaches the rendering given in Origen,

ἑτερογλώσσοις καὶ ἐν χείλεσιν ἑτέρων λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονταί μου, λέγει Κύριος. ὥστε αἱ γλῶσσαι εἰς σημεῖόν εἰσιν οὐ τοῖς 22

21. ἑτέρων] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on preponderant external, and appy. clear internal, authority: *Rec.*, ἑτέροις,—a very obvious correction.

Hexapl., *in loc.*, with which it is noted that the version of Aquila mainly accords, viz. ἐν ἑτερογλώσσοις καὶ ἐν χείλεσιν ἑτέροις λαλήσω τῷ λαῷ τούτῳ. The purport of the citation seems to be, that, just as the Jews of old who refused to hear God speaking by the prophet were made to hear Him speaking in the harsh commands of the foreign invader, so they who refused to believe now had to hear as their chastisement the (to them) totally unintelligible utterances of tongues and ecstasy. ὅτι ἐν ἑτερογλώσσοις κ.τ.λ.] '*For with men of strange tongues and with the lips of strangers will I speak unto this people;*' the ὅτι here appy. not being *recitativum* but answering to the כִּי of the original ('yea,' Cheyne; 'nay,' Rev.), and the ἐν marking the personal sphere in which the action takes place: comp. 2 Cor. xiii. 3, Heb. i. 2, and see Winer, *Gr.* s. v. ἐν, § 48. 3. *a.* The word ἑτερόγλωσσος, taken by itself, simply means 'qui peregrinâ lingua utitur' (Grimm), and is opposed to ὁμόγλωσσος. In the original passage it refers to the Assyrian, whose language, though allied to the Hebrew, was still sufficiently different to seem a strange tongue to those to whom it was to be spoken: see Cheyne *in loc.* Both the words, then, and the original context might seem to favour the view of the speaking with tongues being really speaking in foreign languages (comp. notes on ch. xii. 10), and not in ecstatic utterances. This, however, would be clearly to over-press an *illustration*, which was suggested to the Apostle rather by the analogy of his own νηπιάζετε (ver. 20), and, by the words of the prophecy (ver. 10) just preceding the citation. The real matter is,—not the peculiar character of the utterances, but the simple fact that they were unintelligible to those to whom they were spoken; added to which, perhaps, is the further and more latent use of the prophetic illustration that as speech in a strange tongue was a chastisement on unbelief then, so, to a certain extent, it may be regarded as so now: comp. Hofmann *in loc.*

καὶ οὐδ' οὕτως κ.τ.λ.] '*and not even thus will they hearken unto me:*' not even when they have been spoken to in the manner just specified; ἱκανὸν ἦν αὐτοὺς ἐκπλῆξαι τὸ θαῦμα, Chrys.: compare ch. xi. 28. The εἰσακούσονται is no doubt designedly used as a stronger form than the simple verb (comp. LXX, οὐκ ἠθέλησαν ἀκούειν), but it must be remembered that there is no such stronger meaning conveyed in the original. The compound only occurs in four other passages, viz. Matth. vi. 7, Luke i. 13, Acts. x. 31, Heb. v. 7, but in all with a sense clearly stronger than that of the simple form: comp. Grimm, *Lex.* s. v.

22. ὥστε αἱ γλῶσσαι κ.τ.λ.] '*So then the tongues are for a sign:*'

πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ προφητεία οὐ
23 τοῖς ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν. Ἐὰν οὖν
συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες

consequence flowing from the tenor of the preceding citation; the ὥστε, as usual, denoting 'consecutionem alicujus rei ex antecedentibus' (Klotz, *Devar.* Vol. II. p. 771), and when used, as here, with the indicative, implying that what is stated is a simple unconditioned fact; see Kühner, *Gr.* § 586. 3, and notes *on Gal.* ii. 13. The Apostle states, as a consequence from what he has alleged, that the γλῶσσαι, in the forms now under consideration, not merely, are a σημεῖον, but, serve as a σημεῖον, are designed to be such (Acts xiii. 47, Heb. viii. 10; see Winer, *Gr.* § 29. 3. *a*), without, however, pausing distinctly to specify what peculiar aspect the σημεῖον was to be supposed to wear. This particular aspect has been very differently estimated. The patristic expositors regard it as involving θαῦμα (Severian) or ἔκπληξιν (Chrys., Theod.,al.); others, as punitive (Beza) and judicial. That there may be this judicial aspect perhaps may be conceded from the tenor of the citation, from the χλευασμὸς on the part of some at the first manifestation (Acts ii. 13), and from the ἐροῦσιν ὅτι μαίνεσθε of ver. 23: still, as the word σημεῖον is, as Chrys. rightly observes, of neutral meaning, it seems best to leave it undefined, and as wearing one aspect to one class of ἄπιστοι and another to another. To regard it as practically otiose (De Wette, Hirzel, *Stud. u. Krit.* for 1840, p. 121 sq.), does not seem consistent with the tenor of the whole context. οὐ τοῖς πιστεύουσιν κ.τ.λ.] '*not to them that believe but to the unbelieving:*' studied specification of those for whom the σημεῖον was intended. The participle is perhaps designedly used, as including those who were πιστοὶ as well as those who were becoming so. The ἄπιστοι are unbelievers generally, the peculiar aspect of their ἀπιστία, whether due to ignorance, stubbornness, or an averted will, being left undefined. In ver. 23 it appears to have one aspect, in ver. 24 another. ἡ δὲ προφητεία κ.τ.λ.] '*but prophecy is not for the unbelieving but for them that believe:*' contrasted statement as to prophecy, expressed in a still more general form, and obviously not flowing from the citation. We have no ground for supplying εἰς σημεῖόν ἐστιν in this second member (Chrys., Theoph., Hofm., al.), as it could not correctly be said that prophecy (as understood in this context; see notes on ch. xii. 10) was designed to be a σημεῖον to believers: it was, and was designed to be, much more. Nor can the conduct of the ἄπιστος specified in ver. 24, be urged against the general statement of the clause: it was due, not to the προφητεία as such, but to its effects as operative in the congregation, and manifested by its members.

23. Ἐὰν οὖν συνέλθῃ] '*If then the whole Church should come together to one place:*' confirmatory illustration, flowing logically, by means of the *collective* οὖν (see above, notes on ver. 11, and on ch. vii. 27), from the preceding verse,—the present verse confirming the first statement in verse 22, αἱ γλῶσσαι εἰς σημεῖόν εἰσιν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις. On the ἐπὶ τὸ αὐτό,

λαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; ἐὰν δὲ πάντες 24 προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης,

23. λαλῶσιν γλώσσαις] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very distinctly preponderating authority: *Rec.*, γλώσσαις λαλῶσιν.

see notes on ch. xi. 20, and on ch. vii. 5. καὶ πάντες κ.τ.λ.] '*and all should speak with;*' not necessarily, all at the same time, but, in the customary manner, and in all probability, in succession, one after another: comp. ver. 27, which would seem to be, not so much a wholly new regulation, as one confirmatory of existing practice. εἰσέλθωσιν δὲ κ.τ.λ.] '*and there should come in persons unlearned or unbelieving.*' There is here considerable difficulty as to the term ἰδιώτης, especially in its present connexion. It would seem *primâ facie* natural to regard it as identical, in meaning and reference, with ἰδιώτης, ver. 16,—and so, as implying a member of the Christian community, though, it may be, not yet baptized: ἰδιώτην λέγει τὸν μὴ βαπτισθέντα, Severian. When, however, it is remembered (1) that while in ver. 16 the particular form of expression τὸν τόπον τοῦ ἰδιώτου, taken in connexion with the context, seems to constrain us to regard the ἰδιώτης as in some sense a Christian, here there are no such modifying adjuncts,—nay that the context (ἰδιῶται ἢ ἄπιστοι) distinctly points the other way; (2) that as ver. 22 only speaks of two classes πιστεύοντες and ἄπιστοι, so, in this verse, which logically depends on ver. 22, only two classes are to be looked for, the ἐκκλησία, or believers, on one side, and non-believers on the other,—when all this is remembered, we can hardly resist the conviction that in this verse and in ver. 23 the ἰδιῶται are *not* Christians, but unlearned persons who belonged to the general ranks of the ἄπιστοι, and are separately specified as being ignorant non-believers, rather than unbelievers and opponents: see Hofmann *in loc.*, and the suggestive comments of Ulrici, *Stud. u. Krit.* for 1843, p. 420 sq.

οὐκ ἐροῦσιν ὅτι μαίνεσθε] '*will they not say that ye are mad;*' comp. Acts. xxvi. 24, and, as regards the general impression produced on the ἄπιστοι, Acts ii. 13. Though the tongues are a σημεῖον to the unbelieving (ver. 22), yet here, when numbers are concerned, and no individual application possible, they become only εἰς σημεῖον ἀντιλεγόμενον (Luke ii. 34), thus verifying the οὐδ' οὕτως εἰσακούσονταί μου of the prophecy.

24. ἐὰν δε πάντες προφ.] '*But if all should prophesy,*—set forth, under the influence of the Spirit, vital doctrine and heart-searching truth; see notes on ch. xii. 10. On the πάντες, see above, ver. 23, and comp. ver. 31. τις ἄπιστος ἢ ἰδιώτης] '*one unbelieving or unlearned:*' singular, and in a changed order to that in ver. 23, because in this verse it is the case of the ἄπιστος, rather than of the more neutral ἰδιώτης, that appears to come most into consideration; '*idiota* obiter additur, ob rationem ejus non plane disparem,' Beng. In the former case when an influx of several of each class is alluded

ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων,
25 τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, καὶ
οὕτως πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ Θεῷ,

25. τὰ κρυπτὰ τῆς καρδίας] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.* prefixes καὶ οὕτω. In what follows, the order ὄντως ὁ Θεὸς is adopted by *Lachm.*, *Tisch.*, (omits ὁ), *Treg.*, *Rev.*, *Westc.* and *Hort*, on greatly preponderating authority: *Rec.*, ὁ Θεὸς ὄντως.

to, those less opposed are specified first, and those more definitely hostile afterwards: both, however, form the same rough judgment on the manifestations. It is only in the case of individuals that the χάρισμα exercises its blessed influence,—but it does so, even though that χάρισμα was not specially designed for the class (ver. 22) from which the individual came. The effect, however, on those for whom it was designed would be all the greater, and the correctness of the latter half of ver. 22 the more substantiated.

ἐλέγχεται ὑπὸ πάντων] '*he is convicted by all:*' each one as he prophesies in order (ver. 31) brings home to him, with accumulating force, all his inward sinfulness, and reveals all the gloomy shadows that rest upon his inner life: compare John iii. 20. The case of Augustine is cited by Edwards *in loc.*, but it can hardly be said to be parallel. It was some time ('gradatim quidem') before Augustine's heart was opened, and before he passed from the words and language of Ambrose to the matter they set forth: see August. *Confess.* v. 24.

ἀνακρίνεται ὑπὸ πάντων] '*he is judged by all;*' 'dijudicatur ab omnibus,' Vulg., Clarom. Each inspired speaker in his ἀνάκρισις of the human heart, its ἐνθυμήσεων καὶ ἐννοιῶν (Heb. iv. 12), so reveals to the ἄπιστος ἢ ἰδιώτης the inward state of his heart that he feels each utterance to be a very judgment on his own individual case; 'audientis conscientia judicium suum ex doctrinâ concipit,' Calv. On ἀνακρίνεται, see notes on ch. ii. 15.

25. τὰ κρυπτὰ τῆς καρδίας κ.τ.λ.] '*the secrets of his heart are made manifest;*' the inner thoughts, feelings, and movements of his heart are all set forth, so vividly and truly depicted in the addresses of the spirit-moved προφῆται, that the ἄπιστος or, it may be, ἰδιώτης, seems to see, as it were, all the hidden things of his own heart ('quæ prius in corde ipsius ita latebant ut nec ipse, qualia essent, agnosceret,' Est.) laid bare to himself and to others. On the meaning of καρδία (the centre of feeling, willing, thinking, and even of moral life), see notes *on Phil.* iv. 7, *on* 1 *Tim.* i. 5, and Delitzsch, *Bibl. Psychol.* iv. 11, p. 295 sq. (Transl.). καὶ οὕτως κ.τ.λ.] '*and thus, falling down on his face he will worship God,*'—thus ἐλεγχόμενος, ἀνακρινόμενος, and, as we might say, τετραχηλισμένος (Heb. iv. 13), he will worship God, showing publicly by outward act (πεσὼν κ.τ.λ.) the depth and reality of his convictions. The participle πεσὼν is here probably simply *temporal*, specifying the act closely preceding the προσκύνησις, and practically forming a part of it: see Acts x. 25, and comp. Donalds. *Gr.*

ἀπαγγέλλων ὅτι ὄντως ὁ Θεὸς ἐν ὑμῖν ἐστίν.

In your meetings observe due order, whether in speaking with tongues or prophesying.

Τί οὖν ἐστίν, ἀδελφοί; ὅταν 26

§ 577. The construction of προσκυνεῖν with a dat. is peculiar to later Greek; comp. Lobeck, *Phryn.* p. 463. The verb only occurs here in St Paul's Epp., but is used frequently by St Matth. (with dat. except ch. iv. 10) and St John (with both cases, appy. without distinction; compare John iv. 23), twice by St Mark (with both cases,—according to best reading), and occasionally (with an accus.; more often without any case) by St Luke: see Winer, *Gr.* § 31. 1. *k.* ἀπαγγέλλων ὅτι κ.τ.λ.] '*proclaiming that verily God is among you:*' the participle here denoting the concomitant act (διὰ τῶν ἔργων πρότερον ὁμολογῶν, εἶτα καὶ διὰ τῶν ῥημάτων, Chrys.), adding it, as it were, as a further detail: comp. Homer, *Il.* I. 349, Ἀχιλλεὺς δακρύσας ἑτάρων ἄφαρ ἕζετο . . . ὁρόων ἐπὶ οἶνοπα πόντον, and see Kühner, *Gr.* § 389. 7. e. This proclaiming would naturally be at the time of the Christian assembly, but might well also be elsewhere; 'vel in ecclesiâ, vel etiam foras,' Beng. Its tenor would be, that 'beyond all doubt (the ὄντως being prominent and emphatic; comp. Gal. iii. 21, and notes *in loc.*), God is in the midst of you:' the ἐν ὑμῖν perhaps pointing more to the divine presence as recognized in the assembled body, than as felt to be in the souls of the προφητεύοντες. The ἐν may here obviously have either meaning, *in* ('in animis vestris'), or *among* ('in cœtu vestro'): the latter perhaps as a little more in harmony with the depicted state of the now agitated speaker: his one feeling would be that, verily, 'Deum adesse suis,' Calv. *in loc.*

26–33. *Regulations for the orderly exercise of spiritual gifts in Christian assemblies, in reference to speaking with tongues and prophesying.* 26. Τί οὖν ἐστίν, ἀδελφοί] '*How is it then, brethren?*' not 'quid igitur facto opus est,' Est., but, as in ver. 15, 'how does the matter stand, after what has been said?' the οὖν with the full *collective* force calling the reader's attention to what has been stated, and what naturally flows from it: see Klotz, *Devar.* Vol. II. p. 717 sq. The answer at once follows, beginning with the statement of the facts of the case, and closing with the independent sentence πάντα πρὸς οἰκοδομὴν γινέσθω, which serves as a common rule for each specified case, and is practically the real answer: compare verse 12. ὅταν συνέρχησθε κ.τ.λ.] '*whenever ye come together, each one has a psalm;*' 'each one of those specially endowed has ready a psalm,' the distributive ἕκαστος (derived from a root ἑ[ἑν], and a Sansc. root *ka-s*, scil. 'unus quotuscumque;' Curtius, *Gr. Etym.* No. 631) referring to the πνευματικοὶ now under consideration, and the ἔχει seeming to imply that he had it, as it were, within ('in promptu habet,' Est.), ready to be uttered. The ψαλμὸς here mentioned was probably a hymn of praise, under the influence of the Spirit, and so extemporaneous in its nature, but, as γλῶσσαι are subsequently specified, intelligible to the hearers: comp. ver. 15, and see Eph. v. 19 and notes *in loc.* Tertullian (*Apol.* cap. 39) in describing the 'convivia' of the early Christians, notices how 'ut quisque de scripturis sanctis vel de

συνέρχησθε, ἕκαστος ψαλμὸν ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, ἑρμηνείαν ἔχει· 27 πάντα πρὸς οἰκοδομὴν γινέσθω. εἴτε γλώσσῃ τὶς λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος,

26. ἕκαστος] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on preponderating authority: *Rec.* adds ὑμῶν. The same critical authorities adopt the order ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει (*Rec.* inverts the order), on very greatly preponderating authority; and finally, γινέσθω (*Rec.*, γενέσθω), on vastly preponderating authority.

proprio ingenio potest, provocatur in medium canere Deo.' A sermon on this text will be found in Lightfoot, *Works*, Vol. VII. p. 29 sqq. (Lond. 1825). διδαχὴν ἔχει] '*hath a teaching*;' not so much 'a doctrine,' Auth., Evans, which conveys too much the idea of formulated dogma, as 'an instruction;' διδάσκειν ἀπὸ χαρίσματος, Chrys.: see ver. 6 and notes *in loc.* ἀποκάλυψιν ἔχει] '*hath a revelation*;' has a divinely inspired communication, which he would most probably deliver in the character of a προφήτης; see below vv. 29, 30. γλῶσσαν ἔχει] '*hath a tongue*;' *i.e.* λαλεῖ γλώσσῃ, ver. 27: has within him an utterance which will take the form of ecstatic speech. The ἑρμηνεία is appropriately next specified, and the whole closed by the one great and common principle, which Chrysostom terms τοῦ Χριστιανισμοῦ τὴν κρηπῖδα καὶ τὸν κανόνα, —τὸ τοὺς πλήσιον διὰ πάντων ὠφελεῖν: comp. Theod. *in loc.* On this rule and principle, and its practical applications, see Harless, *Chr. Ethics*, § 38, p. 327 (Transl.).

27. εἴτε γλώσσῃ κ.τ.λ.] '*whether it be that anyone speaketh in a tongue*:' first member of a distributive sentence; to which, however, there is no corresponding member, the structural form being gradually lost in the specific instructions that follow, and never resumed where it might have been originally intended to reappear, viz. in ver. 29. Various examples of anacolutha, more or less similar to the present, are noticed in Winer, *Gr.* § 63. 1. i. κατὰ δύο ἢ κ.τ.λ.] '*let them speak, to the number of two or, at the most, three*;' 'duo aut ad summum tres loquantur, scil. in uno conventu,' Est., the κατὰ being used in its distributive sense (Winer, *Gr.* § 49. d. *b*, Kühner, *Gr.* § 433, s. v. κατά, 3), and implying the limitation as to numbers in regard of the speakers. On this use of κατὰ as involving the idea of a measure ('down to'), see the careful comments of Harrison, *Greek Prep.* p. 326 sq. (Philadelphia, 1860). There might be many desirous to speak, but it was to be κατὰ δύο ἢ τὸ πλεῖστον τρεῖς. The verb λαλείτωσαν is to be supplied after the κατὰ δύο, being suggested by, and naturally flowing from, the preceding λαλεῖ: see exx. in Kühner, *Gr.* § 577. 2. i. καὶ ἀνὰ μέρος] '*and by turn*;' 'unus, unus,' Syr., the preposition here serving to note the *manner* in which the action was to take place (comp. ἀνὰ κράτος,' 'intentis viribus'); it was to be on the principle of each having his turn, 'vicissim,' Beza. The transition from this sense of the prep. to the purely distributive use (Mark vi. 40)

καὶ εἷς διερμηνευέτω· ἐὰν δὲ μὴ ᾖ διερμηνευτὴς, 28
σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλείτω καὶ τῷ
Θεῷ. Προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, 29
καὶ οἱ ἄλλοι διακρινέτωσαν· ἐὰν δὲ ἄλλῳ ἀπο- 30

is easy and obvious: comp. Kühner, *Gr.* 433, s. v. ἀνά, 3, and see Harrison, *Greek Prep.* p. 165 sq. Most of the interpreters call attention to the inference that may be naturally drawn from this clause, that the Corinthian speakers with tongues often spoke together and *συγκεχυμένως*. εἷς διερμηνευέτω] '*let one interpret;*' one,—not two or more; *χρὴ γὰρ τοὺς παρόντας νοεῖν τὰ λεγόμενα*, Theod.

28. ἐὰν δὲ μὴ ᾖ διερμηνεύτης] '*but if there should be no interpreter;*' scil. if neither the speaker should be able to interpret (comp. ver. 13), nor any one of those sitting by: the words provide equally for either case. σιγάτω ἐν ἐκκλησίᾳ] '*let him be silent*, or (as better preserving the force of the pres. imperative) *keep silence in (the) Church*,'—scil. the speaker with tongues alluded to in ver. 27. The transition from one nominative to another is perfectly natural, and by no means uncommon in Greek prose: see exx. in Winer, *Gr.* § 67. 1. c. On the expression ἐν ἐκκλησίᾳ, see notes on ch. xi. 18. ἑαυτῷ δὲ λαλείτω κ.τ.λ.] '*and to himself let him speak and to God;*' the ἑαυτῷ being emphatic, and standing in contrast to assembled hearers (comp. ver. 26) in public. That he was to speak inwardly and inaudibly ('tacitus et in corde loquatur sibi ipsi,' Est., comp. Chrys.) is not only *not* implied in the words, but really contrary to the use of λαλεῖν in this whole passage, where it clearly implies open speech. On the meaning and derivation of λαλεῖν ('vocem ore emittere'), see notes *on Tit.* ii. 1, and *on Col.* iv. 3. The τῷ Θεῷ directs that the utterance was to be poured forth, whether in ecstatic prayer, praise, thanksgiving, or otherwise, to Him who had given the gift.

29. Προφῆται δὲ κ.τ.λ.] '*And let the prophets speak, two or three;*' the δὲ carrying on the directions to a new ('novum quid accedit,' Herm.) but connected class,—the προφῆται. The direction is not so precise as in ver. 27, *κατὰ δύο ἢ τὸ πλεῖστον τρεῖς*. That, however, it was to be, as in the case of those speaking with tongues, *ἀνὰ μέρος*, seems clear from the following verse: comp. Bengel. καὶ οἱ ἄλλοι διακρινέτωσαν] '*and let the others discern:*' the other prophets, present but not speaking, were to exercise the gift of διάκρισις πνευμάτων (ch. xii. 10; comp. Heb. v. 14) and test the words spoken ('dijudicent,' Vulg., Syr.; 'examine,' Arm.), whether they really came forth from the Spirit, or were only the imaginings of the speaker's heart. What might seem a very different direction is given in *The Teaching of the Apostles*, ch. 11, *πάντα προφήτην λαλοῦντα ἐν πνεύματι οὐ πειράσετε οὐδὲ διακρινεῖτε*,—but the circumstances are different, and the spiritual credentials of the προφήτης are tacitly assumed to have been known and recognized. It must clearly follow from this verse that προφητεία and διάκρισις πνευμάτων were very closely united. The prophets would seem to have had the gift of discerning, though not necessarily exclusively. On the

31 καλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω. δύνασθε γὰρ
καθ' ἕνα πάντες προφητεύειν, ἵνα πάντες μανθ-
32 άνωσιν καὶ πάντες παρακαλῶνται· καὶ πνεύματα

nature of the gift, see notes on ch. xii. 10.

30. ἐὰν δὲ ἄλλῳ κ.τ.λ.] '*but if a revelation should be made to another sitting by;*' further direction in the case of a spiritual communication suddenly made to one of the ἄλλοι προφῆται sitting by as listeners, the tertiary predicate καθημένῳ (Donalds. *Gr.* § 489 sq.) simply marking the ἄλλος as, at the time, a listener, and not a speaker. The rule of the early Church, following that of the synagogue (comp. Luke iv. 16 sq.), appears to have been that the reader or preacher should stand, and his hearers sit: comp. Justin Martyr, *Apol.* II. p. 98 D, ἀνιστάμεθα κοινῇ πάντες καὶ εὐχὰς πέμπομεν. Prayer, it may be observed, both on the Lord's Day and during the whole period between Easter and Pentecost, was offered in a standing posture, in memory of the Lord's resurrection; see Bingham, *Chr. Antiq.* xiii. 8. 3. ὁ πρῶτος σιγάτω] '*let the first remain silent;*' scil. the one who was speaking prior to the ἀποκάλυψις. There is some little doubt whether this σιγάτω (σιγησάτω would have settled the question) implies that the first speaker should stop *at once*, and give place to the other, or finish his discourse and then remain silent. The latter seems more natural. Some token, probably, would be given, by motion or gesture, that an ἀποκάλυψις had been vouchsafed to another of the προφῆται; this would be a sign to the speaker to close his address, and to let the newly-illumined succeed to him. The speaker with tongues was not to speak publicly at all if there was no interpreter (ver. 28); the prophet was permitted to speak, but was to prepare to pass into silence, when another had a revelation vouchsafed to him: comp. Chrys. *in loc.*

31. δύνασθε γὰρ κ.τ.λ.] '*For ye can (thus) all prophesy, one by one;*' elucidatory confirmation of the preceding direction, the δύνασθε having the principal, and πάντες the secondary, emphasis: by one of the προφῆται thus giving place to another, at the proper time, there would be the possibility of all exercising their χάρισμα in orderly succession,—not, of course, in one and the same πανήγυρις, but in it and others that might succeed it. The καθ' ἕνα does not here coalesce with πάντες, in the sense of 'ad unum omnes' (De W.,—a meaning which would appy. require the presence of γενόμενοι; see exx. in Viger, *de Idiot.* IX. 5. 7), but simply specifies the manner, in accordance with the ordinary distributive use of the preposition, 'singulatim' (Beng.), in which what the Apostle specifies would come true; so Vulg., Syr., Copt., Arm. It thus corresponds with the κατὰ δύο in verse 27; see notes *in loc.* The objection of Hofm., that the person of δύνασθε precludes its being applied more particularly to the prophets, does not seem valid. The Apostle addresses all, ver. 26, implying, however, in the very verse, that he is also addressing them distributively.

ἵνα πάντες μανθάνωσιν κ.τ.λ.] '*in order that all may learn and all may be comforted:*' purpose of the successive utterances,—that all the hearers might have the better opportunity of hearing, in the case of

προφητῶν προφήταις ὑποτάσσεται· οὐ γάρ ἐστιν 33
ἀκαταστασίας ὁ Θεὸς ἀλλὰ εἰρήνης, ὡς ἐν πάσαις

some of these speakers, words that might teach and bear παράκλησιν (ver. 3). The verb παρακαλεῖσθαι probably here includes the παραμυθίαν as well as the παράκλησιν of ver. 3 ('consolationem accipiant,' Syr., Copt., Arm.), and is an expansion, on the practical side, of the foregoing μανθάνειν; but in this verb it is often difficult to decide which of its two meanings 'exhort' and 'comfort' is to be preferred; the context being frequently the only guide: see notes *on Thess.* v. 11.

32. καὶ πνεύματα προφητῶν] '*and the spirits of the prophets:*' further ground for the direction given in verse 30,—the subordination to the will of the prophet of the spiritual movements of his own soul; ὡς ἐν αὐτοῖς [προφήταις] ὅν ποτε μὲν σιγᾶν, ποτὲ δὲ λέγειν, Severian (Cram. *Cat.*). There is a considerable difference of opinion as to the precise meaning of the word πνεύματα in this verse. The choice seems to lie between (*a*) the human πνεύματα as influenced and filled by the Holy Spirit, Meyer, al., and (*b*) the movements and manifestations of that blessed Spirit, as in ch. xii. 10. Both interpretations practically lead to the same general meaning; of the two, however, (*b*), which is the view of Chrys. (πνεῦμα ἐνταῦθα τὴν ἐνέργειαν λέγει), Theod. (τὰ χαρίσματα), Severian, Theoph., al., is to be preferred as most in harmony with the meaning in what may be deemed the primary and regulative passage, ch. xii. 10.

προφήταις ὑποτάσσεται] '*are subject to the prophets;*' are in subordination to them in whom they are manifested and operative, the present tense marking what regularly and normally takes place; see Winer, *Gr.* § 40. 2, and notes *on Phil.* iv. 7. It can scarcely be doubted that the προφῆται in this portion of the verse are identical with the προφῆται in the former part, the substantive being repeated, rather than a pronoun used, to give a rhetorical force to the declaration, the προφητῶν and προφήταις standing in studied juxtaposition. It has been thought, however (Theod., al.), that what is here referred to is not the self-control inculcated by the σιγάτω (ver. 30), but the fact of the one prophet giving way to another, on which assumption the προφητῶν and προφήταις would refer to different persons,—the yielded-to and the yielder. This is grammatically possible, but logically improbable; the fact of such regular and customary yielding not really supplying any true reason for the direction to exercise *self*-control involved in the σιγάτω. The articles are throughout omitted, as the statement is made in its most general form, and with a kind of epigrammatic terseness; compare Kühner, *Gr.* § 462. h, i, Donalds. *Gr.* § 394, *a*.

33. οὐ γάρ ἐστιν ἀκαταστασίας κ.τ.λ.] '*for God is not (a God) of confusion, but of peace;*' confirmatory of ver. 32, and resting upon a well-known principle of the divine government: the nature of God is antithetical to ἀκαταστασία, God being essentially, to use the words of Theodoret, τῆς εἰρήνης ὁ πρύτανις, comp. Rom. xv. 33, xvi. 20, Phil. iv. 9, 1 Thess. v. 23); peace is the moral element in which the Christian has received his κλῆσις, ch. vii.

ταῖς ἐκκλησίαις τῶν ἁγίων.

34 Αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν,

Women are to be silent in Church-assemblies.

34. γυναῖκες] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderating authority: *Rec.* adds ὑμῶν. The same edd. adopt ἐπιτρέπεται on very greatly, and ὑποτασσέσθωσαν, on clearly, preponderating authority: *Rec.*, ἐπιτέτραπται, and ὑποτάσσεσθαι.

15. The term ἀκαταστασία occurs in Luke xxi. 9, where it is associated with πόλεμος, 2 Cor. xii. 20, where it follows ψιθυρισμὸς and φυσίωσις, and James iii. 16, where it is put on a level with ζῆλος and ἐριθεία. In 2 Cor. vi. 5 the reference is appy. to the 'tumults' raised against the Apostle at Ephesus (Acts xix. 29) and elsewhere. The rendering of Vulg. ('dissensio'), Copt. ('divisio') is too weak: the true meaning is 'tumultus,' as Syr., Æth., or 'perturbatio,' Arm. The Apostle designedly uses a strong word; there was at this time serious σύγχυσις and ταραχὴ within the Corinthian Church. ὡς ἐν πάσαις κ.τ.λ.] '*as in all the Churches of the saints:*' appended statement, designed tacitly to contrast the examples set by all other Christian Churches in regard of reverence and order; αἰσχύνθητε οὖν ὑμεῖς παρὰ πάσας τὰς ἐκκλησίας πολιτευόμενοι, Theoph. There is considerable difference of opinion as to the connexion of this clause. *Lachm.*, *Tisch.*, Meyer, al., prefix it to the passage that follows: *Westc.* and *Hort* attach it to πάντες μανθάνωσιν καὶ πάντες παρακαλῶνται, placing in a parenthesis καὶ πνεύμ.—εἰρήνης. To both these arrangements, however, there seem valid objections; (*a*) to the first, as involving a general reference to the practice of all other Churches, when to some extent Corinth was confessedly an exception (ch. xi. 3), and as prominently laying a greater weight on usage than the Apostle, in this Epistle, would have been likely to use: (*b*) to the second arrangement, as, in a somewhat simple passage, necessitating a suspended thought, which really only weakens the force of the strong final (ἵνα) sentence with which it would thus be associated. We therefore, with the early expositors, and appy. all the Vv., connect the clause with what precedes, and regard it as supplying a sort of concluding semi-argument, somewhat similar to the οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ of ch. xi. 16.

34–36. *Directions with reference to women.* 34. αἱ γυναῖκες κ.τ.λ.] '*Let the women keep silence in the Churches;*' scil. in the larger and public assemblies of the Church, which alone are under consideration in this chapter: comp. vv. 4, 5, 12, 16, 19, 23, 26, and see notes on ch. xi. 5. It is probable that the Apostle had here especially in his thoughts the office of teaching in public: see 1 Tim. ii. 12, διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω. This rule was carefully maintained in the early Church: see *Const. Apost.* III. 6, and Conc. Carthag. IV. 99. Among the Jews for a woman to read publicly the law involved a dishonour to the Synagogue: see Lightfoot, *Hor.*

ἀλλὰ ὑποτασσέσθωσαν, καθὼς καὶ ὁ νόμος λέγει.
εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας 35
ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστι γυναικὶ λαλεῖν
ἐν ἐκκλησίᾳ. Ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν, 36
ἢ εἰς ὑμᾶς μόνους κατήντησεν;

35. γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ] So, as to γυναικί, and as to the order of the words, *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderating authority: *Rec.*, γυναιξὶν ἐν ἐκκλησίᾳ λαλεῖν.

in h. l., Schoettg. *Hor.* p. 658.

καθὼς καὶ ὁ νόμος λέγει] '*as the law also says*;' viz. in the primal declaration, Gen. iii. 16, 'thy desire shall be to thy husband, and he shall rule over thee.' On this more extended reference of ὁ νόμος, see notes on ver. 21. On the form καθώς, see notes *on Gal.* iii. 6.

35. εἰ δέ τι μαθεῖν θέλουσιν] '*And if they wish to learn anything*:' further direction, the δὲ appending slightly fresh matter, viz. that they were to put their questions ἐν οἴκῳ, not ἐν ἐκκλησίᾳ. The reading is not perfectly certain: *Westc.* and *Hort* adopt μανθάνειν, but on external authority which does not seem diplomatically sufficient, and with internal evidence appy. pointing the other way; the change from the aor. to the present being more likely, owing to the associated presents, than the converse. The distinction between the pres. infin. and aor. infin. after θέλω and similar verbs would seem to be this: when attention is to be directed to the procedure of the action specified by the verb, the present is commonly used; when simply to the action specified by the verb, the aorist is used; see Winer, *Gr.* § 44. 7. *c*, Kühner, *Gr.* § 389, rem. 8, and comp. Donalds. *Gr.* § 427. *d.*

αἰσχρὸν γὰρ κ.τ.λ.] '*for it is a shame for a woman to speak in* (*the*) *Church*:' strongly-worded confirmation of the preceding direction, and preparing for the almost indignant question which follows. On the term ἐν ἐκκλησίᾳ, see notes on ch. xi. 18.

36. Ἢ ἀφ' ὑμῶν κ.τ.λ.] '*Or was it from you that the word of God went forth? or came it unto you alone?*' 'If customs, otherwise so disgraceful, are to be maintained among you, one can only conclude that you are the primitive fountain of Church teaching and Church order, or the only depositary of it;' the general term ὁ λόγος τοῦ Θεοῦ including alike τὴν ἀλήθειαν καὶ τὸν κανόνα τὸν ἐκκλησιαστικόν, Orig. There is some little doubt whether this verse is to be connected with ver. 35 (*Tisch.*, *Rev.*, *Westc.* and *Hort*), or with what follows (De W., Alf.). On the one hand it might be thought that the strong tone of the verse could hardly have been called out by the usage just specified: on the other hand, ἀταξία of this kind had a far graver import than might appear on the surface (consider ch. xi. 7 sqq.), and, as we well know, expanded afterwards into very grave evils in the early Church, and might thus rightly be put in antithesis, as it were, with Church usage everywhere else (comp. ch. xi. 16) as is in effect done in this verse: τὸ αἰσχρὸν τοῦ πράγματος ἔδειξε, τὰς λοιπὰς

37 Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινωσκέτω ἃ γράφω ὑμῖν, ὅτι 38 Κυρίου ἐστὶν ἐντολή· εἰ δέ τις ἀγνοεῖ, ἀγνοεῖται.

This is the Lord's command.

37. Κυρίου] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, τοῦ Κυρίου. ἐστὶν ἐντολή] So *Lachm.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on greatly preponderating authority as to ἐστίν, and on clearly preponderating authority as to ἐντολή: *Rec.*, εἰσὶν ἐντολαί, with internal evidence also against it; *Tisch.*, ἐστίν, only: but on clearly insufficient authority.

38. ἀγνοεῖται] So *Lachm.*, *Tisch.*, *Westc.* and *Hort* (with marg.), on

ἐκκλησίας εἰς μέσον τέθεικεν, Chrys. We adopt, then, with some confidence the connexion with what precedes. So appy. Copt., Æth., and, as far as can be inferred, the remaining Vv. and the early expositors. εἰς ὑμᾶς μόνους] '*unto you*,' '*in* vos solos,' Vulg., the idea of reaching to, and entering as it were into them, being thus more fully implied by the prep. εἰς (with persons) than if the less distinctive πρὸς had been used; see Winer, *Gr.* § 49. a. *a*, and, on the distinction between εἰς and πρός, notes *on Philem.* 5.

37, 38. *Concluding exhortations.* 37. Εἴ τις δοκεῖ κ.τ.λ.] '*If any man thinketh himself to be a prophet;*' not 'videtur,' Vulg., 'existimatur,' Arm., Theoph., but 'putat,' Syr., Copt., Æth. (in effect), al.,—the context seeming clearly to show that the reference here is subjective, and points, not to what the τις may be in the eyes of others, but what he deems himself to be: see notes on ch. iii. 18. ἢ πνευματικός] '*or spiritual*,' scil. 'one endowed with any spiritual gift,' the context determining the shade of meaning to be ascribed in each case to the somewhat inclusive epithet. Hofmann objects to this sort of generic rendering of πνευματικός, as not in harmony with the common use of the disjunctive ἤ, but see Kühner, *Gr.* § 540. 1, where this use of the particle is clearly substantiated; see also Bäumlein, *Partik.* p. 126. ἐπιγινωσκέτω ἃ γράφω κ.τ.λ] '*let him take knowledge of the things that I write to you, that it is the Lord's commandment;*' the compound ἐπιγινώσκειν having its usual fuller meaning (see notes on ch. xiii. 12), though here somewhat diluted by the attracted form which the sentence has assumed, the meaning being in effect, 'judicet atque agnoscat, ea, quæ scribo vobis, esse præcepta Christi Domini,' Est. On the very intelligible attraction, according to which the ἃ γράφω ὑμῖν, which logically belongs to the objective or expository member of the sentence, is grammatically associated with the first member, see Winer, *Gr.* § 66. 5. a, and on the various uses of ἐπιγίνωσκειν, Cremer, *Wörterb.* s. v. p. 158 sq. The Κυρίου, as its position indicates, is emphatic. The Apostle here speaks with the full spiritual knowledge that the rules given in this chapter are no mere expressions of his own judgment, but are verily a collective ἐντολή of the personal Lord, speaking as it were by His Apostle as His interpreter: comp. Hofm. *in loc.*

38. εἰ δέ τις ἀγνοεῖ] '*but if*

Desire prophesying, and observe order.

Ὥστε, ἀδελφοί μου, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις. 39
πάντα δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω. 40

slightly preponderating authority: *Rec.*, *Treg.* (with marg.), *Rev.* (with marg.), ἀγνοείτω,—a change due perhaps to not understanding the meaning of ἀγνοεῖται.

39. ἀδελφοί μου] So [*Lachm.*] *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderating authority: *Rec.* omits μου. μὴ κωλύετε γλώσσαις] So, in regard of order, *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderating authority: *Rec.* γλώσσαις μὴ κωλύετε.

40. πάντα δέ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.* omits δέ.

anyone knows not,' scil. what ἃ γράφω ὑμῖν really are. The idea of wilful ignorance is not necessarily involved in this verb: it may be latent ('mavult ignorare,' Est.), but what is expressed is simply, 'ignorat,' Vulg., or, as corrected by Beza, 'ignarus est' ('ignorans est,' Copt.), is ignorant of the true character and authority of these commands, whether from indifference or otherwise. ἀγνοεῖται] '*he is not known*;' scil. 'vicissim ignorabitur [ignoratur] a Domino,' Est.: he is one of those whom the Lord knows not (contrast John x. 14, 2 Tim. ii. 19), and to whom hereafter, if they persevere in their ἄγνοια, the dread οὐκ οἶδα ὑμᾶς (Matth. xxv. 12) will be pronounced, when the Lord comes. If the reading ἀγνοείτω be adopted, the meaning will be 'let him remain in his ignorance,' the imperative being *permissive* (see ch. vii. 15, and notes *in loc.*), and the general sentiment, that all hope of further successful instruction must be renounced: see Winer, *Gr.* § 43. 1.

39, 40. *Summary of the whole chapter.* Ὥστε] '*So then, Consequently*:' introductory of the concluding exhortations ('ex diverticulo redit ad prius dicta,' Grot.), and directing attention to the whole preceding counsels from which they naturally flow, and on which they are based; comp. ch. xi. 33, and on the meaning of this particle ('itaque,' Vulg.), notes on ver. 22.

ζηλοῦτε τὸ προφητεύειν κ.τ.λ.] '*earnestly desire to prophesy, and hinder not the speaking with tongues*:' comprehensively expressed summary of the exact tenor of the exhortation (in reference to these two spiritual gifts) as directly given, and as indirectly transpiring throughout the chapter. In all that was said in reference to τὸ προφητεύειν, from verse 1 onward, the tenor is ζηλοῦτε: equally also is it, μὴ κωλύετε. No hindrance is offered to this latter gift; nay, when it is manifested, the speaker is bidden to pray for the power of making his utterances profitable to others (ver. 13); when confusion might ensue (ver. 27) directions are given to obviate it.

40. πάντα δὲ κ.τ.λ.] '*But let all things be done, be carried on* (γινέσθω, pres.), *decently and in order*;' summary on the practical side, introduced by the connective,

XV. *Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ* 2 *παρελάβετε, ἐν ᾧ καὶ ἑστήκατε, δι' οὗ καὶ σώζεσθε, τίνι*

The Gospel which I preached, was, in accordance with facts, Christ's resurrection.

yet slightly antithetical, δέ ('novum quid accedit,' Herm.), of the real purpose which guided and animated all the foregoing directions;—edification (compare ver. 5, 12, 26), of which the necessary basis was τὸ εὔσχημον (ch. vii. 35), and τάξις. εὐσχημόνως] '*decently, decorously*;' see Rom. xiii. 13, 1 Thess. iv. 12. The word involves the idea, not merely of contrast to ἀτάκτως, but of decorous and seemly deportment. It is the sort of ethical enhancement of the more mechanical κατὰ τάξιν which follows: see notes *on* 1 *Thess. l. c.* The short but telling treatise of Hammond, *Grounds of Uniformity Vindicated* (Lond. 1657), is founded on this text.

VII. THE RESURRECTION OF THE DEAD (ch. xv.).

XV. 1–11. *The historical fact of Christ's resurrection the substance of the Apostle's preaching.*

1. γνωρίζω δὲ ὑμῖν] '*Now I make known unto you*;' the δὲ indicating the transition (notes *on Gal.* i. 11), and the γνωρίζω ('notum facio,' Syr., Vulg.; 'manifesto,' Arm.; not 'annuncio,' Copt.,—still less ἀναμιμνήσκω, Theod., comp. Chrys.), with some tinge of reproach, marking that the Apostle was forced, as it were, *de novo* to make known the tenor and import of the gospel ('doctrinam de Christo salvatore hominum,' Est.) which he had preached among them (ch. ii. 2), of which Jesus and the resurrection (Acts ii. 33, xvii. 18, al.) ever formed the primary doctrines (comp. ver. 3), and the true tenor and substance: comp. John xvii. 26, Rom. ix. 22. The formula is the prelude to the orderly and deliberate statement which follows; comp. 2 Cor. viii. 1, and Gal. i. 11, where see notes *in loc.* ὃ καὶ παρελάβετε κ.τ.λ.] '*which also ye received, in which also ye stand*;' each καὶ marking climactically that which, on their side, was associated with, and resulted from, the preaching: εἶδες πῶς αὐτοὺς καλεῖ μάρτυρας τῶν εἰρημένων, Chrys. First, beside merely hearing with the outward ear, they received (Gal. i. 9, Phil. iv. 9, Col. ii. 6, 1 Thess. ii. 13); then, further, they so received that they attained in it a firm standing-ground (Rom. v. 2; comp. xi. 20, 2 Cor. i. 24), and further still, by means of it, were on the pathway of salvation. On the ascensive καί, of which this passage forms a good illustration, see notes *on Phil.* iv. 12. This and the three following verses form the text of the fourteenth of the *Catechetical Lectures* of Cyril of Jerusalem, p. 165 sq. (Oxf. 1845).

2. δι' οὗ καὶ σώζεσθε] '*by which also ye are being saved*,' are placed among the σωζόμενοι (ch. i. 18),—not merely as ἐλπίζοντες ἀπ' αὐτοῦ σωτηρίας τυχεῖν, Theodorus), but as actually *in* the way that leads to salvation, and placed there by the gospel-call, salvation having begun when Christ was believed in; comp. Rom. viii. 24, Eph. ii. 8: 'salus Christianorum incipit in hâc vitâ, perficitur in futuro,' Est. The very meaning, however, of the verb involves a reference to the future, so that we may rightly say that past, present, and future are each respectively referred to in the παρε-

λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῆ ἐπιστεύσατε. παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ 3

λάβετε, ἑστήκατε, and σώζεσθε, of this and the two foregoing clauses.

τίνι λόγῳ εὐηγγελισάμην ὑμῖν] '*if you hold fast, with what word I preached it unto you:*' scil. with what form of words, and substance of teaching,—not 'quâ ratione,' Vulg., but 'quonam sermone,' Syr. (comp. Æth. 'quidnam dixi vobis'), the παρέδωκα of the next verse clearly pointing more to the *what* than the *how* of the teaching. The connexion of this clause is by no means easy to decide upon. We may connect it (*a*) immediately with the foregoing clause δι' οὗ καὶ σώζεσθε, and regard it as specifying the condition under which the hopeful words are spoken; or (*b*) it may be joined, by a very common principle of attraction (comp. Winer, *Gr.* § 66, 4), to the τὸ εὐαγγ. ὃ εὐηγγ. ὑμῖν, the relatival clauses being regarded as in effect in a parenthesis: so appy. *Lachm.*, *Westc.* and *Hort*, and clearly Rev. This latter construction is at first sight plausible, but the logical objection seems fatal, viz. that the condition εἰ κατέχετε cannot be very intelligibly associated with the γνωρίζω ὑμῖν κ.τ.λ., which is simply a statement of what the Apostle then was doing, wholly independent of any spiritual attitude on the part of the Corinthians. We therefore adopt (*a*), and regard the inversion of the two members of the conditional clause as due to the desire to keep in prominence the τίνι λόγῳ κ.τ.λ., on which the emphasis obviously rests, the τίνι taking the place of the relative to enhance this emphasis: see Winer, *Gr.* § 25. 1. note, Buttm. *N. T. Gram.* p. 216. It was on holding firmly the substance of the Apostle's teaching that progress in salvation depended. For exx. of somewhat similar inversions, see Winer, *Gr.* § 61. 3.

ἐκτὸς εἰ μὴ κ.τ.λ.] '*except it be that you believed in vain;*' an assumption not contemplated as likely to have been verified, but still specified by way of gently implied warning: comp. Chrys. *in loc.*, who, however, emphasizes the warning more than the context seems to require; so too Severian (Cram. *Cat.*). The clause is thus dependent, not on the preceding εἰ κατέχετε (Theoph., Œcum., al.), as one conditional clause would then have another dependent on it—a manifest awkwardness—but on the whole preceding portion of the verse, to which it forms a sort of cautionary conclusion. On the pleonastic ἐκτὸς εἰ μή, see notes on ch. xiv. 5, and on the reference of the aor. ἐπιστεύσατε to the period when the Gospel was first received by them, notes on ch. iii. 5; comp. Rom. xiii. 11. The adverb εἰκῆ (on the orthography, see Winer, *Gr.* § 5. 4. *c*) does not refer to the objective nullity (Alf.) of the faith professed (comp. ver. 11), as this conception has not yet been hinted at, but to the fruitless manner (οὐ βεβαίως, Orig.) in which it had been embraced: comp. Gal. iii. 4, iv. 11, and, on the possible derivation of the word, notes *on Col.* ii. 18. There seems no sufficient reason for pressing here the more usual classical meaning 'sine justâ causâ,' 'temere' (comp. Rom. xiii. 11, and perhaps Col. ii. 18): the meaning 'frustra' (Hesych. μάτην) is here rightly maintained by Vulg., Syr., Æth., Arm.; so Grimm, *Lex.* s. v., and nearly all modern interpreters.

3. παρέδωκα γὰρ κ.τ.λ.] '*For I*

καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρ-
4 τιῶν ἡμῶν κατὰ τὰς γραφάς, καὶ ὅτι ἐτάφη, καὶ ὅτι
5 ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς, καὶ ὅτι

4. τῇ ἡμέρᾳ τῇ τρίτῃ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very clearly preponderating authority: *Rec.*, τῇ τρίτῃ ἡμέρᾳ.

delivered unto you first of all: explanatory comment on the τίνι λόγῳ κ.τ.λ., the γὰρ having here the mixed explanatory and argumentative force which is often to be recognized in this particle; see Kühner, *Gr.* § 544. 1, and notes *on Gal.* iv. 2. Hofmann regards the particle as giving the reason for the Apostle's speaking with the reservation specified in the preceding verse: the reasoning, however, does not thus seem perspicuous; whereas an explanation of the language just used, and of the contents of the preaching, is clear and natural. The ἐν πρώτοις ('in-primis,' Vulg., Goth.) does not here refer to time (ἐξ ἀρχῆς, οὐ νῦν, Chrys.), but, as the context clearly implies, to importance; ὡς μέγα ὂν τὸ περὶ τῆς ἀναστάσεως δόγμα, ἐν πρώτοις αὐτὸ παρέδωκα, Theoph. ὃ καὶ παρέλαβον] '*which I also received*;' the correlative and ascensive καὶ marking that the Apostle had, like themselves, received the great truth. Whence he had received it is not stated. The Apostle might have received it by direct revelation (comp. Gal. i. 12), and from Christ Himself (εἰς τὸν Χριστὸν ἀνάγει, Chrys., Cyril, al.), but, in the absence of any definitive expression (contrast ch. xi. 33), and, in connexion with the historical details which follow, seems here mainly to have in his thoughts the historical communication of the ever-blessed truth. ὅτι Χριστὸς ἀπέθανεν κ.τ.λ.] '*that Christ died for our sins*:' substance of the ὃ καὶ παρέλαβον, introduced by the expository ὅτι; comp. Donalds. *Gr.* § 584 sq. On the important dogmatical expression ὑπὲρ τῶν ἁμαρτιῶν ('pro peccatis nostris abolendis,' Beng., ἵνα ἐξέλῃ τοῦ κόσμου τὴν ἁμαρτίαν, Cyril; comp. Heb. v. 1, x. 12), comp. notes *on Gal.* i. 4 (where the closely allied περὶ is used), and on the probable meaning of ὑπέρ ἡμῶν in passages of this nature, notes *on Gal.* iii. 13. The remark of Meyer is right and true, that the idea of the 'satisfactio vicaria' lies not in the mere preposition, but in the thing itself, and in the whole statement: consider Rom. v. 6, Eph. v. 2, al. κατὰ τὰς γράφας] '*according to the Scriptures*;' studiously appended, to mark that the events of the blessed history were long before foretold in prophecies which could not but have their sure accomplishment: comp. 1 Pet. i. 10 sq., and for similar statements as to the close relation of the prophecy with the history, Luke xxii. 37, xxiv. 25 sqq., John xx. 9, Acts viii. 32 sqq., xvii. 3, xxvi. 22 sqq. For illustrations of the statement see Barrow (*On the Creed*), *Serm.* xxvii. Vol. v. p. 391 sqq. (Oxf. 1830).

4. καὶ ὅτι ἐγήγερται κ.τ.λ.] '*And that he has been raised on the third day*;' the perfect being studiously adopted, here and elsewhere in this chapter, to mark the continuance of the blessed event (contrast Matt. xxviii. 6, 7, Mark xvi. 6, Luke xxiv.

ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα· ἔπειτα ὤφθη ἐπάνω 6

6, 34, al.) in its effects and consequences. The tense indicates 'actionem plane præteritam, quæ aut nunc ipsum seu modo finita est, aut *per effectus suos durat*,' Poppo, *Progr. de emend. Matth. Gr.* p. 6: comp. 2 Tim. ii. 8, and, in regard of the general meaning of the tense, notes on ch. xiii. 11. The τῇ ἡμέρᾳ τῇ τρίτῃ seems also used to specify with exactness and emphasis the time, and its coincidence with the foreshadowings of prophecy (comp. Matt. xii. 40), and our Lord's own declarations; see Mark x. 34, Luke xviii. 33, John ii. 19, 21.

κατὰ τὰς γραφάς thus belongs, as indeed the repetition of the ὅτι also clearly indicates, only to this second clause; comp. Chrys. *in loc.* The burial was an incident of great evidential importance, but it did not need the prophetic corroboration (Psalm xvi. 10; comp. Acts ii. 24, xiii. 34) which the simple mention of the great cardinal truth (ὅτι ἐγήγερται) seemed at once, almost spontaneously, to call forth; comp. Luke xxiv. 46, John xx. 9: 'urgendum est pondus *de resurrectione*,' Beng.

5. ὅτι ὤφθη Κηφᾷ] '*that He appeared to Cephas:*' see Luke xxiv. 34. The Apostle specifies this appearance rather than the earlier ones of which he no doubt was fully informed, as he desired to adduce authority which no one could justly call in question, viz. first that of St Peter (one of the στῦλοι, Gal. ii. 9, and even more, Matt. xvi. 17) who, of men, appy. first beheld the risen Lord (ἀξιόχρεων· εἰς μαρτυρίαν, Theod.); and next, that of the whole Apostolic company.

εἶτα τοῖς δώδεκα] '*then to the twelve.*' As we know, it was really at first only to ten of the whole number (John xx. 19, 24; comp. Luke xxiv. 36), and, a week afterwards, to eleven (John xx. 26): but the term had already become official, and referred to the collective body rather than to the precise number of which the body, at the time referred to, actually consisted. To suppose that the term implies that our Lord appeared also to St Matthew (Chrys., al.), is clearly to over-press a very natural form of expression. Most expositors rightly call attention to the repetition of the temporal adverbs, and to the ἔσχατον πάντων (ver. 8), as implying that the Apostle is here generally following a chronological order: see contra Wieseler, *Chron. Synops.* p. 420 sq., who does not appear to have assigned to this passage the importance, considered chronologically, that is due to it.

6. ἔπειτα ὤφθη κ.τ.λ.] '*after that He appeared to above five hundred brethren at once:*' change of structure, introduced by the slightly more accentuated ἔπειτα [ἐπ' εἶτα, Hartung, *Part.* Vol. I. p. 302] and carrying on the narrative without necessarily implying that the facts mentioned had been specified to the Corinthians, but certainly without implying anything to the contrary. Whenever the Apostle preached to his converts such a doctrine as the resurrection of our Lord, common sense says that he would have laid before them all the evidence. On the use of ἔπειτα ('deinde,' Vulg.; 'alsdann,' Ewald), which denotes the speedy following upon what had been stated of the event specified, see Bäumlein, *Partik.* p. 113, and notes *on* 1 *Thess.* iv. 17. On the

πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες
7 μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν· ἔπειτα
8 ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν· ἔσχα-

6. πλείονες] So *Lachm.*, *Tisch.*, *Treg.*, *Westc.* and *Hort*, on greatly preponderating authority: *Rec.*, πλείους. τινὲς δέ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very clearly preponderating authority; *Rec.* adds καί.

structure of ἐπάνω ('plus quam,' Vulg.: certainly not ἄνω καὶ ὑπὲρ κεφαλῆς, Chrys.) with cardinal numbers, and the suspension of its usual genitival government, the particle being purely adverbial, see Winer, *Gr.* § 37. 5, and on the later form ἐφάπαξ (not here 'once for all,' Rom. vi. 10, Heb. vii. 27, ix. 12, x. 10, but, as the sense obviously requires, 'simul,' Vulg., Clar., Copt.; 'una,' Syr.; 'suns,' Goth.), and the connexion of adverb and preposition, Winer, *Gr.* § 50. 7. rem. 1, Kühner, *Gr.* § 446. The occasion here referred to cannot positively be identified with that mentioned in Matth. xxviii. 16, as those who went to the appointed place are specified as οἱ ἕνδεκα, but, from a consideration of all the circumstances, such an identification may at least be deemed highly probable; see *Life of our Lord*, Lect. VIII. p. 410.

μένουσιν ἕως ἄρτι] '*remain until now*,' here on earth: comp. Phil. i. 25, John xxi. 22. The Apostle is careful to mention this to show the amount of testimony he had to rely on, and, how easily it could be verified: δύνατόν, φησι, τὸν βουλόμενον παρ' αὐτῶν ἐκείνων τοῦτο μαθεῖν, Theod. τινὲς δὲ ἐκοιμήθησαν] '*but some are fallen asleep*;' appended and subordinated statement, to cover the probable circumstance that now, twenty-seven years afterwards, some would be no longer alive; the δὲ contrasting the τινὲς with the οἱ πλείονες, the comparatively few that can now bear no testimony on this earth, with the larger portion that can still be appealed to. The καὶ is rightly omitted: if it were genuine it would just idiomatically accentuate the ἐκοιμήθησαν, and have what may be called its *descensive* force: see notes *on Phil.* iv. 12. On the term κοιμᾶσθαι in its reference to death, and the utterly precarious nature of the doctrinal deductions that have sometimes been drawn from it, see notes and reff. *on* 1 *Thess.* iv. 13.

7. ὤφθη Ἰακώβῳ] '*He appeared to James*;' an appearance not mentioned in the Gospel narrative. The James here mentioned is regarded by the early expositors, and apparently rightly, as James, the brother of our Lord; see Gal. i. 19, and notes *in loc.* Without entering further into the controverted question whether this Jacobus *Frater* was an Apostle in the full meaning of the word, and so to be identified with Jacobus *Alphæi* (see notes on ch. ix. 5), it seems certainly exegetically reasonable to say that the addition of the word πᾶσιν does seem to suggest that St James was one of the number: see Hofmann *in loc.* It may certainly be said that as the οἱ δώδεκα have been mentioned already, the assumption is not unreasonable that the οἱ ἀπόστολοι here mentioned *may* include the wider circle of the disciples: so Theod.,

τον δὲ πάντων ὡσπερεὶ τῷ ἐκτρώματι ὤφθη κἀμοί.

Chrys., al. It may be replied, however, that, in a passage of this kind, where the language is marked by a kind of documentary precision (comp. ver. 8), it is highly improbable that the word should be used in any but its usual and more restricted sense. Why may not this appearance to St James have taken place shortly before some appearance to the apostolic company of which we have no specific notice? Consider Acts i. 3, 4. Jerome refers to an appearance vouchsafed to James the Just, as mentioned in the ancient Gospel 'quod appellatur secundum Hebræos' (*de Vir. Illustr.* cap. 2), which may have rested on some early tradition, or may have been based on this passage: compare Hofmann, *Leben Jesu nach den Apocryphen*, § 89, p. 393. εἶτα τοῖς ἀποστόλοις πᾶσιν] '*then to all the Apostles;*' not with any particular emphasis, 'to the Apostles, every one of them,' the semi-pronominal πᾶς here simply occupying one of its two normal positions (τοῖς ἀπ. πᾶσιν, or πᾶσιν τοῖς ἀπ.) when the whole is specified as such, and assuming the form of an additive definition. If the order had been τοῖς πᾶσιν ἀποστόλοις (not, however, a very usual order in the N. T.; see notes *on Gal.* v. 14), then the whole body would have been regarded as in latent distinction to its parts: see esp. Kühner, *Gr.* § 465. 6. b, c, and comp. Krüger, *Sprachl.* § 50. 11. 7, 12, Winer, *Gr.* § 61. 2. *b.*

8. ἔσχατον δὲ πάντων] '*and last of all;*' comp. Mark xii. 22 (according to the best text), where the same combination occurs. In both passages it may be considered doubtful whether πάντων is masc. or neuter. If the former, then the reference is to the ἀπόστολοι (Mey.), or to all those mentioned, 'all of them,' Syr., Copt., Æth.: if the latter, then ἔσχατον πάντων must be regarded as an adverbial expression like πάντων μάλιστα, al. On the whole, as the context relates entirely to persons, the masculine reference is to be preferred, and in its wider application,—all of those referred to (πάντων ἀνθρώπων, Theod.), whether ἀπόστολοι or no; 'universi eorum, quibus visus est,' Est. For exx. of the adverbial use of ἔσχατον, and its connexion with a gen. (Deut. xxxi. 27, 29), see Steph. *Thesaur.* s. v. Vol. III. p. 2113 (ed. Hase).

ὡσπερεὶ τῷ ἐκτρώματι] '*as unto the untimely-born one,*' 'tanquam abortivo,' Vulg., Syr., Copt., 'suasve ausvarpa [abjectioni],' Goth.: the strong expression being used to denote the Apostle's suddenly and abnormally effected conversion as contrasted with the peaceful call and ripening apostolate of those with whom he proceeds to contrast himself. The article adds still further enhancement, 'the one who, contrasted with the rest, was pre-eminently an ἔκτρωμα. The word ἔκτρωμα (ἐκτιτρώσκω) is a later form, synonymous with the more classical ἄμβλωμα (Lobeck, *Phryn.* p. 209), denoting the 'untimely fruit' of the womb, ἀμβλωθρίδιον ἔμβρυον, Theod., used appy. first in Aristotle (*Gen. Anim.* IV. 5, κυήματ' ἐκπίπτει παραπλήσια τοῖς καλουμένοις ἐκτρώμασιν), and subsequently in later writers: see LXX Numb. xii. 12, Job. iii. 16, Eccles. vi. 3, the exx. in Wetst. *in loc.*, and the discussion of the word in Fritzsche, *Dissert.* I. p. 60 sq.; comp. also, Suicer, *Thesaur.* s. v. Vol. I. p. 1073 sq. The strong ex-

9 Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ
εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν
10 ἐκκλησίαν τοῦ Θεοῦ· χάριτι δὲ Θεοῦ εἰμι ὅ εἰμι,
καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ
περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ

pression is studiously softened by the ὡσπερεί, a form only occurring here in the N. T. but used in classical Greek from Æschylus onward.

ὤφθη κἀμοί] '*He appeared to me also.*' The Apostle uses the same form of expression, in reference to the appearance of the ascended Lord, as previously used in reference to the appearances prior to the Ascension. Christ thus vouchsafed to show Himself, even as He had been seen at, and prior to, that time,—'corporaliter, atque oculis corporeis videndum,' Estius: consider Article II.

9. Ἐγὼ γάρ κ.τ.λ.] '*For I am the least of the Apostles:*' confirmation of the strong expression used in the preceding verse, the ἐγὼ having its full emphasis, 'I, this ἔκτρωμα.' Chrysostom appears here to take ἀποστόλων in its wider sense, τῶν ἄλλων ἁπάντων. This does not seem required by the context: it seems more probable that in such a passage as this the word would be used in its proper sense; comp. notes on ver. 7. ὃς οὐκ εἰμὶ κ.τ.λ.] '*who am not meet to be called*,' almost 'seeing I am not &c.,' the ὅς having here a semi-argumentative force, explaining and, in effect, confirming the foregoing clause. On this use of the relative, which is by no means uncommon (see ch. i. 30, iv. 17), and almost speaks for itself, see notes *on Col.* i. 18, and *on* 1 *Tim.* ii. 4. The term *ἱκανὸς* is here used in its partially derivative sense of 'aptus,' 'idoneus' (scil. '*sufficiens* viribus;' 2 Cor. ii. 16, iii. 5), the transition from which to the more distinctly derivative idea of 'dignus' (Vulg., and all the other Vv.; comp. Matth. iii. 11, viii. 8, Mark i. 7, Luke iii. 16, vii. 6) is obvious and intelligible. The idea here, however, seems more that of 'meetness' and of 'moral fitness.' The Apostle regards his early life as disqualifying him, had it not been for God's mercy, for bearing so high a title. διότι ἐδίωξα κ.τ.λ.] '*because I persecuted the Church of God;*' reason *why* he so speaks of himself, the διότι (διὰ τοῦτο ὅτι), having its usual causal force ('quoniam,' Vulg.; 'propterea quod,' Beza), and differing very slightly from ὅτι; see notes *on Gal.* ii. 16. On this and the following verse, and on the conversion of the Apostle viewed in relation to his office, see Newman, *Paroch. Serm.* Vol. II. p. 106 sqq.

10. χάριτι δὲ Θεοῦ κ.τ.λ.] '*but by the grace of God I am what I am;*' contrasted sentence recounting how God's grace made him to be what he now was, scil. 'apostolus, qui Christum vidi,' Beng.: τὰ μὲν ἐλαττώματα ἑαυτῷ λογίζεται· τὰ δὲ κατορθώματα χάριτι τοῦ Θεοῦ ἀνατίθησι, Theoph. οὐ κενὴ ἐγενήθη] '*did not prove vain*,' i.e. without effect, and adequate results: so *εἰς κενόν*, Phil. ii. 16, 1 Thess. iii. 5. The word *ἐγενήθη* is passive only in form; hence, 'was not found,' Rev., would appear to be stronger than usage fully justifies: see notes on ch. viii. 6. ἀλλὰ περισσό-

ἀλλὰ ἡ χάρις τοῦ Θεοῦ σὺν ἐμοί. εἴτε οὖν ἐγὼ εἴτε 11
ἐκεῖνοι, οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε.

10. σὺν ἐμοί] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort* (with marg.), on clearly preponderating authority: *Rec.*, ἡ σὺν ἐμοί.

τερον κ.τ.λ.] '*but I laboured more abundantly than they all;*' contrasted statement (ἀλλὰ) to the preceding negative clause, the περισσότερον being the accus. of the defining or quantitative object, appended to the intransitive ἐκοπίασα, and specifying the amount of the τὸ κοπιᾶν: comp. Kühner, *Gr.* § 410. 3. rem. 5. There is some little doubt whether αὐτῶν πάντων is to be taken with a collective ('all of them'), or an individualizing ('every one of them') force. No inference can safely be drawn from the order of the words, the position of πάντων being the prevailing one in pronominal expressions of this nature (comp. Winer, *Gr.* § 61. 2. *b*), but it may perhaps be inferred from the probable meaning of τοῖς ἀποστόλοις πᾶσιν (ver. 7: see notes) that no particular emphasis is intended to to be placed on the πάντων, and so, that the ordinary collective meaning is to be preferred. On the use of κοπιᾶν in reference to ministerial labour (Rom. xvi. 12, Gal. iv. 11, Phil. ii. 16, al.), with allusion to the accompanying toil and suffering, see notes *on* 1 *Tim.* iv. 10. οὐκ ἐγὼ δὲ κ.τ.λ.] '*yet not I, but the grace of God with me:*' qualification of the περισσότερον κ.τ.λ., and reference of the spiritual energy he had been permitted to put forth to the true source of it all: καὶ τὸ κοπιᾶσαι δὲ αὐτὸ τῆς τοῦ Θεοῦ χάριτος ἐστίν, Theoph. The antithesis οὐκ —ἀλλὰ is not to be diluted or explained away (see Winer, *Gr.* § 55. 8): the Apostle with his characteristic humility, especially with ἐδίωξα τὴν ἐκκλησίαν almost still on his lips, ascribes all his κόπος to the grace of God that thus ἐκοπίασεν with him, and made him more fruitful in spiritual labours than all the rest. Had not the grace of God laboured with him there would have been no result. If the article (*Rec.*) had formed a part of the text, the statement would have been still stronger, 'not I, but the grace of God *which was with me* did the blessed work;' 'gratiam Dei omnium effectricem testatur,' Calv. That Estius should labour to explain away such a statement ('non ego principaliter; aut non tam ego, quam gratia Dei') is by no means unnatural. The true reading, however, involves no difficulties.

11. εἴτε οὖν ἐγὼ κ.τ.λ.] '*Whether then it were I or they;*' οὖν having here its *resumptive* force (see notes *on Gal.* iii. 5, and *on Phil.* iii. 1), and referring back to ver. 8. The main idea of the verse, however, viz. the testifying what they had been permitted to see (οὕτως κηρύσσομεν), really flows from the allusions to ministerial labours in the two digressive verses,—'whether it were I or they (to whom the manifestations were vouchsafed, and who, as I have just said, respectively laboured as I have stated), so we preach &c.' The ἐκεῖνοι must obviously be those to whom the verses immediately preceding more particularly refer,—'alii Apostoli, quibus Christus post resurrectionem visus est,' Estius.

οὕτως κηρύσσομεν κ.τ.λ.] '*So we*

12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν ἐν ὑμῖν 13 τινὲς ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; εἰ δὲ ἀνά-

If Christ did not rise, we are false teachers, and your hope is vain.

12. ἐν ὑμῖν τινές] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on distinctly preponderating authority: *Rec.*, τινὲς ἐν ὑμῖν.

preach, and so ye believed,—when the Gospel was first preached to you;' comp. ver. 2. The first οὕτως refers to the fundamental truths delivered (ver. 3) and, as the tenor of the whole passage shows, more especially to ὅτι ἐγήγερται κ.τ.λ. (ver. 4); the second to the substance of the κήρυγμα they had received: οὐκ εἶπε πιστεύετε, ἀλλ' ἐπιστεύσατε. ἐπειδὴ ἐσαλεύοντο, διὰ τοῦτο ἐπὶ τοὺς ἄνω χρόνους ἀνέδραμε, καὶ τὴν παρ' αὐτῶν ἐκείνων λοιπὸν μαρτυρίαν προστίθησιν, Chrys.: comp. Hofmann *in loc.* The ἐπιστεύσατε is used, as in ver. 2 (see notes), with reference to the time when the Gospel was first preached among them.

12–19. *Christ's resurrection is that on which the resurrection of the dead wholly depends.* Εἰ δὲ Χριστὸς κ.τ.λ.] '*Now if Christ is preached that He hath been raised from the dead:*' transition, by means of the δὲ μεταβατικόν (notes *on Gal.* i. 11), to the actual controversy, the particle, however, still retaining its proper oppositive force in the contrast it marks between the truth preached and the false views that were entertained. The order of the words, and the attraction of the substantive from the dependent, to the principal, clause (see Winer, *Gr.* § 66. 5), arise from the desire to place Χριστὸς in distinct prominence: Christ's resurrection forms the nerve of the argument. On the ἐγήγερται, see notes on ver. 3. πῶς λέγουσιν ἐν ὑμῖν τινές] '*how is it that some say among you*,'—not only think, but give expression to their thoughts; the πῶς ('qui fit ut;' comp. Gal. ii. 14, iii. 6, al.) marking the sort of surprise in the Apostle's mind that it was possible for any of them, among whom Christ's resurrection had been preached, to affirm what inferentially denied it. Chrysostom rightly calls attention to the use of the τινὲς as marking an unwillingness on the part of the Apostle to specify: some there were, probably not many, but the error of these men, whether few or many, was so deadly that it called for immediate refutation. On this use of τινές, as implying that the Apostle did not deem specification necessary, whether from the fewness of the λέγοντες, or from any other reason, comp. Herm. *Viger*, No. 114. The ἐν ὑμῖν, even in the present order, *may* be joined with τινές (Syr., Goth., Cyril), but is much more naturally connected with the verb (Vulg.), the τινὲς standing out in its isolation; so Chrys., though adopting the order τινὲς ἐν ὑμῖν.

Who these teachers were, and what exactly was the tenor of their teaching, has been very differently estimated. That they were originally heathens, and men of a so-called philosophic tone of mind (comp. ch. i. 20), seems highly probable (consider Acts xvii. 18); and that they denied, not necessarily the existence of the soul after death (comp. Cyril ap. Cram. *Cat.*), but what they would have described as

στασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται. 14 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα

the materialistic conceptions involved in the teaching of the resurrection of the body. The ἀνάστασις which they denied was an ἀνάστασις νεκρῶν (comp. Acts xvii. 32), an ἀνάστασις such as was preached at Corinth and in the universal Christian Church. That teaching was never favourable to a mere bodiless immortality: see Dorner, *Chr. Doctrine*, § 153, III. Vol. IV. p. 407.

οὐκ ἔστιν] '*is not*,' scil. 'has no existence'; 'nist,' Goth., sim. Vulg., Copt. In translation it is difficult to maintain this emphatic position of the negative predication, but in the original it is clearly marked and intentional; compare Eph. vi. 9, προσωποληψία οὐκ ἔστιν παρ' ἀυτῷ.

13. εἰ δὲ ἀνάστασις κ.τ.λ.] '*But if there is no resurrection of the dead*,' or, more exactly, 'if a resurrection of the dead has no existence,'—the partly continuative, and also partly antithetical, δὲ (compare notes on ch. xi. 29) commencing the argument against the assertion of the τινές, and reiterating their words: 'argumentatur a negato consequente ad negationem antecedentis,' Estius. On the perfectly natural and indeed proper use of οὐκ in this clause, οὐκ ἔστιν forming as it were a single verb, see Winer, *Gr.* § 55. 2. *b*, but see also notes on ch. vii. 9. οὐδὲ Χριστὸς ἐγήγερται] '*Christ also hath not been raised*,' or, for the sake of keeping the οὐδὲ in its position of emphasis, 'neither hath Christ been raised,' Rev., 'nih Christus urráis,' Goth. The reasoning is here somewhat differently estimated. The Greek expositors (not, however, Theod.) appear to regard the argument as resting on the fact that Christ was raised for the good of the race, and was (ver. 20) the ἀπαρχή: if there was no resurrection of the dead, His resurrection would have had no place or purpose; τίνος γὰρ ἕνεκεν ἀνέστη, εἰ μὴ ἔμενεν ἡμῖν ἀπαρχὴ εἶναι. Theoph. This is plausible, but what is really thus proved is, not the fact that Christ did not rise (the simple matter with which we are here concerned), but that, if He did, His rising was of no avail,—an aspect of the question not now before us. We adopt, then, the view of Theodoret, that the argument turns on the verity of Christ's manhood: σῶμα γὰρ καὶ ὁ δεσπότης εἶχε Χριστός. Theod. If there is no such thing as a bodily resurrection, then there can be no such thing as a raising of Christ's body as preached everywhere, and in every Church; consider Acts ii. 31, 32. This and the preceding verse form the sort of text for a portion of the article on the Resurrection in Jackson *On the Creed*, Vol. x. p. 235 sqq. (Oxf. 1844).

14. εἰ δὲ Χριστὸς οὐκ ἐγήγερται] '*But if Christ hath not been raised*,'—the δέ, as in the preceding verse, carrying forward the reasoning, under the same partly continuative, partly antithetical sequence, and the οὐκ, as before, being closely united with the verb, scil. 'if there has been no raising of Christ;' 'sublato articulo resurrectionis Christi, tota spes, quam in Christo habemus, concidit,' Estius. κενὸν ἄρα τὸ κήρυγμα ἡμῶν] '*empty, certainly, is our preaching*;' the κενὸν being placed in a distinct position of emphasis, and the ἄρα, with here its 'levior quædam ratiocinatio'

15 ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν· εὑρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ ὅτι ἤγειρεν τὸν Χριστόν, ὃν οὐκ ἤγειρεν

14. κενὴ καί] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating evidence: *Rec.*, κενὴ δὲ καί. In the former clause the insertion of καὶ after ἄρα has distinctly good support ([*Lachm.*], *Tisch.*), but is probably the result of an assimilative correction. In regard also of the last word of the verse the reading is slightly doubtful; *Westc.* and *Hort* read ἡμῶν on good, but, as it would seem, insufficient authority. Assimilation to the preceding pronoun is not unlikely.

(Klotz, *Devarius*, Vol. II. p. 160), adding a confirmatory force to the clause, and implying that what is asserted is beyond all reasonable doubt: see Kühner, *Gr.* § 549. 2, 3, and the careful investigation of Bäumlein, *Gr. Partik.* p. 21 sq.: see also notes *on Gal.* v. 11. The κήρυγμα in the assumed case would be κενόν; it would contain no substantive, no objective, truth, nothing to which the preacher could appeal as a 'vera res' (Beng.), and an admitted fact: with the resurrection all other great Christian realities, atonement, redemption, forgiveness, would disappear; ἅπαντα σῴζεται, Chrys. κενὴ καὶ ἡ πίστις ὑμῶν] '*empty also is your faith*;' if the κήρυγμα is κενόν ('inanis,' Vulg.), then that which is evoked by it, through hearing (Rom. x. 14), —faith in the Lord Jesus Christ— is empty and unreal also: οὐχ ἡμεῖς δὲ μόνον κενὰ ἐκηρύξαμεν, ἀλλὰ καὶ ὑμεῖς κενὰ ἐπιστεύσατε, Chrys.

15. εὑρισκόμεθα δὲ κ.τ.λ.] '*and* (*further*) *we are found*,'—'shown by the circumstances or issue to be &c.;' the δὲ having its copulative or rather *adjunctive* force, and introducing a fresh moment of thought (Kühner, *Gr.* § 532. 1),—viz. that it was not only a κενὸν κήρυγμα but a ψευδομαρτυρία,—and the εὑρισκόμεθα preserving its usual and proper distinction from εἶναι, with which, neither here nor elsewhere in the N. T. (Matth. i. 18, Luke xvii. 18, al.), it is in any degree synonymous: see Winer, *Gr.* § 65. 8, and notes *on Gal.* ii. 17. καὶ ψευδομάρτυρες τοῦ Θεοῦ] '*also false witnesses of God*;' the *ascensive* καὶ slightly emphasizing the word it precedes, and bringing out the whole serious aspects of the assertion (ver. 12) with which the Apostle is now dealing. It is somewhat doubtful whether the τοῦ Θεοῦ is a gen. *subjecti* ('false witnesses in God's service') or *objecti* ('false witnesses concerning God'): either gives good sense; the latter, however, seems most in harmony with the context. So appy. Copt., Cyril (Cram. *Cat.*), Beng. ('de Deo'), al., and Winer, *Gr.* § 30. 1. a. ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ] '*we bore witness* (when we preached the resurrection) *concerning God*:' not 'adversus Deum,' Vulg., the common usage (ch. iv. 6, Matth. x. 35, xxvi. 59, 62, Acts vi. 13, Rom. viii. 53, al.), but 'de Deo,' Erasm., and appy. Syr., Copt., Arm.,—the idea of a *hostile* intention not apparently lying in the context. In such a case we should have expected ψευδομάρτυρες κατὰ τοῦ Θεοῦ in the preceding clause, as it is actually

εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται. εἰ γὰρ νεκροὶ οὐκ 16
ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται· εἰ δὲ Χριστὸς 17
οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν· ἔτι ἐστὲ ἐν
ταῖς ἁμαρτίαις ὑμῶν. ἄρα καὶ οἱ κοιμηθέντες ἐν 18

cited in Cyril. We retain, therefore, under the influence of the context, the neutral rendering, even though no similar instance occurs in the N. T: comp., however, Plato, *Phædr.* p. 279, μαντεύομαι κατ' αὐτοῦ, and Kühner, *Gr.* § 433. II. 3. The preachers (on the assumption running through the passage) might have been ψευδομάρτυρες through mispersuasion, without any designed misrepresentation. εἴπερ ἄρα κ.τ.λ.] '*if so be that the dead verily are not raised;*' the εἴπερ ('si omnino,' Klotz, *Devarius*, Vol. II. p. 528) adding force and amplitude to the condition (comp. Kühner, *Gr.* § 510. 5), and the ἄρα, as above, ver. 14 (see notes), giving a further confirmatory emphasis and enhancement; 'si videlicet mortui non excitantur,' Beza. On the distinction between εἴπερ and εἴγε, see notes *on Gal.* vii. 4, and comp. Herm. *Viger*, No. 310. It will be observed that here, and throughout the passage, νεκροὶ is anarthrous. The dead are not regarded as a class (comp. ver. 52, 2 Cor. i. 9, Col. i. 18), but as individuals in the state described,—'dead persons,' 'dead men.' This, however, can hardly be expressed in an ordinary English translation.

16. εἰ γὰρ νεκροὶ κ.τ.λ.] Confirmation of the ὃν οὐκ ἤγειρεν just preceding by a practical repetition of the statement in verse 13. This verse and the following, and ver. 20, form the general text to chap. XVI. (Book XI.) in Jackson *On the Creed*, Vol. X. p. 305 sqq. (Oxf. 1844).

17. εἰ δὲ Χριστὸς κ.τ.λ.] Consequences of the οὐδὲ Χριστὸς ἐγήγερται again set forth, as in ver. 14 but, in the present case, with fuller statement of the personal consequences to the Corinthians and to believers generally. If no resurrection of Christ, then a faith, not only without any real substance whereon to rest, but without any fruit or moral results whatever; comp. Hofmann *in loc.* ματαία ἡ πίστις ὑμῶν] '*vain (fruitless) is your faith;*' the predicate, as in ver. 14, standing prominently forward, and specifying the absence of all saving issues: it was no 'fides salvifica.' On the meaning of μάταιος, and its distinction from κενός, see notes *on Tit.* iii. 9. ἔτι ἐστὲ ἐν κ.τ.λ.] '*ye are yet in your sins,*'—in the sphere of them, and encompassed by them: illustration of the ματαιότης of their faith, on the assumption of the first clause. If Christ never rose again, the redemptive work of Christ was a nullity; there was not, and could not be, any δικαίωσις (Rom. iv. 25): εἰ γὰρ καὶ αὐτὸς κατεσχέθη ὑπὸ τοῦ θανάτου, καὶ οὐκ ἔλυσεν αὐτοῦ τὰς ὠδῖνας, πῶς πάντας τοὺς ἄλλους ἀπήλλαξεν ἔτι αὐτὸς κατεχόμενος; Chrys. There is a little difference between the present expression and ὑφ' ἁμαρτίαν εἶναι, Rom. iii. 9.

18. ἄρα καὶ κ.τ.λ.] '*Then (in that case) they also that were laid to sleep in Christ:*' a further consequence (ἄρα,—see notes *on Gal.* v. 11), emerging through the last clause (ἔτι ἐστὲ κ.τ.λ.) from the

δὴ γὰρ δι' ἀνθρώπου θάνατος, καὶ δι' ἀνθρώπου ἀνά-
22 στασις νεκρῶν. ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀπο-

21. θάνατος] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderating evidence: *Rec.*, ὁ θάνατος.

ἐκ τῶν νεκρῶν, and Rev. i. 5, πρωτότοκος τῶν νεκρῶν, where the genitive is of a similarly partitive character. The question is very elaborately discussed by Origen (Cram. *Cat.*) whether we are to understand from this passage that our Lord was the ἀπαρχὴ of all, or only of the faithful. That in the resurrection of Christ we have the assurance that all will rise appears to be certain from the general tenor of the chapter, and particularly from ver. 22, but that the φύραμα of which He is here spoken as the ἀπαρχὴ (Rom. xi. 16) is equally inclusive is by no means similarly clear. The expression τῶν κεκοιμημένων, especially with νεκρῶν in the same verse, appears to point the other way, and to suggest the limitation to the sleeping faithful, to those 'qui in spe resurrectionis quiescunt,' Aquin.

21. ἐπειδὴ γὰρ κ.τ.λ.] '*For since through man cometh death;*' confirmatory reason for the foregoing statement (εἶτα καὶ αἰτιολογεῖ, Chrys.), the ἐπειδή ('quoniam,' Vulg., Arm.), with its causal and ratiocinative force (see notes *on Phil.* ii. 26), putting forward the reference to the foreordering of divine mercy, and the γάρ, with its usual confirmatory reference, substantiating the ἀπαρχὴ τῶν κεκοιμημένων of the preceding verse. Christ verily was the first-fruits of the κεκοιμημένοι; man, in His blessed person, was the *causa medians* of ἀνάστασις, as man was originally the *causa medians* of θάνατος; comp. esp. the important parallel statements in Rom. v. 12 sqq., where the manner of the entry of death, viz. διὰ τῆς ἁμαρτίας (ver. 12; scil. τῷ τοῦ ἑνὸς παραπτώματι, ver. 15), and the converse are both very fully discussed and explained. The ellipsis is to be supplied simply by ἔστι, but in a stronger sense than that of the mere copula, scil. 'exists,' 'facta est,' Copt., Æth.; see Winer, *Gr.* § 64. 3. b. ἀνάστασις νεκρῶν] '*resurrection of the dead*,' or, more exactly, *of dead men*,—the article being designedly omitted, as in ἀνθρώπου and θάνατος, that each term might stand forth in its most general form and its unrestricted breadth of meaning; comp. Kühner, *Gr.* § 462. h. The application of this general statement appears in the following verse.

22. ὥσπερ γὰρ κ.τ.λ.] '*For as in Adam all die, so also in Christ shall all be made alive;*' confirmatory explanation of the preceding verse, the contrastive ὥσπερ ('πὲρ vim eam [comparativam], quam habet ὡς, usitato more auget atque effert,' Klotz, *Devar.* Vol. II. p. 768), bringing out the full significance and contrasted relations of the δι' ἀνθρώπου in each member of the foregoing verse. Two points require careful consideration,—the meaning of ἐν in each member, and the latitude of the meaning of πάντες. As regards (1) the meaning of ἐν, there can be no reason for departing from the prevailing reference of the preposition (in the case of persons), to the 'sphere,' 'substratum,' or 'basis' (see notes *on Gal.* i. 24, ii. 17, and comp. above, ch. vii. 24 and

θνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ 23

notes *in loc.*), in which, or on which, the action takes place. The preposition will thus in each member of the verse specify the one in whom, as it were, the *πάντες* were included, or (more probably) on whom they depended as the basis (comp. Winer, *Gr.* § 48. a. 3, *d*), whether in reference to *τὸ ἀποθνήσκειν* or to *τὸ ζωοποιεῖσθαι*. All die in Adam; human nature, as Cyril (Cram. *Cat.*) says, being condemned in him: all are quickened, or made alive, in Christ, His vivifying power being imparted to all.

It is more difficult (2) to decide on the latitude of the reference of the second *πάντες*, many of the best interpreters (Augustine, Grot., Beng., al.) considering that the *ἐν Χριστῷ* and the use of the term *ζωοποιεῖσθαι* rather than *ἐγείρεσθαι* or *ἀνίστασθαι* must limit the reference to believers: so also Weiss, *Bibl. Theol.* § 99, Vol. II. p. 72 note (Transl.). As, however, the first *πάντες* must, by the nature of the case, include all ('omnes filii hominum,' Syr.), and as the second *πάντες* cannot, on any sound principles of interpretation, be regarded as quantitatively different from the first, especially in a studied antithesis like the present (*ὥσπερ—οὕτως καί*),—we adopt, with the Greek interpreters, the inclusive reference, and regard the *ἕκαστος δὲ κ.τ.λ.* in ver. 23 as guarding, and designed to guard, against any misconception of the inclusiveness: see Theodoret *in loc.*, and comp. Origen (Cram. *Cat.*), who appears to have taken the inclusive view, though he has failed to make his meaning perfectly clear. Christ will quicken all; all will hear His voice, and will go forth from the grave, but not all to the true *ἀνάστασις ζωῆς*: see John v. 29. The general truth is well expressed by Bp Martensen,—'the unconditional destiny of all men is immortality; but we at the same time teach that mankind are only *saved* conditionally, by being born again, and made holy,' *Chr. Dogmatics*, § 274, p. 454 (Transl.). The use of *πάντες* in Rom. v. 18, is similarly inclusive; see Meyer *in loc.*

ζωοποιηθήσονται] '*shall be quickened* or *made alive*.' There is not in this word any intrinsic 'sensus beatæ resurrectionis,' Grot. It simply implies 'to quicken,' 'vivificare,' Vulg., whether in a spiritual (John v. 21, vi. 63, Rom. viii. 11), or in a natural, sense (ch. xv. 36, Rom. iv. 17), the context in each case being the guide as to which of the two senses is referred to. It is here used rather than *ἀναστήσονται*, or even *ἐγερθήσονται*, as suggesting more distinctly agency and agent, and so the real source of the *ἀνάστασις*. The word is occasionally found in classical Greek: see Theophrast. *de Causis Plant.* III. 22, *ζωοποιεῖ πως ἡ θερμότης συσσήπουσα τὴν ῥίζαν*; see also Aristot. *Hist. Anim.* v. 27.

23. *ἕκαστος δὲ κ.τ.λ.*] '*But each in his own band* or *class:*' limitation, by means of the antithetical *δέ*, of the inclusive statement in the preceding clause; *ἵνα μὴ τὴν ζωοποίησιν κοινὴν ἀκούσας, καὶ τοὺς ἁμαρτωλοὺς νομίσῃς σώζεσθαι, ἐπήγαγεν ἕκαστος δὲ κ.τ.λ.* Chrys.; comp. Theod. The word *τάγμα* is here used in its proper and technical sense of 'band' or 'company' (comp. Arrian, *Ars Tact.* cap. 9, *μεμερισμένοι ἐς τάγματα*, 2 Sam. xxiii. 13, *τάγμα τῶν ἀλλοφύ-*

25 καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. δεῖ γὰρ αὐτὸν

which is associated and contemporaneous with the τέλος,—the present subjunctive, as usual, denoting simple futurity regarded as probable or expected (see Kühner, *Gr.* § 394. 1, Donalds. *Gr.* § 513), and the ὅταν the uncertainty of the time when that future will come to pass. The solemn title ὁ Θεὸς καὶ πατὴρ occurs several times in the N. T., more commonly with an appended genitive (Rom. xv. 16, 2 Cor. i. 3, xi. 31, Gal. i. 4, Eph. i. 3, Col. i. 3, 1 Thess. i. 3, iii. 11, 13, 1 Pet. i. 3), but occasionally without,—as here, Eph. v. 20, James i. 27, and (with Κύριον instead of Θεὸν) iii. 9. On the use of the formula with an associated gen., see notes *on Gal.* i. 4, and on the best mode of translation, the notes to *Transl. of Gal. l. c.* The meaning of this momentous clause, and even of individual words about which there can be no possible doubt (*e. g.* παραδιδόναι, compare Chrys., Theoph., al.), has been frequently obscured by dogmatical bias. The only expression about which there may reasonably be some doubt is βασιλεία. That it is more inclusive than the 'regnum *gratiæ*,' in its ordinary acceptance, and that it may have some reference to the millennial kingdom, is probably to be inferred from the wide horizon of this holy revelation. This kingdom the Eternal Son, at the last, delivers up to the Eternal Father, not as though He were Himself thereby γυμνούμενος τῆς βασιλείας (Theod.), but as σύνθρονος Θεοῦ, a sharer in it for evermore (Luke i. 33). As Waterland well says: 'As all things descend from the Father by the Son, so by the same Son do all things ascend up to the Father,' *On Clarke's Expos. of Catech.* ch. III. (*Works*, Vol. IV. p. 23, ed. 2). As to the new earth and Christ's abiding presence hereon with His redeemed (Medd, *l. c.* p. 365 sq.), no inference can safely be drawn from this passage.

ὅταν καταργήσῃ κ.τ.λ.] '*when he shall have done away with*, or *brought to nought, every principality, and every authority and power*;' further elucidation of the *when*, by the mention of that which must be prior to the τὸ παραδιδόναι, the aor. subj. as contrasted with the present subj. marking the act of the τὸ καταργεῖν as completed before the delivering up of the kingdom; comp. Kühner, *Gr.* § 388. 2. 2. The abstract terms ἀρχή, ἐξουσία, δύναμις, are used here, as in Rom. viii. 38, Eph. i. 25, iii. 10, vi. 13, Col. i. 16, al., to designate spiritual and angelical beings, the context in each case showing whether the reference is to good or to evil Intelligences, or to both. Here the context clearly implies that Powers of evil are alone in the Apostle's thoughts: contrast Eph. i. 21, and see notes *in loc.* On καταργεῖν ('evacuare,' Vulg.; 'ga-tairan,' Goth.; 'abolere,' Copt.), comp. notes *on Gal.* v. 4. It does not here imply so much total destruction as absolute subjugation: comp. Pearson, *Creed*, Art. VI. Vol. I. p. 332 (ed. Burton). The word, however, even in this single Epistle (where it occurs nine times), bears plainly different shades of meaning: see Cremer, *Wörterb.* s. v. p. 261 sq.

25. δεῖ γὰρ κ.τ.λ.] '*For He must reign*,' sc. continue to exercise His sovereignty, τὰ τοῦ βασιλεύοντος ποιεῖν, Phot.: confirmatory elucidation of the foregoing statement that

βασιλεύειν ἄχρι οὗ θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. ἔσχατος ἐχθρὸς καταργεῖται ὁ 26

25. ἄχρι] So *Tisch.*, *Westc.* and *Hort*, on clearly preponderating authority: *Rec.*, *Lachm.*, *Treg.*, *Rev.*, ἄχρις. The ἂν is omitted after οὗ by *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on greatly preponderating authority: *Rec.* inserts ἄν.

the τὸ παραδιδόναι κ.τ.λ. will not take place until the τὸ καταργῆσαι κ.τ.λ. has been accomplished, the δεῖ solemnly pointing to the 'æternum et immutabile Dei decretum' (Est.), as illustrated by the words of Messianic prophecy (Psalm cx. 1; see Matth. xxii. 43), to which there is here a probable allusion.

ἄχρι οὗ θῇ κ.τ.λ.] '*until He shall have put all His enemies under His feet*,'—without ἄν, according to the prevailing usage of the N. T. in reference to these temporal compound particles; comp. Winer, *Gr.* § 41. 3, note. On the distinction between such particles with, and without ἄν, see Hermann, *Partic.* ἄν, p. 109, and comp. Klotz, *Devar.* Vol. II. p. 568. The subject of θῇ is certainly not God, but, as syntactic clearness obviously requires, the subject of the whole passage, viz. our Lord. Estius (who with Beza, al., refers θῇ to Θεός, ver. 24) here departs from his usual clear and common-sense principle of interpretation, led appy. by a desire to harmonize the present verse with the Psalm, to which, however, it is, at the most, only an allusion. In cases such as the present there is no need whatever for reading αὐτοῦ, the reference to the true subject of the verse being natural and obvious: see notes *on Eph.* i. 9, and the comments of Winer, *Gr.* § 22. 5. *b.* On the forms ἄχρι, ἄχρις, see *ib.* § 5. 1. *b.*, and on the distinction between ἄχρι and μέχρι, notes *on* 2 *Tim.* ii. 9. The doctrinal harmony of this passage with Rev. xi. 15 (comp. Luke i. 33), and the eternity of the kingdom of Christ is well set forth by Pearson, *Creed*, Art. VI. Vol. I. p. 334 sq. (ed. Burton). On the 'regnum potentiæ,' and the 'regnum gloriæ,' see Dorner, *Chr. Doctr.* § 127. 2, Vol. IV. p. 144 sq.

26. ἔσχατος ἐχθρὸς κ.τ.λ.] *As the last enemy, Death is brought to nought;*' the present tense bringing up vividly the solemn and certain future; Winer, *Gr.* § 40. 2. a, Kühner, *Gr.* § 382. 5. Death is here personified (Isaiah xxv. 8, Rev. xx. 14): he is brought to nought, by every being over whom his power had extended being called up to life and to judgment. Death is, at last, cast with Hades into the lake of fire (Rev. xx. 14), but thither also they over whom the dreadful power of ὁ θάνατος ὁ δεύτερος will exercise its ultimate energies; see Pearson, *Creed*, Art. VI. Vol. I. p. 333 (ed. Burton). Any doctrinal deductions from this passage in favour of the annihilation of the wicked (Plitt, *Evang. Glaubenslehre*, Vol. II. p. 414, compare Rothe, *Theol. Ethik*, § 596, Vol. III. p. 194 sq. ed. 2),—a view to which popular modern thought is to some extent gravitating,—are in the highest degree precarious: see on the contrary, the convincing comments of Martensen, *Chr. Dogm.* § 287, p. 481 (Transl.), and compare Dorner, *Chr. Doctr.* § 154, Vol. IV. p. 418 (Transl.).

27 θάνατος. πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ, ὅτι πάντα ὑποτέτακται, δῆλον

27. πάντα γὰρ ὑπέταξεν κ.τ.λ.] '*For He put all things under His feet:*' confirmation of the truth of the preceding statement, ἔσχατος ἐχθρὸς κ.τ.λ., by the language of Scripture (Psalm viii. 7), to which the Apostle here assigns its fullest and deepest significance, viz. that which the lordship of man over the created things around him was designed to foreshadow,—the lordship of the Son of Man over all things in their widest amplitude (the emphasis obviously rests on πάντα) and so, over the last enemy. The subject of ὑπέταξεν is thus the subject of the passage alluded to, scil. ὁ Θεός. For the similarly antitypical application of the words of the Psalm, see Eph. i. 22, Heb. ii. 8.

ὅταν δὲ εἴπῃ] '*But when He hath (thus) said;*' scil. God, as speaking by the mouth of the Psalmist, the subject of the εἴπῃ being naturally the same as that of the preceding verb: comp. Winer, *Gr.* § 64. 3. *b.* The Apostle is now passing onward by means of the continuative and slightly antithetical δὲ (see notes on ch. x. 20) to the deeper theme of the delivering up of the kingdom to God and all that is implied and involved in it. In regard of the aor. εἴπῃ it appears doubtful whether, in this particular formula, the full force of the future exact ('quando dixerit,' Iren. v. 36, 'cum dixerit,' Hil. *Psalm.* ix. al.; see the notes of Sabatier, *Bibl. Sacr.* Vol. III. p. 715) is to be recognized, or only that trace of it which is perhaps just preserved by the 'thus' of the above translation. The latter seems most in harmony with the context, in which the moment of thought seems to rest more on the general fact of the declaration than on the more specific fact of its having been made at the τέλος. The change to the perf. ὑποτέτακται, as marking the enduring nature of the ὑπόταξις, is clearly designed. The ὅτι is here objective ('that;' comp. Copt., Arm.) rather than merely recitative, as in Vulg., Goth. It is omitted in B; Clarom., Vulg., al., and some Ff, but is appy. genuine. δῆλον ὅτι] '*it is manifest that* it is so,' scil. 'that all things are put in subjection;' the πάντα ὑποτέτακται being supplied from the preceding member: see exx. in Kühner, *Gr.* § 551. 6. rem., and comp. Winer, *Gr.* § 64. 1. a. So appy. Syr. ['notum est quod præter illum'], Goth., Copt., Æth., in all of which δῆλον appears to be taken in its usual sense and the ellipsis supplied by the auxiliary verb understood. It is, however, perfectly possible to take δῆλον ὅτι as a kind of compound adverb (Kühner, *Gr. l. c.* and § 548. 3), 'manifestly,' 'obviously,' and to regard the words from ὅταν to the end of the verse as forming a suspended protasis, resumed and supplied with an apodosis in ver. 28, 'when, I say, all things have &c.' This latter construction is adopted by the Latin interpreter of Irenæus (*Hær.* v. 36, 'scilicet absque eo, qui subjecit') and appy. by Vulg., Clar., Hilary, al., but is frigid and forced, and, according to Hofmann, logically involves the reference of εἴπῃ to Christ,—a reference which, though maintained by Hofmann and Heinrici, supplies in itself a strong argument against the proposed

ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. ὅταν δὲ 28
ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς
ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα
ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.

28. πάντα ἐν πᾶσιν] So *Lachm.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on pre-

construction. In the last words of the verse the reference is of course to God, but the periphrasis makes the reasoning more obvious and the tenor of the sentence more reverent: 'summam rerum omnium ex Psalmo potenter et sapienter demonstrat apostolus,' Beng. τὰ πάντα] '*all things*,'—not appy. here or in v. 28 with any studied change of meaning, as compared with the πάντα above, the intercalation of the article having probably arisen from the previous occurrence of the πάντα; 'thô alla,' Goth.,—rightly, but too strongly. That there is a difference between the two expressions is, however, not the less true; πάντα apparently meaning all things as existing, τὰ πάντα all things in their totality: see Winer, *Gr.* § 18. 8.

28. ὅταν δὲ ὑποταγῇ κ.τ.λ.] '*And when all things shall have been subjected unto Him;*' further statement, by means of the continuative and slightly antithetical δέ, of the foregoing revelation in its most transcendent and ultimate issues. The delivering up of the kingdom to the eternal Father, of ver. 24, is developed into the still more sublime mystery which this most blessed verse finally discloses. We are here at the ultimate bounds of all human thought. τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται] *then shall even the Son Himself be subjected;*' the ascensive καί (here better *even* than *also*) marking that even He to whom all things have been placed in subjection will, in His own adorable person, be subjected (we must not, even with Waterland, dare to dilute this passive, or the contextual meaning of the word: 'Apostolus agit in toto contextu de verâ proprieque dictâ subjectione,' Estius) to the God and Father of all. The meaning of this ὑποταγὴ has been very diversely stated and estimated, and, in only too many instances, without that close regard to the context which must be, and ought to be, our only guide. That the reference throughout this passage is to the Son in His mediatorial aspect (comp. Bull, *Prim. Trad.* VI. 9), and that He is here represented 'in gubernando mundo tanquam Patris vicarius' (Calv.; consider Matth. xxviii. 18), is exegetically certain. In this aspect and capacity ὑποταγήσεται. His mediatorial work will be concluded; the eternal purposes of the Incarnation will have been fulfilled; in αὐτοπροαίρετος εὐπείθεια (Cyr.-Hieros. *Catech.* XV. 30) He will become subject to Him to whom He will have delivered up His kingdom, and God, the eternal and tri-personal, will become all in all. This is the view substantially taken by all the early interpreters, and is consistent alike with impartial exegesis and catholic truth: see Waterland *on Clarke's Expos. of Catech.*, Vol. IV. p. 24 (ed. 2), Philippi, *Kirchl. Glaubensl.* Part II. p. 205 sq. (ed. 2), and for an oration on this text, Greg.-Nyss. *Opera*, Vol. II. p. 6 sq. (Par. 1638). ἵνα ᾖ ὁ Θεὸς κ.τ.λ.] '*in order that God may be*

29 Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζό- Else why is there baptism for the dead, and why do we apostles daily face death?

ponderant authority: *Rec.*, *Tisch.*, τὰ πάντα ἐν πᾶσιν. It may be observed, in the earlier part of the verse, that the καὶ before αὐτὸς is certainly very doubtful. The preponderance of authority, external and internal, seems *slightly* in its favour. It is omitted by *Treg.*, bracketted by *Lachm.*, and *Westc.* and *Hort*, but definitely retained by *Rec.*, *Tisch.*, and *Rev.*

all in all;' purpose of the ὑποταγήσεται κ.τ.λ., the plenary presence and immanence of God, Father, Son, and Spirit (comp. Jerome, *Epist.* 55 [*ad Amandum*]; Hilary, *de Trin.* xi. 40, appears to limit the Θεὸς to Christ) in all things and in all beings in which, during the existence of the mediatorial kingdom, that plenary immanence could not be fully realized; 'tunc remoto velo palam cernemus Deum in suâ majestate regnantem; neque amplius media erit Christi humanitas, quæ nos ab ulteriore Dei conspectu cohibeat,' Calv. On this the sublimest revelation ever vouchsafed to mortal man, we presume not to make any further comment. We leave the passage in all the amplitude of its universality, regarding the πᾶσιν as probably the generalizing neuter (Winer, *Gr.* § 27. 5), and as including all persons and all things; comp. Eph. i. 23: in Col. iii. 11 the context implies the masculine. While, however, it seems most reverent thus to leave it, we certainly draw from it no inferences in favour of the popular universalism which has been derived from it: comp. De Wette *in loc.* God will be all in all, but He will be so in *all* His attributes, in His justice and His righteousness, as well as in His mercy and His love. For some sober comments on this profound subject, see Martensen, *Chr. Dogm.* § 283 sqq., p. 474 sqq. Transl.), Philippi, *Kirchl. Glaubensl.* Part III. p. 393 sq. (hardly, however, fair on Martensen), and Dorner, *Christian Doctrine*, § 154, Vol. IV. p. 419 sqq. (Transl.).

29–34. *Further arguments for the reality of the resurrection of the dead.* 29. ἐπεὶ τί ποιήσουσιν] '*Else what shall they do?*' scil. if the development here set forth be an unreality; the retrospective ἐπεί ('alioquin,' Vulg.; 'áiththáu,' Goth.; 'autrement,' Reuss), as usual, referring not to any more remote portion of the argument (*e. g.* ver. 20, or ver. 23, ἀπαρχὴ Χριστὸς κ.τ.λ.), but to the clauses immediately preceding, setting forth, as they do, the mighty sequences and issues of the primal truth. The hypothesis involved in the particle is to be drawn from the context: see Buttm. *Gr. N. T.* p. 308, where this use of the particle (Germ. 'da sonst') is illustrated by examples. On the derivation (ἐπί, sc. ἐπὶ τούτῳ, and εἰ), see Curtius, *Etym.* p. 265 (ed. 4), and on the distinction between this particle and γάρ, notes on ch. v. 4: comp. also notes on ch. xiv. 16. The future ποιήσουσιν has here a generalizing character,—what will they do?' 'what are they to have recourse to?' the proper sense of futurity being still conserved in the latent reference to cases that might conceivably hereafter come before them: see Kühner, *Gr.* § 387. 2, and comp. Krüger, *Sprachl.* § 53. 7. 1, Winer, *Gr.* § 40. 6, and notes on ch. viii. 8. οἱ βαπτι-

μενοι ὑπὲρ τῶν νεκρῶν ; εἰ ὅλως νεκροὶ οὐκ ἐγεί-

ζόμενοι ὑπερ τῶν νεκρῶν] '*who are baptized for the dead*,' scil. 'receive baptism on their behalf;' the article with the present participle being here probably substantival, and pointing to a class which adopted the practice; comp. Winer, *Gr.* § 45. 7. Of these obscure and difficult words the interpretations are very numerous. Two only, however, appear to deserve serious consideration: (*a*) that of the Greek expositors, according to which τῶν νεκρῶν is to be regarded as really practically equivalent to τῆς ἀναστάσεως τῶν νεκρῶν ('ut reviviscant ex mortuis,' Æth.), and baptism as the manifestation of belief in the doctrine; ἐπὶ τούτῳ βαπτίζῃ, τῇ τοῦ νεκροῦ σώματος ἀναστάσει πιστεύων ὅτι οὐκέτι μένει νεκρόν, Chrys.; (*b*) that of Ambrosiaster, Anselm, and the great majority of modern interpreters, according to which τῶν νεκρῶν is to be referred to dead unbaptized believers, for whose assumed spiritual benefit living believers were baptized as proxies. This custom certainly existed at an early period (Tertull. *de Resurr.* cap. 48, *adv. Marc.* v. 10; comp. Epiph. *Hær.* xxviii. 7), and *may* have been practised in some instances by Corinthian converts, or at least have been known to them as a practice which was occasionally resorted to. Of these two interpretations the first puts a strain upon the preposition, of which no similar instance exists in St Paul's Epp., or indeed in the whole of the New Testament. That the simple ὑπὲρ can be forced into meaning 'in expectation of the resurrection,' as regarded possible by some of the defenders of (*a*), is really inconceivable. It is possible that the whole expression ὑπὲρ τῶν νεκρῶν might mean 'in the matter of the dead,' 'in regard of the dead' (comp. 2 Cor. i. 6, and perhaps 2 Thess. ii. 1, but see notes *in loc.*), but to elicit from this what is desired, is to postulate an ellipsis (τῆς ἀναστάσεως) which, in a doctrinal passage like the present, could hardly have been left to the ordinary hearer or reader to supply. We decide therefore in favour of (*b*), not, however, without recognizing that the use of the apparently generic article τ ῶ ν νεκρῶν is not what we should here have expected (see Winer, *Gr.* § 19. 1; it may, however, mean 'the dead' in whom the οἱ βαπτιζόμενοι are interested), and that the reference to a custom which, *if* it then existed, must have been condemned, creates a real difficulty. It is to be observed, however, that the Apostle in no way connects himself or his converts with these βαπτιζόμενοι (contrast this with the ἡμεῖς in the next member of the verse), but simply alludes to them as practising what he refers to; 'non factum illorum probat, sed fidem fixam in resurrectione ostendit,' Ambrosiaster *in loc.* Of the various other interpretations, the majority either endeavour to extort from the words a meaning which the Greek will not bear ('jamjam morituri,' Est.; 'devenientes ad mortuos,' Beng.), or assign to them some forms of private interpretation which are obviously inconsistent either with the tenor of the passage or the principles of a sober exegesis. For a collection of these interpretations, see Wolf, *Curæ Philol. et Crit.* (*in loc.*), and the long note of Meyer *in loc.*

εἰ ὅλως κ.τ.λ.] '*If the dead are*

30 ρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; τί καὶ
31 ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; καθ' ἡμέραν
ἀποθνήσκω, νὴ τὴν ὑμετέραν καύχησιν, ἀδελφοί, ἣν

29. αὐτῶν] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, τῶν νεκρῶν.

31. ἀδελφοί] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort.*, on very clearly preponderating authority: *Rec.* omits.

not raised at all:' hypothetical clause corresponding to the latent hypothesis involved in the preceding ἐπεί,—here expressed, there understood. All the best editors now rightly connect with what follows, rather than with what precedes: so appy. the Greek expositors: comp. Theodoret *in loc.* On the use of ὅλως ('omnino,' Vulg.), see notes on ch. v. 1. τὶ καὶ βαπτίζονται ὑπὲρ αὐτῶν] '*why are they verily baptized for them?*' the emphatic καὶ standing in a kind of correlation to the preceding ὅλως, and qualifying probably the whole sentence, thus marking the profitless character of the whole proceeding: see Bäumlein, *Partik.* p. 152.

30. τί καὶ ἡμεῖς κ.τ.λ.] '*Why do we also stand in jeopardy every hour?*' the καὶ here being associated closely with the ἡμεῖς, and marking the case of the Apostle and the early preachers of the Gospel as a further illustrative argument: εἰ μὴ ἦν ἀνάστασις, τίνος ἕνεκεν ἐκινδυνεύομεν, Theoph.

31. καθ' ἡμέραν ἀποθνήσκω, νὴ κ.τ.λ.] '*I die daily; yea, I affirm it, by the glorying in you;*' expansion of the preceding thought in reference to the Apostle's own case, and confirmed by a strong asseveration. The ἀποθνήσκω obviously refers to the dangers which the Apostle as an ἐπιθανάτιος (see ch. iv. 9) encountered daily; not only was he prepared to die (Polycarp, Fragment 11), but daily was he in circumstances that menaced life; comp. 2 Cor. iv. 11, Rom. viii. 36: διηνεκῶς ἐμαυτὸν εἰς προύπτους θανάτους ἐκδίδωμι, Theodoret; comp. Rom. viii. 36, 2 Cor. iv. 11, xi. 23. The asseverative particle νὴ only occurs in this passage in the N. T., but is very common in Attic Greek. It is always associated with an accusative, some asseverating verb (Syr., Arm. insert 'juro') of the nature of ὄμνυμι (regularly associated in such expressions with the accusative) being supposed to be understood; see Kühner, *Gr.* § 409. 4. For its etymology (probably from the pronominal stem *na*) and affinities, see Donalds. *Crat.* § 189, Curtius, *Etym.* No. 437, p. 283 sq. (ed. 2).

τὴν ὑμετέραν καύχησιν] '*the glorying in you,*' *i.e.* 'the glorying about you,' τὴν ὑμετέραν προκοπὴν ἐφ' ᾗ καυχῶμαι, Theoph.,—the possessive pronoun being here used objectively, as in ch. xi. 24 (Luke xxii. 19): see exx. in Kühner, *Gr.* § 454. 2. 11, and comp. Winer, *Gr.* § 22. 7. The Apostle appeals to the conversion of the Corinthians (τὴν πίστιν αὐτῶν, Theod.), and the καύχησις which he has and holds within him on this very account, as a plain testimony to the truth of the θάνατος καθημερινός (Theoph.). The ἐν Χριστῷ κ.τ.λ. marks, as usually, the blessed sphere in which he possesses and holds the καύχησις; see notes *on Gal.* ii. 17, and *on Eph.* ii. 6, iv. 1.

ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. εἰ κατὰ 32 ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, Φάγωμεν καὶ

The reading of *Steph.* 3, ἡμετέραν, has (if we except A) practically no support.

32. κατὰ ἄνθρωπον] '*after the manner of men;*' under the ordinary circumstances in which men θηριομαχοῦσιν ('humanitus, humano auctoramento, spe vitæ præsentis duntaxat,' Beng.; comp. Copt. 'in humanitate'), and so, not under any higher principle; 'non divino aliquo impulsu, neque in Deum respiciens, sed vel gloriâ vel temeritate actus, cæterisve ejusmodi causis adductus quarum studio homines in ista pericula præcipites ruunt,' Beza. The clause is put prominently forward and designed to enhance the force of the question: 'if I thus, and under no higher principle, went through all these dangers, what is the profit that I get?' τίνα ἔχω τοῦδε τοῦ κινδύνου καρπόν; Theod. Of the various interpretations this clause has received, the above is the only one that appears to be in accordance with the language and the context. On the formula κατὰ ἄνθρωπον (which must always be explained from the context), see reff. in notes on ch. iii. 3. ἐθηριομάχησα ἐν Ἐφέσῳ] '*was a fighter with wild beasts at Ephesus;*' scarcely, 'ad bestias pugnavi,' Vulg., or 'cum bestiis pugnavi,' Irenæus (v. 13), but simply, in accordance with the meaning of compound words of this nature, 'acted the part of a θηριομάχος; comp. Diod. *Hist.* III. 43, πρὸς ἃς [τῶν λεόντων κ.τ.λ. ἀγέλας] ἀναγκάζονται θηριομαχεῖν ὑπὲρ θρεμμάτων: Artemed. *Oneirocr.* II. 54, θηριομαχεῖν πένητι ἀγαθόν. That the word is not to be taken in a literal sense, whether in reference to being cast to wild beasts in the amphitheatre ('projectus sum feris,' Syr.; see Theod., and comp. Ignat. *Rom.* cap. 5), or having fought with them as an armed gladiator ('bestiarius'), but is to be taken in a metaphorical sense (τὸ πρὸς τοὺς Ἰουδαίους σχεῖν, Œcum.; comp. Tertull. *de Resurr.* cap. 48), seems now generally maintained by the best interpreters, it being highly improbable that such a signal danger would have been left unnoticed by St Luke, esp. if the Roman citizenship of the Apostle had failed to protect him. What, however, incident or circumstances are here referred to is by no means clear. Theophylact and others refer to the uproar mentioned Acts xix. 23 sqq.; but it is doubtful whether the Epistle was not prior to it (contrast ch. xvi. 8, 9, and Acts xx. 1), and also whether the Apostle was then in any special and personal danger. We regard, then, the reference as either to some unrecorded incident, or to the state of antagonism with θηρία, in the person of human opponents, into which the Apostle was placed by his own earnestness and devotion. On this use of the aorist, see Kühner, *Gr.* § 386. 5. τί μοι τὸ ὄφελος] '*What is the profit to me?*' *the* profit answering to such a perilous condition; the expression τί τὸ ὄφελος occurs James ii. 14, 16.

εἰ νεκροὶ οὐκ ἐγείρονται is rightly referred by Chrys., Theoph., and many modern editors and expositors to what follows rather than to what precedes. There is an obvious difficulty in associating a second conditional member to a short sentence that commences with one; and there

33 πίωμεν, αὔριον γὰρ ἀποθνήσκομεν. μὴ πλανᾶσθε·
34 φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαί. ἐκνήψατε

33. χρηστά] So *Tisch.*, *Treg.*, *Westc.* and *Hort.* The form χρήσθ' is a clear force in the isolated interrogative (comp. ver. 29) which speaks strongly for the punctuation adopted in the text; so *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort.* On the εἰ οὐ, see notes on ch. vii. 9, and for a sermon on this text (in two parts), Bp Hall, *Works*, Vol. v. p. 290 sqq. Oxf. (1837).

φάγωμεν κ.τ.λ.] The words are a citation from the Septuagint version of Isaiah xxii. 13, and, as Chrysostom notices, are probably introduced in the language of the prophet as thus marking with deeper solemnity the ethical result of disbelief in the resurrection. Similar sentiments are expressed in Wisdom ii. 1 sqq.; see also two sermons on these words by Bp Taylor, *Works*, Vol. v. p. 217 sqq. (ed. Heber).

33. μὴ πλανᾶσθε] '*Be not deceived;*' 'do not be led astray into these utterly immoral, though possibly natural, attitudes of thought.' The form πλανᾶσθε is not middle ('ne errate,' Beza, Beng.), but, as apparently always in this formula, passive ('nolite seduci,' Vulg., Arm.): see notes on ch. vi. 9.

φθείρουσιν κ.τ.λ.] '*evil companionships corrupt good dispositions:*' justification of the foregoing warning; but whether in the form of a citation from Menander (Tertull. *ad Uxor.* i. 8, Jerome *in Gal.* iv., *Tit.* i.; Socrates, *Hist. Eccl.* iii. 16, ascribes it to Euripides), or, more probably (on account of the non-metrical χρηστά), as a current proverb which Menander had also made use of (he certainly alluded to another proverb in the same play; see Ælian, *Hist. An.* xii. 10), cannot positively be decided. The words occur in the play bearing the title of Thais: see Meineke, *Fragm. Comic. Græc.* Vol. iv. p. 132. The familiar word ἦθος ('indoles, morum quædam proprietas,' Quintil. *Inst.* vi. 2) is not found elsewhere in the N. T.: on its meaning, see Harless, *Chr. Ethics*, § 2. 2, p. 6 sq. (Transl.). In the plural, ἤθη commonly signify 'mores,' the canon of Phrynicus being, χρηστὸς τὰ ἤθη πληθυντικῶς φυλάττου· οἱ γὰρ δόκιμοι ἑνικῶς φασὶ χρηστὸς τὸ ἦθος, but where the reference is to several persons the rule does not appear to apply: see Rutherford, *Phrynicus*, p. 468. In the present case the meaning 'dispositions,' 'characters,' seems best to harmonize with the context; comp. Syr. 'mentes benignas;' Copt., 'corda bona:' so also appy. Æth. The term ὁμιλίαι must clearly not be restricted to 'colloquia,' Vulg., Goth., Copt., or 'narrationes,' Syr. It points rather to communications in the more general form of intercourse ('commercia,' Beza) or companionship; scil. 'congressus mali,' Tertull. (*ad Uxor.* i. 8). The Apostle uses the words as warning his converts against intercourse with men who denied such a fundamental truth as that of the resurrection; comp. ch. v. 9, and on the influence of companionships, see Rothe, *Theol. Eth.* § 376, Vol. ii. p. 361 sq., § 1132, Vol. v. p. 226 (ed. 2). On the term χρηστός, as marking a certain sweetness (comp. Syr.) of character as well as goodness, comp. notes *on Gal.* v. 22.

34. ἐκνήψατε δικαίως] '*Awake to soberness righteously:*' ὡς πρὸς

δικαίως καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ Θεοῦ τινες ἔχουσίν· πρὸς ἐντροπὴν ὑμῖν λαλῶ.

If it be asked, how are the dead raised, nature animate and inanimate gives the answer; and, still more, Scripture.

Ἀλλὰ ἐρεῖ τις Πῶς ἐγείρονται οἱ 35

(*Lachm.*, *Rec.*) really rests scarcely on any authority, but was adopted to maintain a metrical form of the citation.

34. λαλῶ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very clearly preponderating authority: *Rec.*, λέγω.

35. ἀλλά] So *Tisch.*, *Treg.*, *Westc.* and *Hort*, on appy. sufficient authority,

μεθύοντας καὶ μαινομένους, Chrys. Vivid appeal (observe the aorist) to men who had become besotted with false speculation and error. The Apostle bids them at once ἐκνήφειν, rise out of their spiritually drunken sleep ('de ebriis dicitur, qui in somno demum sunt sobrii,' Steph. *Thes.* s. v.; comp. 1 Sam. xxv. 37), and that δικαίως,—in a rightful manner, with the righteous resolve of breaking with the past, and of not continuing (comp. Winer, *Gr.* § 43. 2) in the sinfulness which is the fatal associate of unbelief; ἐντεῦθεν αὐτοῖς τὰ σπέρματα τῆς ἀπιστίας, Chrys. In the verb ἐκνήφειν (comp. ἀνανήφειν, 2 Tim. ii. 26) the two ideas of awakening, and that, out of the stupor of drunkenness, are both to be recognized: comp. Lync. ap. Athen. iv. p. 130 B, καρηβαροῦντες ὑπὸ τῆς μέθης . . . πάντες ἐξενήφομεν. Consequently 'evigilate,' Vulg., Copt. (comp. Syr., 'excitate corda vestra'), on the one side, and 'sobrii estote,' Clarom., on the other, are each scarcely sufficient. In Goth. and Arm. the idea is more of resipiscence, and coming back to good sense: comp. Plutarch, *Demosth.* cap. 20, where it is said of Philip (after the battle of Chæronea, ἐκνήψας δὲ καὶ τὸ μέγεθος τοῦ περιστάντος αὐτὸν ἀγῶνος ἐν νῷ λαβών. On the derivation, see the notes *on* 2 *Tim.* iv. 5. ἀγνωσίαν γὰρ κ.τ.λ.] '*for some have an ignorance of God;*' have it and hold it,—the expression ἀγνωσίαν ἔχειν being studiously chosen as stronger than ἀγνοεῖν or οὐκ εἰδέναι. The doubts and disbelief of these τινες (see notes on ver. 12) were due, if not wholly, yet in great measure, to their utter want of knowledge of God whether in regard of His nature, His power (Chrys.; comp. Matth. xxii. 29), or His justice (Theod.). Agnosticism was the root of the evil. πρὸς ἐντροπὴν κ.τ.λ.] '*I speak* thus *to you to move you to shame;*' 'ut pudore afficiamini loquor,' Æth.; the πρὸς indicating the ethical direction and purpose of the λαλεῖν (comp. notes on ch. x. 11, and *on Col.* iv. 5), and the dat. ὑμῖν, as in ch. vi. 9 (contrast ch. x. 11, where the construction is different), being connected with the verb, according to the prevailing usage in St Paul's Epp. Where the prep. is used, as in 1 Thess. ii. 2, the expression is designedly more formal and significant: compare Winer, *Gr.* § 31. 5. For the Apostle to say that some among them had an ἀγνωσίαν Θεοῦ, was πρὸς ἐντροπὴν indeed; σφόδρα αὐτῶν καθήψατο, Chrys.

35–49. *The manner of the resurrection, and the nature of the resurrection-body: illustrative and confirmatory analogies.* 35. Ἀλλὰ ἐρεῖ τις] '*But some one will say:*'

36 νεκροί, ποίῳ δὲ σώματι ἔρχονται; ἄφρων, σὺ ὃ
37 σπείρεις οὐ ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ· καὶ ὃ
σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ

due regard being had to the prevailing usage in the older mss.: *Lachm.*, *Rec.*, ἀλλ'.

36. ἄφρων] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, ἄφρον.

introduction, by means of the words of a supposed objection (compare Bäumlein, *Partik.* p. 13 sq.), to the second portion of the great argument,—the manner of the resurrection, and, more particularly, the nature of the future body. The fact of the resurrection was doubted because the manner of it, and particularly the ποιότης of the resurrection-body, seemed inconceivable and inexplicable: τίθησι δυὸ τὰς ἐπαπορήσεις, τοῦ τρόπου τῆς ἀναστάσεως, καὶ τῆς ποιότητος τῶν σωμάτων, Chrys.; comp. Theod. ποίῳ δὲ σώματι ἔρχονται] '*and with what kind of body do they come*,'—τῷ ἀπολωλότι ἢ ἑτέρῳ τινί; Chrys.; the δὲ reiterating, in a more precise and particular form, the more general difficulty expressed in the first question: see Kühner, *Gr.* § 531. 4. a, comp. Klotz, *Devarius*, Vol. II. p. 362. In the ἔρχονται the idea is that of an entry into the realm of the living. According to Bengel, 'potius *venire* quam *redire* dicuntur, propter summam illam novitatem.' The present here is not used in a temporal, so much as a logical sense—'do they come,' according to the teaching set forth; the matter is, so to say, here *brought on the scene:* see Winer, *Gr.* § 40. 2. *a*, Kühner, *Gr.* § 382. 6.

36. ἄφρων] '*Foolish one!*' sudden *exclamation*, called out by the nature of the difficulty involved in the second question; the assumption of the objector being that the risen body must be numerically identical with the buried body. On this use of the nominative, in which an ellipse of the auxiliary is to be assumed, and its distinction from a vocative, see Kühner, *Gr.* § 356, Winer, *Gr.* § 29. 2.

σὺ ὃ σπείρεις] '*what thou sowest;*' the σὺ being, as its position shows, distinctly emphatic, and bringing the argument into the very sphere of what might be the act of the objector,—'in the case of any seed that you the objector sow, how fares it?' Bengel ('*tute*, homuncio;' comp. Chrys.) seems here to place the σὺ proleptically in contrast with the ὁ Θεός (ver. 38): the above explanation, however, seems more simple; 'disce ex rebus, tibi per experientiam notis,' Estius. οὐ ζωοποιεῖται) '*is not quickened*,' 'has not the principle of life within it called out into operative energy; passive; πάλιν τοῦ Θεοῦ τὴν δύναμιν παραλαμβάνων, Chrys. The word is chosen, like the ἀποθάνῃ below, to keep up the close analogy of the circumstances of the sown seed and the buried body: see Chrysostom *in loc.* The casting in of the seed answers to the burial of the body (τρόπον τινὰ τάφῳ καλύπτεις, Phot.); the ἀποθανεῖν of the seed, to the passage of the body into corruption: 'putrefactio rei, licet inanimatæ, mors quædam ejus est,' Estius; see John xii. 24.

37. καὶ ὃ σπείρεις] '*and that*

γυμνὸν κόκκον εἰ τύχοι σίτου ἢ τινος τῶν λοιπῶν· ὁ 38
δὲ Θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ
ἑκάστῳ τῶν σπερμάτων ἴδιον σῶμα. οὐ πᾶσα σὰρξ 39

48. δίδωσιν αὐτῷ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very clearly preponderating authority: *Rec.*, αὐτῷ δίδωσι. The same critical editions omit τὸ before ἴδιον, on authority still more distinct: *Rec.* inserts τό.

which thou sowest;' reiteration of the words just preceding to keep the attention fixed to this ὃ σπείρεις, and to what is to be said of it. The grammatical structure is, however, not carried through, but changed for the sake of still keeping the σπείρεις (in lieu of a more structurally correct, but less vivid, form of words) in what follows. For exx. of this very intelligible break in construction (Matth. xii. 36, Luke, xxi. 39, 1 John ii. 24, 27, al.), see Winer, *Gr.* 63. 2. d. Meyer cites Matth. vii. 24, but the true reading is ὁμοιωθήσεται. In what follows, the σῶμα τὸ γενησόμενον ('*quod futurum est*, non quid, sed quale monstrare,' Est.) is the analogue of the resurrection-body. The objector's argument was, ἕτερον σῶμα πίπτει, καὶ [according to the Apostle's teaching] ἕτερον σῶμα ἀνίσταται. πῶς οὖν ἀνάστασις ἂν εἴη; Chrys. Nature gives an illustrative answer; πίπτειν μὲν εἰς γῆν τὸ σῶμα οἱά τινα κόκκον, οὐκ οὕτως ἀναστησόμενον, Cyril ap. Cram. *Cat.*

γυμνὸν κόκκον κ.τ.λ.] '*a naked grain, it may chance of wheat, or of some one of the other seeds;*' a grain not yet clothed with the body which shall be: comp. 2 Cor. v. 3. On the εἰ τύχοι (Syr. omits, interpolating, however, 'aut hordei'), see notes on ch. xiv. 9. The natural supplement to λοιπῶν is σπερμάτων (Syr., Copt., Arm.), as obviously suggested by the context and also expressed in the following verse, ἑκάστῳ τῶν σπερμάτων.

38. ὁ δὲ Θεὸς κ.τ.λ.] '*but God giveth it a body, according as it pleased Him:*' the ever recurring divine act contrasted with the human sowing; the καθὼς ἠθέλησεν pointing back to the time when at His bidding the earth brought forth the 'herb yielding seed after his kind' (Gen i. 12), and when each seed and the body into which it was to develop were bound by creative wisdom in enduring organic unity. καὶ ἑκάστῳ κ.τ.λ.] '*and* (*further*) *to each seed a body of its own;*' the καὶ having here its fullest force and adding a further detail to what has been already specified. On this use of καί, see notes on ch. iii. 5, and *on Phil.* iv. 12. The conclusion from the whole is irresistible, and briefly but clearly expressed by Severian (Cram. *Cat.*); ἄρα ὁ τῷ κόκκῳ δεδωκὰς τὴν σπερματικὴν δύναμιν, ἔδωκεν καὶ τοῖς ἡμετέροις σώμασι τὴν τῆς ἀναστάσεως ἰσχύν.

39. οὐ πᾶσα σὰρξ κ.τ.λ.] '*All flesh is not the same flesh:*' 'hoc universaliter negat,' Beng.; the negative being put forward strongly and emphatically; comp. notes *on Gal.* ii. 16, where, however, the structure is more distinctly Hebraistic. In this and the following verses the Apostle states the broad natural fact, viz. the variety of organization manifested by practically the same general substance, whether in the animate or inanimate world, as illustrating the diversity

ἡ αὐτὴ σάρξ, ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ
40 ἰχθύων. καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα

39. ἄλλη μὲν ἀνθρώπων] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on vastly preponderating authority: *Rec.*, ἄλλη μὲν σὰρξ ἀνθρώπων. The order κτηνῶν . . . πτηνῶν . . . ἰχθύων is adopted by all the above edd., on greatly preponderating authority: *Rec.*, κτηνῶν . . . ἰχθύων . . . πτηνῶν. The above also add σὰρξ after the second ἄλλη δέ, on nearly the same authority: *Rec.* omits σάρξ.

that must be expected to exist between the same body when in its earthly state, and when its in spiritual state: 'quicquid diversitatis cernimus in quâque specie quoddam est resurrectionis præludium,' Calv. To make οὐ πᾶσα the predicate on account of a supposed difficulty in harmonizing this passage with 2 Cor. v. 4 (Edwards) is structurally improbable, and exegetically harsh. The Apostle is simply diluting the force of a commonplace objection (that the resurrection-body is *ex concesso* different from the buried body) by some illustrations from the natural world. κτηνῶν] '*of cattle:*' not necessarily 'jumentorum' (compare Clarom.; and see Luke x. 34, Acts xxiii. 24), but simply 'pecorum' (Vulg.; see Rev. xviii. 13),—'of cattle,' whether for use as 'jumenta,' or for any other purpose. The wider rendering 'animalium' (Arm., compare Syr., Æth.), 'quadrupedes omnes' (Beng.), does not seem lexically exact. Had this been intended, the word τετράποδα (Rom. i. 23) would more likely have been used.

40. καὶ σώματα ἐπουράνια] '*Bodies also heavenly* there are,' *i.e.* 'bodies which are in, or belong to, the οὐρανοί,' comp. Copt., Æth. What σώματα are here referred to is not perfectly clear. The somewhat restricted use of the word (σώματα), especially in this passage, does not seem in harmony with that expansion of it which would be involved in the expression 'heavenly bodies,' in the sense of sun, moon, and stars (Severian, Beng., Hofm.), but would appear rather to limit our conception to bodily organizations found in the οὐρανοῖς; just as σώματα ἐπίγεια point to organizations found upon the earth. We thus seem referred to angels, and to all the dwellers ἐν τοῖς ἐπουρανίοις (Eph. iii. 10, vi. 12); there being nothing in Scripture to preclude our thus assigning to them σώματα, but, on the contrary, many allusions that seem to warrant it. The early writers are by no means agreed in denying σώματα to the holy angels; see Suicer, *Thesaur.* Vol. i. pp. 36, 37. The patristic expositors (with the exception of Severian) refer the terms to the δίκαιοι on the one hand, and the ἁμαρτωλοί on the other, but with very little probability: the distinctions here under consideration are physical rather than ethical.

ἀλλὰ ἑτέρα κ.τ.λ.] '*howbeit the glory of the heavenly is of one kind, and the glory of the earthly is of another kind;*' the stronger ἀλλὰ ('aliud jam hoc esse, de quo sumus dicturi,' Klotz, *Devar.* Vol. ii. p. 2) introducing the statement of the

δὲ ἡ τῶν ἐπιγείων. ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα 41
σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ
ἀστέρος διαφέρει ἐν δόξῃ. οὕτως καὶ ἡ ἀνάστασις 42
τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν

diversity of the δόξα. On the distinction between ἕτερος ('non tantum alium sed diversum significat,' Tittm. *Synon.* p. 155), see notes *on Gal.* i. 6. The glory that surrounds the one is widely different from that which surrounds the other.

41. ἄλλη δόξα κ.τ.λ.] '*There is one glory of the sun;*' transition, suggested by the last comment, to the distinctive manifestations of another, and very different, class of ἐπουράνια, the Apostle's object throughout being to press home the distinctions that everywhere exist, and so, the reasonableness of the truth that, the nature of the resurrection-body is widely different from that of the σῶμα τῆς ταπεινώσεως ἡμῶν (Phil. iii. 21).

ἀστὴρ γὰρ κ.τ.λ.] '*for star differs from star in glory.*' The studiously chosen plural ἀστέρων, as marking distinctions between star and star, is further elucidated by the statement that there is a διαφορὰ in the δόξα which any observant eye can recognize. That διαφέρει is here 'differt' (Vulg., Clarom.), and not 'præstat' (Syr., Copt., Arm., Æth.), seems clear from the whole tenor of the present context, in which the prominent idea is the difference of the various bodies to which the Apostle is here alluding, not the excellence of any one over another. This further idea comes out later. The prep. ἐν is used with δόξα (it might have been omitted) as marking more distinctly the particular *element* in which the διαφορὰ is to be recognized. Estius, following the patristic expositors, refers this clause to the 'magna diversitas gloriæ' that there will be among the saints hereafter. Such a 'diversitas' there may be, but it is not here alluded to.

42. οὕτως καὶ κ.τ.λ.] '*So also is the resurrection of the dead;*' thus, —as regards the difference between the body that now is and the resurrection-body; the καὶ marking the *correspondence* of the resurrection of the dead, in the particular just specified, with the tenor of the illustrations in the six preceding verses. On this use of καί, see notes *on* 2 *Thess.* ii. 11.

σπείρεται ἐν φθορᾷ κ.τ.λ.] '*It is sown in corruption; it is raised in incorruption.*' The 3rd. pers. singular passive may be here used impersonally ('the sowing is ἐν φθορᾷ, the raising up is ἐν ἀφθαρσίᾳ: comp. Winer, *Gr.* § 58. 9. *b*), but is more naturally to be connected with a latent nominative σῶμα (compare Theoph.), more clearly to be traced in ver. 44, but suggested by the whole tenor of the passage. The sowing here referred to, as Chrys. rightly observes, is not τὴν γένεσιν ἡμῶν τὴν ἐν μήτρᾳ, but τὴν ταφὴν τὴν ἐν τῇ γῇ, and the word is studiously chosen ('verbum amœnissimum pro *sepulturâ*,' Beng.) as more closely harmonizing with the leading illustration, ver. 36 sq. The particular expression, however, ἐν φθορᾷ ('in the state or sphere,' as it were, of φθορὰ) seems specially chosen so as in some measure (see notes on the following verse) to look backward, and to refer, not only and exclusively

43 ἀφθαρσίᾳ· σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ·
44 σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν.
εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν.

44. εἰ ἔστιν . . . ἔστιν καὶ πνευματικόν] So all the five edd., with very greatly preponderating authority: *Rec.*, ἔστι . . . καὶ ἔστι σῶμα πνευματικόν.

to the epoch of the dissolution of the σῶμα, but also to the whole prior state to which this διάλυσις is the conclusion. The same sort of allusion to the whole past as well as to the concluding scene seems to be maintained in the two clauses that follow.

43. ἐν ἀτιμίᾳ] '*in dishonour*; not simply with reference to the 'nuditas' (Beng.) and undeveloped state (ver. 37), but to the state of φθορὰ above specified. This ἀτιμία has marked many of the aspects of life, and now finally culminates in the τὸ ἀκαλλὲς (Cyril) connected with sepulture, and, as De Quincey has termed it, 'the dishonours of the grave:' τί γὰρ νεκροῦ ἀτιμώτερον; Theoph. ἐν ἀσθενείᾳ] '*in weakness*,' scil. in a powerless state: τί γὰρ τοῦ ἰχῶρος ἐκείνου ἢ τῆς κόνεως ἀσθενέστερον; Theod. As power is naturally associated with life, so powerlessness is equally appropriately connected with the state of death and the body that has passed into it. The hopeless weakness of the dead (νεκύων ἀμενηνὰ κάρηνα, Hom. *Od.* x. 521) was a thought that often presented itself; comp. Isaiah xiv. 10, Psalm cxv. 17, al. It may be here observed that the prevailing use of the term to mark the weakness of man while living, rather than when dead, has led many expositors to fall back upon a reference of σπείρεται in each clause to the beginning, rather than to the close, of man's existence, and to explain φθορὰ and ἀτιμία accordingly. It seems, however, exegetically impossible here to dissociate the σπείρεται from the idea of burial (consider ver. 37): we retain it therefore, and see in each clause a primary reference to the grave; though, from the form of the expressions ἐν φθορᾷ κ.τ.λ., a secondary and, as it were, retrospective allusion to the whole prior state may be intended to be included. ἐν δυνάμει] '*in power*,' *i.e.*, 'in a state or condition of power.' This state (τὸ εὐσθενές, Cyril), 'in quo perfectus sit vigor omnium potentiarum atque membrorum' (Estius), is what we almost instinctively associate with the resurrection-body. According to Aquinas it is the 'dos agilitatis.'

44. σῶμα ψυχικόν] '*a natural (psychical) body*;' 'corpus animale,' Vulg.; a body in which the ψυχὴ is the predominating potency (τὸ ὑπὸ τῆς ψυχῆς κυβερνώμενον, Theod.), and by which the ψυχὴ comes into relation with the sensuous and material: see notes on ch. ii. 14. The Apostle having specified some of the characteristic and sharply contrasted qualities of the sown body and the raised body, now gathers up in two comprehensive definitions the fundamental qualitative difference. The doubters asked ποίῳ σώματι ἔρχονται: the answer is given in this and the following clause in the most clear and generic form. On the capability of death in the case of a body as described in this

οὕτως καὶ γέγραπται Ἐγένετο ὁ πρῶτος ἄνθρωπος 45
Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ εἰς

verse, see Müller, *Doctrine of Sin*, iv. 2, Vol. II. p. 323 sq. (Transl.).

σῶμα πνευματικόν] '*a spiritual body*;' a body in which the πνεῦμα of man, the element in which the Holy Spirit vouchsafes to operate (Rom. viii. 16), is the predominating influence; τὸ ὑπὸ τοῦ πνεύματος οἰκονούμενον, Theod. There is here no reference to the quasi-physical nature of the body (κουφότερον καὶ λεπτότερον, Chrys. 2): the reference is simply to the predominating element. On the term πνευματικός, see notes on ch. ii. 15, and on the πνεῦμα in man, *Destiny of Creature*, Serm. v., and reff. in notes *on Phil.* i. 27, and *on* 1 *Thess.* v. 23.

εἰ ἔστιν κ.τ.λ.] '*If there exists a natural body, there exists also a spiritual* (*body*):' the existence of the one forms a logical presumption for the existence of the other. The emphasis, as the position of the word indicates, rests in each clause on the ἔστιν: if there does plainly exist a body in which, as all experience shows, the ψυχὴ predominates, and if, as has already been shown by various analogies, we must expect a fundamental difference between this present body and τὸ σῶμα τὸ γενησόμενον, the existence of a body in which the contrasted principle, the πνεῦμα, will be the predominating influence seems to follow as a necessary inference. The inference the Apostle proceeds to confirm by Scripture.

45. οὕτως καὶ γέγραπται] '*Thus also it is written*;' in accordance with the tenor of the above inference,—the καὶ further marking the *correspondence* between the inferential statements of verse 44 with the citation *and* the clause that follows it: comp. notes on ver. 42. The passage cited is from Gen. ii. 7 (LXX), καὶ ἐγένετο ἄνθρωπος εἰς ψυχὴν ζῶσαν, the ὁ πρῶτος and Ἀδὰμ being inserted to make its contrast with the clause appended by the Apostle more clear and appreciable. That the second member is a part of any citation, or in any way intended to be regarded as such, cannot possibly be maintained. The Scriptural γέγραπται terminates with ζῶσαν, but, as expanded by the Apostle, suggests and justifies what follows, the 'first Adam' suggesting the reference to the 'last Adam,' and the ψυχὴν ζῶσαν calling out the doubly antithetical πνεῦμα ζωοποιοῦν: see Theod. *in loc.* On the εἰς of 'destination,' here pressed into purely Hebraistic service, see Winer, *Gr.* § 32. 4. *b.* ψυχὴν ζῶσαν] '*a living soul*;' not 'animal vivens,' Beza, but 'anima vivens,' Vulg.,—a living soul-endued being; the *neshâma* of God (Gen. ii. 7) having converted the as yet dead clay into a living and breathing individual, having a rational soul and organized body. That man did not then receive merely this principle of life, but did also receive the grace of the Spirit, is well set forth by Bull, in his dissertation 'On the State of Man before the Fall,' *Works*, Vol. II. p. 90 sqq. (Oxf. 1827); comp. Martensen, *Chr. Dogm.* § 78, p. 152 (Transl.): this truth, however, is not referred to in the present passage. ὁ ἔσχατος Ἀδάμ] '*the last Adam*,' 'the last first-man (Hofm.), the antitypical head of the new creation,—*Christ*: see Rom. v. 14. The Apostle here

46 πνεῦμα ζωοποιοῦν. ἀλλ᾽ οὐ πρῶτον τὸ πνευματικὸν
47 ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. ὁ πρῶτος

speaks of Christ as the 'last' rather than the 'second' Adam (comp. ver. 47), so as to preserve in each particular the sharpest form of antithesis. He was truly ἔσχατος; 'post eum nemo alius in alterutro genere princeps,' Est.: comp. Rev. i. 8 [the more apposite words in ver. 11, *Rec.*, are not genuine].

πνεῦμα ζωοποιοῦν] '*a quickening* or *life-giving spirit*;' not merely ζῶν but ζωοποιοῦν: the essential characteristic of the Spirit is to impart life; ἄρα τοῦ πνεύματος τὸ ζωοποιεῖν, Chrys. The ζωὴ here referred to must be not generally ἡ ζωὴ ἡ αἰάνιος (Theod.), but, more particularly, in accordance with the whole context, the resurrection-life: comp. John v. 21, 28, 29, Phil. iii. 21. The real difficulty connected with the clause is in regard of the epoch when Christ thus became a πνεῦμα ζωοποιοῦν. The reference to the incarnation (Severian, referring to Matt. i. 20) is plausible; but, on the whole, Estius seems right in rejecting it in favour of the epoch of the resurrection. It was through and by the resurrection that Christ ἐγένετο εἰς πνεῦμα ζωοποιοῦν. When He breathed on His disciples and said λάβετε Πνεῦμα Ἅγιον (John xx. 22; contrast ch. vii. 39), we feel that the transition had begun. After the resurrection the blessed body of the Lord appears to have received new properties and powers (comp. Luke xxiv. 16, 31, John xx. 19) and even glories (consider Matt. xxviii. 17, προσεκύνησαν), and to have passed in holy mystery more and more into the πνευματικόν, until, at the ascension, the now wholly spiritual body, – 'the last particle of earthliness left to this world's gravitation' (Smyth), – rose upward to the right hand of God (Mark xvi. 19): see Dorner, *Chr. Doctr.* § 126, Vol. IV. p. 139 (Transl.), and Newman Smyth, *Old Faiths*, ch. VIII. p. 358 sqq.

46. ἀλλ᾽ οὐ πρῶτον κ.τ.λ.] '*Howbeit the spiritual is not first, but the natural:*' statement of the general principle which dominates the whole, the ἀλλὰ introducing, in the form of a general contrast with the foregoing details, the broad statement, and breaking off further reference to the particulars of ver. 45: see the excellent remarks, on this particle, of Bäumlein, *Partik.* § 5 sqq., and § 8, p. 15. The primary idea of the particle ('aliud jam hoc esse, de quo sumus dicturi,' Klotz) is fully preserved, but the contrast involved is less sharply marked than in the more ordinary uses of the particle: comp. Kühner, *Gr.* § 535. 8. The τὸ πνευματικὸν is thus, in harmony with the generalizing character of the verse, simply substantival, and with no reference to an understood σῶμα: see Winer, *Gr.* § 64. 5. On the profound questions connected with man's development in reference to creative design, see Rothe, *Theol. Ethik*, § 480, Vol. III. p. 47 sq. (ed. 2).

47. ὁ πρῶτος κ.τ.λ.] Illustration of the foregoing general principle, πρῶτος and δεύτερος being not merely enumerative, but standing in distinct contrast. The ἔσχατος of ver. 45 is not adopted here, as it would be less in harmony with the ἔπειτα of ver. 46 than the more natural, though here equally contrasted,

ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ. οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἷος 48
ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· καὶ καθὼς 49

47. ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very clearly preponderating authority: *Rec.* inserts ὁ Κύριος after ἄνθρωπος.

δεύτερος. ἐκ γῆς χοϊκός] '*of earth, earthy*;' the ἐκ γῆς marking *whence* man was derived, and the χοϊκὸς (Gen. ii. 7, χοῦν λαβὼν ἀπὸ τῆς γῆς) the matter or substance ('pulvereus,' Syr., 'muldeins,' Goth.) the 'fusilis terra' (Steph. *Thesaur.* s. v. χοῦς), of which he was made. The omission of the article with γῆ and with οὐρανὸς (neither without precedent, esp. with prepositions, Winer, *Gr.* § 19. 1) is due perhaps to the desire to keep the two substantives in sharp contrast,—'earth' and 'heaven'), and, by abbreviating, practically to make the clauses more adjectival in character: compare Ecclus. xl. 11, πάντα ὅσα ἀπὸ γῆς, εἰς γῆν ἀναστρέφει. ἐξ οὐρανοῦ] '*of heaven*;' 'e cœlo,' Beza, rather than 'de cœlo,' Vulg.,—as the clause corresponds to the ἐκ γῆς above, and marks alike the divine origin ('utpote natus ex Deo,' Est.) and the heavenly nature of the δεύτερος ἄνθρωπος. The term οὐρανὸς is thus here used, not so much in a local as in a qualitative sense, placing the celestial nature of the second Adam (μετάρσιος ὅλος καὶ οὐράνιος, Phot.), in contrast with the earthly origin and earthy substance of the first. That our blessed Lord had a σῶμα χοϊκόν like other men (see Müller, *Doctr. of Sin*, iv. 2, Vol. ii. p. 326, Transl.) is indisputable, but that in His blessed earthly body there was ever a concealed *heavenly* glory (Matth. xvii. 2 sq., Mark ix. 2 sq.; see Müller, *l. c.* p. 329), which after His resurrection became fully disclosed (see notes on ver. 44) is equally indisputable. The contrast here, however, between the first man and the Second Man is simply broad and general (see Calv. *in loc.*), and prepares for the contrasts that follow.

48. οἷος ὁ χοϊκός κ.τ.λ.] '*As is the earthy, such also are they that are earthy*;' application of the foregoing to the contrast between the nature and condition of the present body, and that of the resurrection-body; 'as is the earthy first man, in regard of his bodily substance, so also are his descendants, in regard of their bodily substance.' Both are alike χοϊκοί; both have alike a body formed out of dust, and ('ratione suæ materiæ,' Est.) resolvable into dust again. The 'potuit non mori' of the first Adam and his descendants (see Dorner, *Christian Doctr.* § 39. 4, Vol. ii. p. 71, Transl.), and the 'natural immortality' which the tree of life would have supplied to him and to them if they had remained in innocence (see Bp. Bull's discourse 'On the State of Man before the Fall,' *Engl. Theol. Works*, p. 446 sq. Oxf. 1844; comp. Müller, *Doctr. of Sin*, iv. 2, Vol. ii. p. 325, Transl.), is not here touched upon: the Apostle is here simply speaking of the body in regard of its substance and material.

καὶ οἷος ὁ ἐπουράνιος κ.τ.λ.] '*and as is the heavenly such also are they that are heavenly*:' 'as is the ascended Lord, He that sits ἐν τοῖς ἐπουρανίοις (Eph. ii. 20), so also

52 μεθα, πάντες δὲ ἀλλαγησόμεθα, ἐν ἀτόμῳ, ἐν ῥιπῇ

down in favour of the text. *Rec.* adds μὲν after πάντες with good critical authority: the preponderance, however, both of external evidence and internal considerations is clearly in favour of the text. So *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*; *Lachm.* places μὲν in brackets. In what follows, *Rec.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort* adopt οὐ κοιμησόμεθα. πάντες δὲ ἀλλαγησόμεθα, on clearly preponderating authority, and, it may be added, in consonance with St Paul's teaching, both in this chapter and in 1 Thess. iv. 13 sqq.: *Lachm.*, οὐ πάντες δὲ ἀλλαγησόμεθα. See the valuable note of *Westc.* and *Hort*, Vol. II. p. 115 sq.

ριον ('something not cognisable by, or not wholly comprehensible by, unassisted human reason'), comp. notes *on Eph.* v. 32.

πάντες οὐ κοιμησόμεθα] '*We shall not all of us sleep:*' the πάντες being emphatic in each member ('all of us will not sleep, but all of us will be changed'), and the οὐ being connected, naturally and closely, with the verb. There is thus no trajection of the negative (Chrys., Theoph., οὐ πάντες), but a double declaration in regard of the πάντες, necessitated by the difficulty that would have been felt, if it had simply been said that *all* would be changed at the παρουσία (the primary and essential substance of the μυστήριον), and no recognition taken of the possibility that some might be then alive. The 'all of us' is thus to be understood as including Christians generally (contrast Winer, *Gr.* § 61. 5, where, though the writer declares in favour of the narrower view, he seems to feel the difficulty of it; see Prof. Moulton's note), and not, with Meyer, to be restricted to those alive at the Lord's coming, the ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι of 1 Thess. iv. 17. The Apostle might have expressed the same sentiment by converting the first member into a concessive clause, —'we shall all be changed, even though we shall not all pass through death,' but the force of the passage would have been impaired, and the substance of the μυστήριον, which certainly includes the subordinate as well as the primary truth (πάντες ἀλλαγησόμεθα) less sharply presented to the reader. The distinct emphasis resting on the πάντες alleviates, if it does not wholly remove, the over-pressed grammatical difficulty: comp. Buttmann, *Gramm. N. T.* p. 106, note.

52. ἐν ἀτόμῳ] '*in a moment:*' the neuter ἄτομον being here applied to time, which is regarded as 'tam breve ut insecabile sit,' Steph. *Thesaur.* s. v. Vol. I. p. 2390: comp. or, rather, contrast Aristot. *Phys.* VIII. 8. 24, οὐχ οἷόν τε εἰς ἀτόμους χρόνους διαιρεῖσθαι τὸν χρόνον. The neuter ἄκαρες ('too short to be cut') is similarly used in classical and in later Greek; comp. Aristoph. *Plut.* 244, ἐν ἀκαρεῖ χρόνου, and ἐν ἀκαρεῖ alone in Lucian. Both this term and the ἐν ῥιπῇ ὀφθαλμοῦ ('in ictu oculi,' Vulg., 'in momentaneo oculi motu,' Tertull.—whether of pupil, as Theod., or of eyelid, as, more probably, Chrys., Theoph.) are appended to the preceding clause to mark the instantaneous nature of the μετασχηματισμός, and to obviate any conception of a passage through death being regarded as a physical

ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίσει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς

necessity in the process of the transformation: see Delitzsch, *Bibl. Psychol.* VII. 1. p. 538 (Transl.), and comp. notes *on* 1 *Thess.* iv. 17.

The term ῥοπῇ is supported by some authority, and *may* have given rise to the 'ictu' (rather than 'nictu') of Vulg.: see Jerome, *Ep. ad Minerv. et Alex.* (*Opp.* Vol. I. p. 902, ed. Vallars). ἐν τῇ ἐσχάτῃ σάλπιγγι] '*at the last trump;*' the ἐν here passing, by a very intelligible transition, from a local into a temporal sense, '*in* the sounding of the last trumpet,' *i.e.* 'at the time when the sound is heard,' ὅταν ἡ τελευταία σάλπιγξ ἠχήσῃ, Theod.: see Winer, *Gr.* § 48, ἐν, 2. There are no sufficient grounds for supposing that there is here any reference to the seventh Apocalyptic trumpet (Rev. xi. 15), or to the seventh and last trumpet which Rabbinical tradition has connected with the end of the world and, especially, with the resurrection of the dead (Eisenmeng. *Entd. Judenth.*, Vol. II. p. 929), the reference being plainly to that σάλπιγγος φωνὴ to which the Lord himself alludes (Matth. xxiv. 31), and which the Apostle had already specified in his First Epistle to the Thessalonians (ch. iv. 16; see notes *in loc.*). This σάλπιγξ the Apostle here terms ἐσχάτη, not with reference to any preceding series (πολλαὶ φωναὶ σαλπίγγων γίγνονται, Severian), but as connected with the close of this αἰὼν and the last scene of this world's history; 'quæ finem sæculi diemque novissimum adesse nuntiat,' Est. Whether it is to be regarded as announcing the Lord's presence (comp. Exod. xix. 16), or as awakening the dead and summoning them and the living to the last great συναγωγή (comp. Numb. x. 2), cannot be decided: the latter seems contextually most probable; the σάλπιγξ gives τὸ τῆς ἀναστάσεως σύνθημα, Cyril ap. Cram. *Cat.* σαλπίσει γάρ] '*for the trumpet will sound;*' confirmation of the preceding words, as by a known and reiterated truth. The verb is here used impersonally, ὁ σαλπιγκτὴς being easily and naturally supplied; compare the similar use of ἐκήρυξε scil. ὁ κήρυξ (Xen. *Anab.* III. 4. 36), ἐσήμηνε (*ib.* III. 4. 4) and also of ἐσάλπιγξε (*ib.* I. 2. 17), and see Winer, *Gr.* § 58. 9, Kühner, *Gr.* § 352. b. According to Phrynicus, s. v. σαλπιγκτής, the correct form would be σαλπίγξει: see Rutherford, *Phryn.* p. 279, and Winer, *Gr.* § 15, s. v. σαλπίζω. καὶ οἱ νεκροὶ κ.τ.λ.] '*and the dead will be raised incorruptible, and we* (the living) *shall be changed;*' clause, appended by the adjunctive καί, solemnly specifying the immediate sequel; comp. Luke xix. 43, Heb. viii. 8. On this use of καί, see Winer, *Gr.* § 53. 3, and comp. Bäumlein, *Partik.* p. 146. The objection founded on this verse, to the interpretation of ver. 51, viz. that the ἀλλαγησόμεθα is taken in a different meaning in the two verses (Winer, *Gr.* § 61. 5), is really superficial. The essence of the change (that corruption should put on incorruption), whether in the case of those who have died before the Lord's παρουσία or those who may be alive at that blessed epoch, remains absolutely the same. On the use of the ἡμεῖς as simply indicating that the Apostle naturally groups

τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ δύναμις τῆς ἁμαρτίας
57 ὁ νόμος· τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος
58 διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ὥστε, ἀδελφοί μου ἀγαπητοί, ἑδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάν-

and in sin, that death has his true κέντρον; 'si peccatum non esset, mors nil posset,' Beng. As the scorpion has all his ἰσχὺς in his sting, so in sin has death all his really malefic power; see Theoph. *in loc.* On the close connexion between death and sin, see Dorner, *Chr. Doctr.* § 87. 2, Vol. III. p. 116 sq. (Transl.) ἡ δὲ δύναμις κ.τ.λ.] '*and the power of sin is the law.*' This statement has its full explanation in Rom. viii. 7 sq.; compare also Rom. v. 13, cited by Theodoret. The law, as Dorner clearly states the case, is the objective ground of sin's possibility; it becomes the power of sin by revealing God's wrath or displeasure, and thus forcing the evil state to a crisis; *Chr. Doctr.* § 72. 2, Vol. II. p. 309 sq. (Transl.). As Harless forcibly expresses it, 'the law forces out the disease that is spreading under the skin,' *Chr. Ethics*, § 14. 5, p. 114 (Transl.).

57. τῷ δὲ Θεῷ κ.τ.λ.] '*But thanks be to God who giveth us the victory through our Lord Jesus Christ:*' contrasted statement in the form of a concluding thanksgiving; death has this sting, sin has this power, *but* there is One who has done away with death (2 Tim. i. 10), and has condemned sin (Rom. viii. 3): to God, then, be χάρις who giveth us, in Him and through Him, the final victory. The unusual form νῖκος is maintained in this verse as in ver. 55: 'raritas verbi opportuna ad *epinikion*,' Beng. The present part. δίδοντι marks the sureness of the future issue; see Winer, *Gr.* § 45. 2, and compare Kühner, *Gr.* § 382. 5.

58. Ὥστε] '*So then* or *Consequently*,' scil. 'as the victory is thus assured;' exhortation flowing from the thankful assurance of the last, and the immediately preceding verses, the ὥστε with the imperative closing, with suitably rhetorical force (see notes on ch. x. 12), the triumphant verses with an exhortation of a similarly exalted strain. Similar conclusions occur ch. iii. 21, x. 12, xi. 33, xiv. 39. The reference here is not to the whole section, but, as the παραίνεσις itself, by its reference to κόπος, clearly suggests, to the victorious issue which is promised, and to the assurance thereby implied that the κόπος will not be in vain.

ἀδελφοί μου ἀγαπητοί] is certainly noticeable as showing how deep was the affection of the Apostle for his converts, even while he is thus noticing, in the case of some of them, the gravest possible form of error: comp. ch. iv. 14, x. 14.

ἑδραῖοι γίνεσθε, ἀμετακίνητοι] '*be ye firm* (*stable*), *unmoveable;*' the second epithet presenting, on the negative side, the idea of stability (ἑδραῖον ὡς κύβος, Plut.) implied in the first; see the closely parallel passage Col. i. 23, and notes *in loc.* The term ἀμετακίνητος is associated with βέβαιος (as here with ἑδραῖος) as a complementary idea, Aristot. *Ethic.* II. 3. Each epithet has, of

τοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν Κυρίῳ.

Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς XVI.

Make your collections weekly. These I will send, or myself take, to Jerusalem. I hope soon to stay with you.

course, reference to the τὸ σαλευθῆναι (comp. 2 Thess. ii. 2) caused by the false teaching relative to the momentous doctrine here dwelt upon: ὡς σαλευομένοις ταῦτα παρεγγυᾷ, Theodoret. περισσεύοντες κ.τ.λ.] '*abounding in the work of the Lord alway;*' participial clause specifying other accompaniments (comp. Col. i. 28, ii. 5) that were to be present with the τὸ ἑδραῖον and τὸ ἀμετακίνητον: they were not only to be firm and unmoveable in regard of doctrine, but to be fruitful in the Lord's work; οὐ μόνον αὐτὸ ἐργαζόμενοι, ἀλλὰ καὶ ἐκ περιουσίας αὐτὸ ποιοῦντες, Theoph. On this use of the participle, see notes and reff. on ch. ii. 13, and on ch. x. 33. The sphere *in* which (comp. Phil. i. 26, Col. ii. 7, al.) the abounding was to be displayed was τὸ ἔργον τοῦ Κυρίου,—the work belonging to Him (possessive gen.) and which He has, as it were, ever at hand for His servants ἐργάζεσθαι; see ch. xvi. 10. What that ἔργον is will, in each case, be more nearly defined by the context (comp. ch. xvi. 10, Phil. ii. 30): here it is general and inclusive,—'quodcunque fit ad Christi Domini gloriam, quale esse debet omne opus hominis Christiani,' Est.; compare Chrysostom.

εἰδότες] '*inasmuch as we know:*' causal participle specifying that which, by the nature of the case, would most quicken the τὸ περισσεύειν—the clear knowledge, brought home to each hearer and reader by the teaching of this chapter and all the inferences which it suggests (comp. ver. 32), that no κόπος could be κενός, and without fruit (comp. ver. 10), in Him in whom πάντες ζωοποιηθήσονται (ver. 22), and before whose judgment-seat all will be made manifest and each receive τὰ διὰ τοῦ σώματος (2 Cor. v. 10).

ἐν Κυρίῳ thus belongs, not to ὁ κόπος ὑμῶν (Theoph. 1, Est.)—which the order obviously precludes—nor even exclusively to the οὐκ ἔστιν κενός (Theoph. 2), but to the whole clause ὁ κόπος κ.τ.λ., to which the vital words form a qualifying conclusion; comp. ch. ix. 1. and notes *in loc.* This reference to κόπος and to ἔργον τοῦ Κυρίου forms a suitable introduction to the practical duty which is specified in the next and concluding chapter.

VIII. FINAL DIRECTIONS, COMMUNICATIONS, AND SALUTATIONS (ch. xvi).

XVI. 1–9. *Directions as to the collection, and arrangements as to the Apostle's visit.* 1. Περὶ δὲ τῆς λογίας κ.τ.λ.] '*Now concerning the collection that is being made for the saints;*' transition, by means of the δὲ μεταβατικόν (notes *on Gal.* i. 11), to a subject on which the Apostle had previously communicated with them, the clause standing partially *extra structuram* (comp. ch. vii. 1, viii. 1), and at once bringing the topic before the reader: comp., however, Winer, *Gr.* § 47. e, s. v. περί, where (less probably) the clause is regarded as under the grammatical vinculum of the ὥσπερ διέταξα. The unique term λογία (ἡ συλλογὴ τῶν χρημάτων, Theod.), found only here

ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλα-
2 τίας, οὕτως καὶ ὑμεῖς ποιήσατε. κατὰ μίαν σαβ-
βάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυ-

2. σαββάτου] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, σαββάτων.

and in ecclesiastical writers (see Suicer, *Thesaur.* s. v. Vol. II. p. 247) is replaced elsewhere by the practically synonymous expressions, κοινωνία, Rom. xv. 26; 2 Cor. viii. 4; χάρις, ver. 3, 2 Cor. viii. 4; εὐλογία, 2 Cor. ix. 5; ἐλεημοσύναι, Acts xxiv. 17; προσφοραί, ib. This λογία is specially defined as being destined for τοὺς ἁγίους,—*the* saints about whose needs the Apostle had spoken, and who would be well-known as belonging to the mother Church at Jerusalem; compare Rom. xv. 26. Why the Christians at Jerusalem were so particularly in need cannot certainly be stated. At first the need was so great as apparently to have necessitated a community of goods (Acts. ii. 44. sq., iv. 32),—all help and employment having probably been withheld from those who had joined the hated and persecuted community. When this form of benevolence and φιλαδελφία had either partially ceased, or, from the rapid increase of numbers (see Acts vi. 7), failed to supply what was needed, it probably became generally understood and even partly arranged (comp. Gal. ii. 10), that efforts must be made for the mother Church by the daughter Churches outside: see Ewald, *Hist. of Isr.* Vol. VII. pp. 335, 358 (Transl.). On Christian collections, see an interesting sermon by Jones (of Nayland), *Serm.* 5, p. 47 sqq. (Lond. 1829).

ὥσπερ διέταξα κ.τ.λ.] '*as I gave order to the Churches of Galatia*;' either on the journey mentioned Acts xviii. 23, or, less probably, by a letter (Ewald *in loc.*; comp. p. 100). As the Apostle stood gladly pledged (Gal. ii. 10) to bring this subject before the Gentile Churches which he founded or visited, it seems most natural to suppose that this order was given orally, and in detail. Chrysostom and Theophylact call attention to the διέταξα as carrying with it a tone of authority. It seems here rather to point to the detailed and explicit character of the directions, which is partly exemplified in what follows: comp. Plato, *Phæd.* p. 115 c, διαλεγόμενος καὶ διατάττων ἕκαστα τῶν λεγομένων; Xenoph. *Cyr.* VIII. 5. 15, πρὸς τὸ σύμπιπτον ἀεὶ διατάττων. In the correlative ὥσπερ—οὕτω there is a tone of precision: they were to be careful to follow out in detail the orders given to the sister Church. Reference is perhaps made to Galatia rather than to any other Church where a collection might still be going forward, because in the case of the former Church all details in connexion, not only with regard to collecting but to forwarding, had been fully carried out: comp. Hofmann *in loc.*

2. κατὰ μίαν σαββάτου] '*Every first day of the week*,' 'primo quoque die hebdomadis, Beza; the κατὰ being used in its distributive sense (see notes, ch. xiv. 27), and pointing to each recurrence of the day (Winer, *Gr.* § 49. a. *b*), and the sing. σαββάτου being used in ref. to the week (as in Mark xvi. 9, Luke

ῥίζων ὅ τι ἂν εὐοδῶται, ἵνα μὴ ὅταν ἔλθω τότε λογίαι γίνωνται. ὅταν δὲ παραγένωμαι, οὓς ἐὰν 3 δοκιμάσητε, δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν

3 δοκιμάσητε, δι' ἐπιστολῶν] So *Lachm.*, *Tisch.*, *Treg.* : *Rec.*, *Rev.* (with marg.), *Westc.* and *Hort*, δοκιμάσητε δι' ἐπιστολῶν, τούτους κ.τ.λ.

xviii. 12) and not to the day. The use of μίαν rather than πρώτην (Mark *loc. cit.*) is Hebraistic (see Winer, *Gr.* § 37. 1), the custom being to name the days of the week, 'one, two, &c., in the sabbath' (or 'week'; see Gesen. *Lex.* s. v. 4) : see Smith, *Dict. Chr. Antiq.* s. v. 'Week,' Vol. II. p. 2050, Lightfoot, *on Matt.* (ch. xxviii. 1), Ewald, *Antiq. of Israel*, p. 101 (Transl.). It perhaps may be conceded that this passage cannot positively be cited as implying that at this time there was regularly divine service on this day, but it certainly may be said that there are traces of it in the N. T. : see for example Acts xx. 7, and consider the significant fact that the *second* appearance of our risen Lord to the assembled Apostles was exactly a week after the first appearance (John xx. 26), and so on this first day : compare Bingham, *Antiq.* xx. 2. 1. παρὰ ἑαυτῷ τιθέτω] '*lay by him*,' 'apud se seponat,' Vulg. ; the prep. with the dative marking the locality, &c., in which the action of the verb takes place,—the idea of closeness, or relation to the *here*, being distinctly traceable in the preposition generally, and especially when joined with the dat. : see Donalds. *Crat.* § 177.

ὅ τι ἂν εὐοδῶται] *whatsoever* (εἴτε πολύ, εἴτε ὀλίγον, Chrys.) *he may prosper in ;* ' scil. 'pro ratione prosperitatis quam a Deo obtinuerit,' Erasm. The ὅ τι may here be taken as the subject to the passive εὐοδοῦσθαι ; compare Herod. *Hist.* VI. 73, εὐωδώθη τὸ πρῆγμα. So appy. Syr. ('id quod veniet in manus suas'), Copt. ('bene ipsi cessit'), Armen. ('quodcunque succedet'). The individualizing tenor of the clause, however, seems to render it more probable that the verb has here a personal reference, and that the ὅ τι is the accusative of the defining object ; comp. Matt. xix. 20, and see above, notes on ch. ix. 25, where this usage is fully discussed. The form εὐοδοῦσθαι occurs also in Rom. i. 10, and in 3 John 2, and in both cases, as here, in the metaphorical sense 'prospero successu gaudere' : see Meyer *on Rom.* i. 10. The purpose of the foregoing command is explained in the clause that follows,—that the collections may not be going on (γίνωνται) *when* the Apostle shall have come to them. All was then to be ready. The weekly collections were to be amassed, and to be in a state to be transmitted to those in need. The antithetical collocation of the words is designed to throw the emphasis on the τότε—*then*, when there will be so much else to be attended to ; 'tunc alia agemus,' Beng.

3. οὓς ἐὰν δοκιμάσητε] '*whomsoever ye shall (then) approve ;* ' the aor. subjunct. standing in parallelism with the same tense in the preceding clause, and, with the usual force of the mood, contemplating the action as in the future : see Kühner, *Gr.* § 394. 1. The Apostle naturally assigns to those who supply the money the further duty of choosing

4 τὴν χάριν ὑμῶν εἰς Ἰερουσαλήμ· ἐὰν δὲ ἄξιον ᾖ

4. ἄξιον ᾖ] So *Lachm.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on preponderating authority: *Rec.*, *Tisch.*, ᾖ ἄξιον.

fit persons to be the bearers of it. On the use of ἐὰν for ἂν after relatives, most probably a peculiarity of the later language, see Winer, *Gr.* § 42. 6. *Lachmann* and *Tregelles* here adopt the latter form, but on authority appy. insufficient, the tendency to correction being taken into due consideration. δι' ἐπιστολῶν] '*by means of letters*,' scil. 'with letters given to them to attest their missions;' comp. Winer, *Gr.* § 47. i, and § 27. 2. These words must be joined with πέμψω (Syr., Copt., Æth.; Chrys., Theoph.) rather than with δοκιμάσητε (Arm., Rev.), as the ἐπιστολαὶ could hardly be the media of the δοκιμασία: the *testing* and consequent *approval* (comp. notes *on Phil.* i. 10) would be brought about by other means; letters would be the means employed to convey the result. To regard all this as expressed by δοκιμάζειν δι' ἐπιστολῶν would certainly be to assume a rather unusual brachylogy. In the connexion of the clause with πέμψω, the difficulty is less, as the use of the prep. with verbs expressive of motion, condition, &c., to denote the circumstances and relations amid which the action takes place, is certainly far from being unusual: comp. 1 John v. 6, Heb. ix. 12, and see Harrison, *Greek Prep.* s. v. διά, p. 197. The words are placed in a position of prominence (not τούτους δι' ἐπιστολῶν πέμψω) as marking the contrasted course to that which, under particular circumstances (ver. 4), the Apostle might be led to adopt: ὡς ἂν εἰ ἔλεγεν, ὅτι κἀγὼ συνέσομαι αὐτοῖς, καὶ κοινωνήσω τῆς λειτουργίας διὰ τῶν γραμμάτων, Chrys. The word ἐπιστολαὶ may refer to a single letter (Kühner, *Gr.* § 348. 2. rem. 2), but more naturally implies that the Apostle would write not merely to one but to several of those to whom the approved messengers were to go; see Winer, *Gr.* § 27. 2. τὴν χάριν ὑμῶν] '*your gracious gift*,' 'beneficentiam vestram,' Beza: comp. 2 Cor. viii. 4, 6, 7, 19. The word is associated with δωρεά, Demosth. *Mid.* p. 567, Polyb. *Hist.* i. 31. 6: see Steph. *Lex.* s. v. Vol. viii. p. 1339 (ed. Hase).

4. ἐὰν δὲ ἄξιον κ.τ.λ.] '*but if the matter be worthy of my going also*;' excepted case, in which the Apostle will not simply send letters, but will go himself. The substantival infinitive is dependent on the ἄξιον (Winer, *Gr.* § 44. 4. *a*), and the reference of the ἄξιον is to the amount of the λογία: if the amount were only to prove small it would not be becoming that the Apostle should be the bearer of it; πάλιν εἰς δαψίλειαν αὐτοὺς προτρέπει, Chrys. In the κἀμὲ and the σὺν ἐμοὶ πορεύσονται (not πορεύσομαι σὺν αὐτοῖς; comp. Acts x. 20) the apostolic dignity is gently, yet distinctly, maintained. He will not go unless the gift be worthy of the Church. The derivative meaning 'meet' or 'seemly' (2 Thess. i. 3) does not seem in harmony with the present use of ἄξιον with a dependent genitive. That the Apostle *did* go to Jerusalem with these offerings would seem to be clear from Acts xx. 3, xxi. 17, compared with Acts xxiv. 17. This was his fifth journey to that city:

τοῦ κἀμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύσονται.
Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω, 5
Μακεδονίαν γὰρ διέρχομαι, πρὸς ὑμᾶς δὲ τυχὸν 6

he had previously borne alms thither on his second journey; see Acts xi. 29 sq.

5. **Ελεύσομαι δὲ κ.τ.λ.**] '*But I will come to you when I shall have passed through Macedonia.*' From 2 Cor. i. 15, 16, it is clear that the original intention of the Apostle was to go from Ephesus to Corinth and thence onward to Macedonia, returning from Macedonia to Corinth, *ἵνα δευτέραν χάριν ἔχωσιν* (see 2 Cor. i. 15). This intention was not carried out: to spare them (2 Cor. i. 23)) he went first to Macedonia (Acts xx. 1), and visited Corinth on his return. **Μακεδονίαν γὰρ διέρχομαι**] '*for I pass through Macedonia,*' 'I make there no stay, but perhaps shall do so in your case;' there being no parenthesis, but a contrasted relation between the *διέρχομαι* and the *παραμενῶ*: see Winer, *Gr.* § 62. 1. The present *διέρχομαι* marks that which was now fixed in the mind of the speaker, and regarded as almost actually an accomplishment; comp. Xen. *Cyr.* VII. 1. 20, *ἐπί γε τούτους ἐγὼ αὐτὸς παρέρχομαι.* In *ἔρχομαι* and its compounds, and a few other verbs of similar meaning, the present is often preferentially used where the action is contemplated as near at hand: the future often seems to place the commencement of the action too far off, and thus is instinctively avoided by the writer when the matter is near and imminent: see the good comments of Buttm. *Gramm. N. T.* p. 176 sq. Kühner, *Gr.* § 382. 7.

6. **πρὸς ὑμᾶς δὲ κ.τ.λ.**] '*but with you it may chance that I shall abide or even winter;*' the *πρὸς ὑμᾶς* being studiously put forward and with a slight emphasis,—'Macedonia I pass through; with you, perhaps, I shall stay;' *ὅρα προτίμησιν*, Chrys. (Cram. *Cat.*) In the present use of *πρὸς* the essential idea of the *here* involved in the root (see Donalds. *Crat.* § 177) predominates over that of motion conveyed by the *s*, but the true meaning of the prep. with the accus. may be traced in this use (esp. when with persons) as denoting approach and intercourse rather than mere passive locality; comp. Matth. xiii. 56, John i. 1, 1 John i. 2. Even in non-personal reference, Mark ii. 2, iv. 1, Acts v. 10, al., the appropriateness of the case, and the hint of antecedent motion may easily be traced: comp. Winer, *Gr.* s. v. *πρός* (with acc.), § 49. h, Krüger, *Sprachlehre*, § 68 sq. 4, Bernhardy, *Synt.* p. 202, and notes *on Gal.* i. 18. The neut. impersonal participle *τυχὸν* does not occur elsewhere in the N. T.: it is properly an accus. absolute, but is here used as a simple adverb. On these forms, see Kühner, *Gr.* § 487. The Greek expositors refer the use of the expression to the uncertainty in the Apostle's mind as to what might be the Lord's will (see ver. 7): Bengel, perhaps more naturally, says simply,—'familiarissime loquitur.'

It may be noticed that *Westc.* and *Hort* adopt the reading κ α τ α μ ε ν ω. Conformation to the π α ρ α χ ε ι μ ά σ ω is certainly far from improbable, but the external authority (B M; 67^{2}) does not seem sufficient to turn the scale in favour of the less usual compound. The form *καταμένειν* only occurs once in the N. T. (Acts i. 13).

παραμενῶ ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προ-
7 πέμψητε οὗ ἐὰν πορεύωμαι. οὐ θέλω γὰρ ὑμᾶς ἄρτι
ἐν παρόδῳ ἰδεῖν, ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι

7. ἐλπίζω γάρ] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, ἐλπίζω δέ. In what follows ἐπιτρέψῃ is adopted in the above-mentioned edd. on very clearly preponderating authority: *Rec.*, ἐπιτρέπῃ.

The same editors place the καὶ in the margin, but again on authority that does not seem to be sufficient.

ἵνα ὑμεῖς κ.τ.λ.] '*that ye may set me forward on my journey whithersoever I may go*;' friendly purpose of the contemplated stay, ὑμεῖς again having emphasis and marking the Apostle's interested feeling (τὴν πρὸς αὐτοὺς διάθεσιν, Theoph.) towards his converts. The use of the relative adverb, or (according to Kühner, *Gr.* § 565) conjunction, of place, οὗ instead of οἷ, is condemned by grammarians, but is the usage of the N. T. (Luke x. 1, xxii. 10, xxiv. 28) and indeed of later Greek generally: see Rutherford, *Phrynichus*, § 30, p. 114 sq. Whither the Apostle was then earnestly designing to go (ἔθετο ἐν τῷ πνεύματι, Acts xix. 21) was Jerusalem, and then—Rome.

7. οὐ θέλω γὰρ κ.τ.λ.] '*For I do not wish to see you now* (*merely*) *in passing:*' confirmatory of the not improbable stay, the ἄρτι ἐν παρόδῳ ἰδεῖν (to be connected together) certainly *appearing* to point to the Apostle's having thus seen them once before, though it cannot positively be maintained from the words (ἄρτι being appy. unemphatic) that it *was* so. The two clearest passages in favour of the Apostle's having *thrice* visited Corinth are 2 Cor. xii. 14, and xiii. 1,—but even these cannot be pronounced conclusive, as, in the first passage, τρίτον τοῦτο *may* be joined with ἑτοίμως ἔχω, and, in the second passage, the ἔρχομαι (see above, notes on ver. 5) *may* point to a purpose which, in regard of the assumed second journey, was not actually carried out. We are not, then, exegetically justified in pressing the ἄρτι ἐν παρόδῳ in the contested question above alluded to. On the meaning of ἄρτι and its practical equivalence, in later writers, to νῦν, see notes *on* 1 *Thess.* iii. 6. In this later Greek it seems stronger than the mere 'just' to which it often exactly corresponds in earlier Greek: comp. Rutherford, *Phryn.* § 12, p. 70 sq. The term ἐν παρόδῳ ('thairhleipands,' Goth.) occurs only here in the N. T., but is found both in earlier and later Greek writers,—sometimes with ἐν τῇ παρόδῳ, Polyb. *Hist.* v. 68. 8), but more commonly without, the article.

ἐλπίζω γὰρ κ.τ.λ.] '*for I am hoping to tarry some little time with you if the Lord should permit:*' in confirmatory explanation of the οὐ θέλω κ.τ.λ.; the Apostle's hope made the desire more distinctly felt not to pay merely a passing visit. The hope is ἐπιμεῖναι (aor.,—the whole thought being concentrated on the action apart from its development; see Kuhner, *Gr.* § 389. 7. *c.* 8), but the hope is subordinated to the Lord's permission,—the aor. having its tinge of the future exact, and similarly directing all the attention to the action referred to: so ch. vii. 8, where see notes. It is doubtful

πρὸς ὑμᾶς, ἐὰν ὁ Κύριος ἐπιτρέψῃ. ἐπιμενῶ δὲ ἐν 8
Ἐφέσῳ ἕως τῆς πεντηκοστῆς· θύρα γάρ μοι ἀνέῳ- 9
γεν μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί.
Give a true welcome to Timothy. I urged Apollos to go to you, but he waits awhile.
Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε 10

whether ὁ Κύριος refers to the First or the Second Person of the blessed Trinity; the latter (comp. ver. 10) seems the more probable; see, however, notes on ch. iv. 19.

8. ἐπιμενῶ δὲ κ.τ.λ.] '*But I shall tarry in Ephesus until Pentecost:*' statement of his present expectation, founded on the circumstances of the case (hence perhaps, 'shall tarry' rather than 'will tarry,' Auth.; see Maetzner, *Engl. Gr.* Vol. II. p. 80, 82, Transl.), of remaining where he was, till the season was more fully advanced. It is doubtful whether we are here to adopt the present tense ἐπιμένω (Arm., perhaps Goth. [but Gothic has no future form]; *Westc.* and *Hort*), or the future ἐπιμενῶ (Vulg., Clarom., Copt.; *Lachm.*, *Tisch.*, *Treg.*, *Rev.*); either yielding a contextually appropriate sense. Perhaps the use of the future in ver. 5, and esp. in ver. 7, may give the preponderance to the use of that tense in the present verse. Pentecost is named as a rough date,—probably at some *little* distance from the time when the Apostle was writing (early in the year),—when travelling would be easy and convenient.

9. θύρα γάρ μοι κ.τ.λ.] '*for a door is (now) standing open to me, great and effectual:*' confirmatory explanation of the foregoing statement; a θύρα τοῦ λόγου (Col. iv. 3; see also 2 Cor. ii. 12; Acts xiv. 27 is slightly different) was now standing open, or, in other words, obstacles were removed, and a great opportunity for the preaching of the Gospel was now being offered, and,—it must needs be,—taken. This θύρα is further described as μεγάλη, in regard of the numbers that were thus able to make use of it (εὐρύχωρός μοι ἡ εἴσοδος, Chrys.), and, by a very intelligible transference of metaphor, ἐνεργής, in reference to the activity which the opportunity called forth; comp. Philem. 6, and notes *in loc.* The intransitive form ἀνέῳγεν is condemned by Phrynichus as a solecism, ἀνέῳκται being the proper form; see Rutherford *in loc.* p. 247.

καὶ ἀντικείμενοι πολλοί] '*and there are many opposing;*' not exactly πολλοὶ οἱ ἀντιτείνοντες, Theod., but, 'there are many in number engaged in opposition,'—the participle being anarthrous: comp. Kühner, *Gr.* § 462. 1. The clause gives a further reason why the Apostle must stay on,—'a great opportunity, many ready to enter in, *and* many, too, to try and hinder them.' That καὶ has thus its proper force, is clear: comp. Winer, *Gr.* § 53. 2. b. For the verification of the statement, see Acts xix. 23 sqq.

10–12. *Communications relative to Timothy and Apollos.*

10. Ἐὰν δὲ ἔλθῃ ὁ Τιμόθεος] '*Now if Timothy should come:*' transition, by means of the δὲ μεταβατικόν, to the subject of the mission of Timothy; see ch. iv. 17. Some little difficulty has been felt in this passage owing to the use of the hypothetical ἐάν, Timothy hav-

ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον
11 Κυρίου ἐργάζεται ὡς κἀγώ· μή τις οὖν αὐτὸν
ἐξουθενήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα

10. κἀγώ] So *Lachm.*, *Tisch.*, *Treg.*, on clearly preponderating authority: *Rec.* καὶ ἐγώ: *Westc.* and *Hort* (with marg.), ἐγώ.

ing apparently been sent specially, and with definite instructions. The true explanation seems to be, that as Timothy was sent by way of Macedonia (Acts. xix. 22) the Apostle felt it to be quite possible that his messenger's arrival might be delayed, and that, as appears really to have been the case, he might not, at that time, reach them at all. Timothy, as we know, was still in Macedonia when the Apostle wrote thence his second Epistle: see 2 Cor. i. 1. βλέπετε ἵνα ἀφόβως κ.τ.λ.] '*see that he be with you without fear;*' the ἵνα marking the intention of the verb (comp. 2 John 8, βλέπετε ἑαυτούς, ἵνα μὴ ἀπολέσητε; Col. iv. 17, βλέπε τὴν διακονίαν . . . ἵνα αὐτὴν πληροῖς), and the change from the more usual βλέπετε μή with a positively expressed predication, to the βλέπετε ἵνα, with a negatively expressed predication, being designed to give greater force and prominence to the adverb; 'so receive him that his intercourse with you may be free and fearless;' 'secure apud vos agat,' Estius. On this union of modal adverbs with εἶναι, γίγνεσθαι, κ.τ.λ., see Kühner, *Gr.* § 353. 4, § 355. a. 1: comp. Thucyd. II. 14, χαλεπῶς αὐτοῖς ἡ ἀνάστασις ἐγένετο. Why this direction was given is differently explained. The direction in the next verse, especially when compared with 1 Tim. iv. 12, seems almost certainly to indicate that it was the *youth* of Timothy (he was now seven or eight years younger than when his νεότης was alluded to in 1 Tim. *l. c.*: see notes *in loc.*) that suggested the βλέπετε κ.τ.λ. So rightly Chrys., Theod., al. The inference that Timothy was of a timid disposition (De Wette, Alford), cannot be substantiated: comp. notes *on* 2 *Tim.* i. 6.

τὸ γὰρ ἔργον Κυρίου κ.τ.λ.] '*for he works the work of the Lord:*' in confirmation of the direction just given; ἀπὸ τῆς διακονίας ἀξιόπιστον αὐτὸν ποιεῖ, Chrys. On the term ἔργον Κυρίου, see notes on ch. xv. 58.

11. μή τις οὖν κ.τ.λ.] '*let no man therefore set him at nought:*' a stronger expression than the καταφρονείτω of 1 Tim. iv. 12, and to be translated accordingly; 'pro nihilo habeat,' Beza, and so appy. Arm., which adopts a term compounded similarly to the Greek. Bengel very pertinently cites Psalm cxix. 141, νεώτερος ἐγὼ εἰμι καὶ ἐξουδενωμένος. This clause is only to be separated by a colon from what precedes. What follows is matter of a slightly different nature: εἰς τὴν τοῦ μαθητοῦ θεραπείαν αὐτοὺς διεγείρει, Theod.

προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ] '*But set him on his way in peace:*' contrasted statement; 'far from giving him cause for apprehension and anxiety, or setting at nought him and his counsels, show him friendly attention—*in peace;*' *i.e.* in a spirit wholly removed from opposition and contention; 'humanitate prosequimini,' Est. The words ἐν εἰρήνῃ are connected with what follows by Hofmann, on the ground that they form an aimless

ἔλθῃ πρός με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν. Περὶ δὲ Ἀπολλὼ τοῦ ἀδελφοῦ, 12 πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν

11. πρός με] So *Rec.*, *Tisch.*, *Westc.* and *Hort*, on preponderating authority: *Lachm.*, *Treg.*, πρὸς ἐμέ.

addition to what precedes. Surely the whole tenor of the context shows that it is to the acts of the Corinthians that attention is directed, and that the modal clause is needed to give the προπέμψατε its actual, as well as its implied, aspect of true Christian θεραπεία: εἰρήνην ἀναλαβόντες προπέμψατε αὐτὸν ἐν τῇ ἡμετέρᾳ ὁμονοίᾳ καὶ εἰρήνῃ, Origen. μετὰ τῶν ἀδελφῶν] '*with the brethren*;' scil. who are with him; compare ver. 12. Only one, viz. Erastus (of Corinth), is mentioned by St Luke as being sent with Timothy (Acts xix. 22); but this by no means excludes the possibility of others having gone with them, or f the Apostle's expecting that Timothy would be joined by others on his return after his mission.

12. Περὶ δὲ Ἀπολλὼ τοῦ ἀδελφοῦ] '*But concerning Apollos the brother:*' transition to the subject of Apollos, and to the desire apparently entertained, and perhaps expressed to St Paul (comp. Ambrost.), on the part of the Corinthians, that the eloquent and persuasive Alexandrian (Acts xix. 24 sqq.) should pay them a second visit. Subjects in which the Corinthians were interested are similarly introduced ver. 1, and ch. vii. 1, 25, viii. 1, xii. 1. On the sort of extra-structural character of this περὶ κ.τ.λ., see Winer, *Gr.* § 47. e., and comp. notes on ver. 1. The τοῦ ἀδελφοῦ is probably added to show the close relation that existed between St Paul and Apollos (Est.), and the unreasonableness of regarding them as representatives of different parties. πολλὰ παρεκάλεσα κ.τ.λ.] '*I besought him much that he should come unto you with the brethren;*' the ἵνα denoting alike the subject and the purpose of the entreaty; see 1 Thess. iv. 1, 2 Thess. iii. 12, Col. i. 9, and notes *on Eph.* i. 17. The brethren here alluded to are certainly not companions of the Apostle's who are supposed to have joined with him in the request (Hofm.), but the (Corinthian) brethren who were the bearers back of this Epistle to Corinth. καὶ πάντως κ.τ.λ.] '*and there was not will at all (on his part) that he should come now;*' the ἵνα still more distinctly marking the subject of the θέλημα, and proportionately obscuring the idea of purpose; comp. Matth. xviii. 14, John vi. 39, 40, and see notes on ch. xiv. 5, Winer, *Gr.* § 44. 8. *b*, and the sensible remarks of Buttmann, *N. T. Gramm.* p. 204 sq. Apollos was unwilling to go, perhaps from some fear that his presence might call out anew the spirit of faction and party (comp. Origen *in loc.* ap. Cram. *Cat.*), but more likely from local and temporary circumstances which, in his judgment, at that time absolutely precluded him. To refer the θέλημα to the will of *God* (as appy. Theod., Theoph.; compare Beng.) when nothing to suggest such a ref. is found in the context, is, as Est. rightly says, 'nimis coactum.' On

ἔλθῃ, ἐλεύσεται δέ, ὅταν εὐκαιρήσῃ.

13 Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, Be firm in faith. Do all things in love.
14 ἀνδρίζεσθε, κραταιοῦσθε· πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· Yield respect to the household of Stephanas. He, Fortunatus, and Achaicus refreshed me.

πάντως οὐ and its parallelism with the N. T. πᾶς οὐ, see Buttm. *N. T. Gramm.* p. 204. ὅταν εὐκαιρήσῃ] '*when he shall have found opportunity*,' 'ubi commodum tempus nactus fuerit.' The form εὐκαιρεῖν occurs Mark vi. 31, Acts xvii. 21. It is found in Polybius (*Hist.* xx. 9. 4) and later writers, but is condemned by the grammarians (Mœris, p. 125, Thomas Mag. p. 829, *Etym. Magn.* p. 740, Phryn. § 103), the correct expression being εὐ σχολῆς ἔχειν. The words εὔκαιρος (Mark vi. 24, Heb. iv. 16) and εὐκαιρία (Matth. xxvi. 16, Luke xxii. 6) are perfectly good Attic words, but not in the sense of σχολαῖος and σχολή: see Rutherford, *Phryn.* p. 205.

13, 14. *Exhortations.*

13. Γρηγορεῖτε κ.τ.λ.] *Be watchful, stand firm in the faith, quit yourselves like men, be strong.* In these four vigorous exhortations, together with that in verse 14, the Apostle sums up the whole duty of the Corinthian convert in the trying times and amid the varied temptations in which this Epistle would find him. That duty is set forth as involving five Christian graces, namely, —*watchfulness* (spiritual brightness and alacrity: opp. to τὸ καθεύδειν, 1 Thess. v. 6, comp. Matth. xxv. 13; associated with νήφειν, 1 Thess. *l. c.*, 1 Pet. v. 8: the form is late, Phrynichus, § 95), *steadfastness in the faith* (ever a sure test whether baptismal grace is working within, Harless, *Chr. Ethics*, § 25, 4, p. 227, Transl.: contrast κλυδωνίζεσθαι, Eph. iv. 16, and σαλεύεσθαι, 2 Thess. ii. 2), *Christian manliness* ('viriliter agite,' Vulg.: ἅπ. λεγόμ. in N. T., but of not uncommon occurrence in classical and later writers; connected with ἰσχύσατε, Macc. ii. 64, and contrasted with δειλαίνειν, Plutarch, *Mor.* p. 1046 F), *spiritual strength* (comp. Eph. iii. 16: passive in form, but probably middle in meaning; comp. Luke i. 80, ii. 40; a later form, κρατύνεσθαι being the earlier and correct form), and, in the following verse, *Christian love.* The illustrative comment on this verse by Origen (Cram. *Cat.*) is too long for citation, but is well worth referring to.

14. πάντα ὑμῶν κ.τ.λ.] '*let all your doings be done in love;*' the pres. imper. marking each action in its evolution. Love is to be the all-embracing *sphere* in which all is to be done: Chrysostom cites the words under the form, πάντα μετὰ ἀγάπης γινέσθω, but this is a much weaker form: love would thus only be represented as a *concomitant:* comp. Eph. vi. 23, and notes *in loc.* On the spiritual significance of the precept, see Harless, *Chr. Ethics*, § 19. 6 p. 173 (Transl.), and comp. Rothe, *Chr. Ethik*, § 156, Vol. I. p. 536 (ed. 2).

15–18. *Communications relative to the house of Stephanas and others.* 15. Παρακαλῶ δὲ κ.τ.λ.] '*Now I beseech you,*

οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς· ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις 16

brethren,—ye know the house of Stephanas:' transition (δὲ μεταβατικόν) to special commendation of Stephanas and his house, and to similar commendatory mention of the other Corinthians who had come with him, and were now at Ephesus. The construction is suspended, the ἵνα καὶ κ.τ.λ. (ver. 16) being dependent upon the παρακαλῶ, and the οἴδατε κ.τ.λ. (οἴδατε cannot possibly be an imperative) a parenthetically appended comment designed to enhance the entreaty and to justify the substance of it. The οἴδατε κ.τ.λ. is, however, as De Wette rightly observes, not a pure parenthesis: the τοῖς τοιούτοις in the clause which carries on the suspended structure being really dependent for its explanation on the parenthetical portion which has preceded it. Stephanas and his household had been baptized by the Apostle (ch. i. 16), and appear from this passage to have been among the most devoted of the Christian converts. Nothing more is known of them. ἀπαρχὴ τῆς Ἀχαΐας] '*the first-fruits of Achaia:*' more fully, Rom. xvi. 5, ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν. There is no reason for modifying the meaning of ἀπαρχή. Dionysius, Damaris, and others with them (Acts xvii. 34), might individually have embraced the faith a short time before them; but, as a family, those here mentioned distinctly deserved the title. The province of Achaia included the Peloponnesus, Hellas proper, and the adjacent islands: with Macedonia it represents the whole of Greece: comp. 1 Thess. i. 7, 8.

καὶ ἔταξαν κ.τ.λ.] '*and that they set themselves to minister to the saints;*' the ὅτι extending over both clauses, or rather, being mentally repeated before the ἔταξαν: '*sermo pluralis refertur ad domum Stephanæ, quæ est collectiva multorum,*' Est. The expression τάσσειν ἑαυτοὺς seems to mark the steady purpose and devotion of these converts: Schleusner (*Lex.* s. v. τάσσω) appositely cites Plato, *Republ.* p. 371 c, ἑαυτοὺς ἐπὶ τὴν διακονίαν τάττουσι ταυτήν: see also Kypke *in loc.* Vol. II. p. 234. What the nature of the διακονία was cannot be determined. It probably included much more than a strong interest in the collections, the ἅγιοι being here quite general and inclusive in its reference. The dative is dependent on the verbal subst. διακονία: see Kühner, *Gr.* § 424. There is in such a connexion a certain amount of harshness; compare Rumpel, *Casuslehre*, p. 299. In 2 Cor. viii. 4, ix. 1, the expression assumes the easier form διακονίας τῆς εἰς τοὺς ἁγίους: *destination*, however, is the prevalent idea in this latter case; *benefit*, that in the text.

16. ἵνα καὶ ὑμεῖς κ.τ.λ.] '*that ye also submit yourselves unto such men (as these);*' dependent on the mentally repeated παρακαλῶ; see above, on ver. 15, and on ver. 12. The καὶ marks the *correspondent* relation: as they were so zealous, ye ought to be correspondently subordinate; comp. notes *on Phil.* iv. 12. The generalizing τοῖς τοιούτοις precludes the assumption that there is here reference to any office which

17 καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι. χαίρω δὲ
ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ
Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα οὗτοι ἀνεπλή-
18 ρωσαν· ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ

17. Φορτουνάτου] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very greatly preponderating authority: *Rec.*, Φουρτουνάτου. The above-mentioned edd. also adopt ὑμέτερον, on preponderating authority: *Rec.*, ὑμῶν. In what follows, *Lachm.* adopts αὐτοὶ on what is now clearly insufficient authority.

Stephanas might have held. He and his were to be honoured and deferred to for their work's sake.

καὶ πάντι κ.τ.λ. '*and to every one that shareth in the work and toileth;*' the σὺν in the verb being probably inclusive ('vel cum illis vel mecum,' Est.' or, perhaps better, 'cum aliis,' Beng.), and referring to Christians generally; so appy. Vulg., 'omni cooperanti,' sim. Arm., Æth., Goth.; Syr., 'qui laborat nobiscum.' On the meaning of κοπιάω, which always seems to carry with it some idea of *suffering* labour, see notes *on* 1 *Tim.* iv. 9 and *on* 1 *Thess.* ii. 9.

17. χαίρω δὲ κ.τ.λ.] '*And I rejoice at the coming here of &c.;*' the δὲ adding a *new* though germane subject,—the Apostle's gladness that Stephanas and his two comrades are come to Ephesus, and were supplying the place of the absent. On this familiar use of δέ, see Kühner, *Gr.* § 526. 2. Nothing is known of Fortunatus and Achaicus. They might have belonged to the family of Stephanas, but, as being mentioned by name and separately, most likely were unconnected with it. Fortunatus is mentioned by Clem.-Rom. 1 *Cor.* cap. 59, and in a manner that has been thought to favour his identification with the Fortunatus here mentioned; see Smith, *Dict. Chr. Biogr.* Vol. 1. p. 556. The epistle of Clement was, however, written probably more than a generation later than this present Epistle. ὅτι τὸ ὑμέτερον ὑστέρημα κ.τ.λ.] '*because that which was lacking on your part these (brethren) supplied;*' sim. Vulg., 'id quod vobis deerat;' Syr., 'in quo deficiebatis erga me;' Goth., 'ïzvarana vaninassu' [derived from 'vans,' want]; Copt., 'defectum vestrum.' The words *may* mean 'the want of you,' scil., 'on my part,' 'vestrum omnium præsentiam mihi alioqui desideratam,' Est., the ὑμέτερον being taken *objectively* (ch. xv. 31; so Winer, *Gr.* § 22. 7, Mey., De W.), but the partially parallel passages 2 Cor. viii. 14, ix. 12, Phil. ii. 30, seem to suggest the simpler, even if it be the less delicately complimentary, 'your want of access to me;' see Hofm. *in loc.*, and comp. Chrys., Theoph. It must not be forgotten that the three here mentioned were probably bearers of a letter to the Apostle and, in a certain measure, were representatives of the absent Corinthian Church. On the meaning of ἀναπληροῦν (to 'make *up* what is lacking'), see notes *on Phil.* ii. 30.

18. ἀνέπαυσαν γὰρ κ.τ.λ.] '*for they refreshed my spirit, and yours;*' proof of the clause just preceding, 'they well made up for the ὑστέρημα

ὑμῶν. ἐπιγινώσκετε οὖν τοὺς τοιούτους.

The Churches of Asia and others salute you.

Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι 19 τῆς Ἀσίας. ἀσπάζεται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύ-

19. ἀσπάζεται] So *Tisch.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderating authority, and on internal probability also: *Rec.*, *Lachm.* (with marg.), *Treg.* (with marg.), ἀσπάζονται. In what follows Πρίσκα is adopted by *Tisch.*, *Treg.*, *Rev.*, *Westcott* and *Hort*, on preponderating authority: *Rec.*, *Lachm.*, Πρίσκιλλα.

on your part; for by their presence they refreshed my spirit—and yours (the καὶ τὸ ὑμῶν being perhaps added with a tinge of emphasizing pause), inasmuch as you were represented by them, and were ministering in their persons;' ἅτε δι' αὐτῶν παραστάντες τῷ Παύλῳ, Chrys. The refreshment these three men gave to the Apostle must, by the nature of the bond of affection between them, have borne refreshment to the Church which was thus representatively ministering to its founder. For similar uses of ἀναπαύειν, see 2 Cor. vii. 13, Philem. 7, 20.

ἐπιγινώσκετε οὖν κ.τ.λ.] '*Acknowledge ye then such men (as these);*' 'qui hujusmodi sunt,' Vulg.; the *collective* οὖν (see notes on ch. vii. 26) gathering up what has preceded in the form of an appropriate direction, and the τοὺς τοιούτους (as in ver. 16) giving it a generalized aspect. The Corinthians were to recognize such men,—men who had taken a long journey (Chrys.), and faithfully executed their commission, —and to acknowledge them for their work's sake. On the meaning of ἐπιγινώσκειν, see notes on ch. xiii. 12, and compare εἰδέναι, 1 Thess. v. 12. The idea of paying honour and reverence (Est.) is not expressed in the direction, but would certainly be the result of following it.

19, 20. *Salutations.*

19. Ἀσπάζονται ὑμᾶς κ.τ.λ.] '*The Churches of Asia salute you.*' The term Asia in the N. T. seems generally to be limited to the Roman Province bearing that name, the area of which, in the time of St Paul, appears to have been confined to Mysia, Lydia, and Caria: see Wieseler, *Chronol. Apost.* p. 32 sq., Smith, *Dict. of Bible*, s. v. 'Asia,' Vol. I. p. 124. The term thus, speaking roughly, includes the countries on the western coast of Asia Minor, but appy. sometimes with a wider, sometimes with a narrower, application: see notes *on* 2 *Tim.* i. 15.

ἀσπάζεται ὑμᾶς κ.τ.λ.] '*Aquila and Prisca salute you much in the Lord.*' Aquila was a Jew of Pontus whom, with his wife Priscilla or, as here, Prisca, the Apostle found at Corinth on his arrival there from Athens (Acts xviii. 2). They had fled from Rome owing to the edict of Claudian. At Corinth they were associated with the Apostle in the trade of making tent-cloth, and they subsequently went with him to Ephesus (Acts xviii. 18). They are mentioned as having instructed Apollos on his arrival in that city (Acts xviii. 24). They probably left Ephesus with the Apostle, and shortly afterwards went to Rome (Rom. xvi. 3), but apparently returned to Ephesus: see 2 Tim. iv. 19, and notes *in loc.* The greeting of this godly and devoted pair is defined as ἐν Κυρίῳ, 'in the Lord,' *i. e.* 'in Christ' (notes *on*

λας καὶ Πρίσκα σὺν τῇ κατ᾽ οἶκον αὐτῶν ἐκκλησίᾳ.
20 ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. Ἀσπάσασθε
ἀλλήλους ἐν φιλήματι ἁγίῳ.
21 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ My own salutation, and benediction.

1 *Thess.* iii. 12) : it was a greeting, given in Christ as its sphere and element, and under the feeling of fellowship in Him and with Him; comp. Rom. xvi. 22, and notes *on Eph.* iv. 17. On the use of the singular where, as here, the predicate precedes, see Winer, *Gr.* § 58. 6. *β.* Husband and wife are regarded as a unity, though in the next clause spoken of in plurality (μετ᾽ αὐτῶν) : see exx. from classical writers, in Kühner, *Gr.* § 370. 2, especially Xen. *Anab.* II. 4. 16. σὺν τῇ κατ᾽ οἶκον κ.τ.λ.] '*together with the Church that is in their house.* Here, at Ephesus, as afterwards in Rome (Rom. xvi. 5), Aquila and Prisca devoted their house to the use of probably one of the several Christian assemblies which must have come into existence during the rapid growth of the Church in Ephesus (comp. Acts xix. 10, 18, 20, 26). The several assemblies, or as we might call them, house-churches, made up the local Church. For similar instances, see Col. iv. 15, Philem. 2, and notes *in locc.* : compare Pearson, *Creed*, Vol. I. p. 397 (ed. Burton), Neander, *Planting*, Vol. I. p. 151, note (Bohn).

20. ἀσπάζονται ὑμᾶς κ.τ.λ.] '*All the brethren salute you* :' all the individual members of Churches as well as the Churches into which they are grouped. On the position of πάντες, and the probable absence of any particular emphasis in the position, see notes on ch. xv. 7. The order of Vulg., 'omnes fratres,' is, however, to be preferred to the unemphatic 'fratres omnes,' of Beza; the distinction is real, though hard to be expressed without exaggeration. ἐν φιλήματι ἁγίῳ] '*with a holy kiss*;' the ἐν marking that *in* which and *by* which the salutation was expressed, and passing naturally into its instrumental use; see notes *on* 1 *Thess.* iv. 18. This ἅγιον φίλημα is also specified on Rom. xvi. 16, 2 Cor. xiii. 12, 1 Thess. v. 26 (where see notes and references), and, under the form φίλημα ἀγάπης, in 1 Pet. v. 14. In all these passages the φίλημα appears as the prescribed manifestation of affection and brotherly love, as 'symbolum charitatis et dilectionis,' Suicer. It was, however, not to be merely the ordinary salutation of Oriental life, but a ἅγιον φίλημα, a formal and solemn expression of the τὸ ἀλλήλους ἀγαπᾷν which was the quickening principle of Christian life: comp. 1 John iv. 7 sqq. It thus soon assumed a formal place in the services and offices of the Church,—following prayer, and preceding the communion (Justin M. *Apol.* I. 65),—as the 'signaculum orationis' (Tertull. *de Orat.* 18), the 'osculum pacis' (ib. 14), and the almost inseparable adjunct to all higher Christian worship. For further details, see Smith and Cheetham, *Dict. of Chr. Antiq.* Vol. II. p. 902 sq., Suicer, *Thesaur.* Vol. II. p. 1430; and the reff. in notes *on* 1 *Thess.* v. 26.

21–24. *Autographic salutation and benediction.* Ὁ ἀσπασμὸς κ.τ.λ.['*The salutation with my*

Παύλου. εἴ τις οὐ φιλεῖ τὸν Κύριον, ἤτω ἀνάθεμα. 22
Μαρὰν ἀθά. ἡ χάρις τοῦ Κυρίου Ἰησοῦ μεθ' 23

22. Κύριον] So *Lachm.*, *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on very clearly preponderating authority: *Rec.* adds Ἰησοῦν Χριστόν.

23. Ἰησοῦ] So *Tisch.*, *Treg.*, *Westc.* and *Hort*: *Rec.*, *Lachm.*, *Rev.*, Ἰησοῦ Χριστοῦ. Decision is here difficult, as the omitting authorities are few but of great weight. On the whole, as the appearance of the words in different order in two short and contiguous verses seems difficult to be accounted for, the shorter reading is appy. to be preferred.

own hand of me Paul:' final and special salutation, traced by the Apostle's own hand, and followed by a solemn utterance of the one principle on which all turned, and of the judgment that awaited him who violated it. This salutation and the words that follow it authenticate the Epistle: comp. Col. iv. 18, 2 Thess. iii. 17. The rest was written by an amanuensis; comp. Rom. xvi. 22. It is not improbable that Rom. xvi. 25–27 is a similar autographic conclusion, and it is just possible that Gal. vi. 11–18 may be another example; but, in this latter case, there seems good reason for thinking that St Paul wrote the whole epistle: see notes *on Gal.* vi. 11. The gen. Παύλου is an appositional and epexegetic addition to the ἐμοῦ involved in the ἐμῇ: see exx. of this idiomatic and perfectly intelligible usage in Kühner, *Gr.* § 406. 3, Donalds. *Gr.* § 407. *η*, and comp. Winer, *Gr.* § 59. 7.

22. εἴ τις οὐ φιλεῖ τὸν Κύριον] '*If anyone loveth not the Lord*,' 'has no personal affection for Him;' the emphasis falling on the negative (see Winer, *Gr.* § 55. 3. d), and the studiously chosen φιλεῖ (contrast Eph. vi. 24) marking the lower form of love which was probably openly expressed by many a Corinthian Christian, but was utterly negatived and reversed by the spirit of party and faction. On the distinction between the more personal φιλεῖν and the higher and more reverential ἀγαπᾶν, see Trench, *Synon.* § 12, Cremer, *Wörterb.* s. v., and on our love to God as being centred in our love to Christ, Rothe, *Chr. Ethik*, § 982, Vol iv. p. 163 sq. (ed 2).

ἤτω ἀνάθεμα] '*let him be anathema*,'—accursed, 'divinæ iræ sacratum;' comp. Rom. ix. 3, and see notes *on Gal.* i. 8. There is no ground for taking this declaration in any modified sense in reference to excommunication: it solemnly pronounces that which the Lord at His coming will confirm and ratify. Hence the words that follow. On the less usual and later form ἤτω (James v. 12), see Winer, *Gr.* § 14. 2. It is found in some mss. of Plato, *Republ.* ii. p. 361 D, but two good mss. give the usual ἔστω; see Kühner, *Gr.* § 298. 3.

Μαρὰν ἀθά] '*Our Lord is come*,' Syr. 'dominus noster venit.' There is some doubt whether the terminal letter ך of the transliterated word Μαρὰν is the pronominal affix,—so making the word equivalent to 'Our Lord' (Chrys., ed. Bened.; one ms. omits ἡμῶν), or whether it is the ך *formativum*, expressive of dignity and pre-eminence,—so making the word more nearly equivalent to '*the* Lord:' see Buxtorf, *Lex.* s. v. מָרָן. The meaning in either case is so

24 ὑμῶν. ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ.

24. ἐν Χριστῷ Ἰησοῦ] So, without a terminal ἀμήν, *Tisch.*, *Treg.*, *Westc.* and *Hort.* The word appears in *Rec.*, [*Lachm.*], *Rev.* on external evidence certainly large in amount, yet appy. not preponderant, the probability of insertion being very great, and the cases in St Paul's Epp. in which the ἀμὴν is indisputably an insertion several in number.

nearly the same (Gesenius, in his *Lex.*, s. v. מָרָא, renders the Rabbinic מָרָן by 'dominus noster') that we may retain the rendering of Syr. as most probably that which the Apostle intended to convey to his readers. The אֲתָא (ἦλθεν, Chrys.) does not refer to the incarnation, but, with the future force of the tense in asseverations and assurances (see Gesen. *Gramm.* § 126. 4), is practically equivalent to the ὁ Κύριος ἐγγύς of Phil. iv. 5, and points to the quick coming of Him who will ratify the ἤτω ἀνάθεμα that has just been expressed. Hofmann divides up the μαραναθὰ so as to imply 'thou art the Lord,' but without any sufficient reason for departing from the traditional rendering of the words. Why the Aramaic language is here used cannot be explained. The most probable supposition would seem to be, that it was a kind of watchword in the early Church, expressive of the hope, and almost conviction, of the Lord's speedy return: comp. Rev. xxii. 20, where, as here, the benediction immediately follows.

23. ἡ χάρις κ.τ.λ.] '*The grace of the Lord Jesus Christ be with you;*' closing blessing, differing from that in Rom. xvi. 20 (the Χριστοῦ, as here, is doubtful), 1 Thess. v. 28, 2 Thess. iii. 18, by the omission of Χριστοῦ and by the insertion of ἡμῶν after Κυρίου. In Gal. vi. 18, Phil. iv. 13, and Philem. 25, μετὰ τοῦ πνεύματος is inserted before ὑμῶν; comp. 2 Tim. iv. 22. The shortest form is in Col. iv. 18, 1 Tim. vi. 21, ἡ χάρις μεθ' ὑμῶν: comp. 2 Tim. iv. 22, Tit. iii. 15: see notes *on* 1 *Thess.* v. 28, but for μετὰ σοῦ in 1 Tim. vi. 21, read μεθ' ὑμῶν.

24. ἡ ἀγάπη μου κ.τ.λ.] '*My love be with you all;*' second valedictory blessing, the optative εἴη being here understood as in the preceding verse: comp. 2 Tim. iv. 22, where there is a similar twofold parting benediction, but addressed to different persons; see notes *in loc.* Chrysostom and Theoph. appear to understand ἐστί, and to take the clause as declaratory and equivalent to μετὰ πάντων ὑμῶν ἐγώ; so also De Wette and Meyer. For this change of mood, however, there does not seem any sufficient reason. That the Apostle should close with the prayer that the love he has for them may be with them all, heal all divisions, and dissolve all factions, seems both natural and appropriate. This love is ἐν Χριστῷ Ἰησοῦ,—in Him as its element, and as the sphere of all its true activity. Such a love, as Chrys. well says, οὐδὲν ἀνθρώπινον ἔχει οὐδὲ σαρκικόν, ἀλλὰ πνευματική τις ἐστί· διὸ καὶ σφόδρα γνησία.